

eat in one dish. But the husband may not eat in the dish with his wife: that is separated for her uncleanness. (Lev. 15. 19.) &c. Although he be lawful to eat unclean meats, and drink unclean drinks, the holy men in former times used to eat common meats in their cleanness, and shunned all unclean meats until their death. Maimon in Tumah Och, c. 16. f. 8. 9. 10. 11. 12. These things are to be understood of cleane meats made unclean by touching other things and not of swine & such beasts, fowles and fishes, as are forbidden before: for they might never be eaten by the people, except in case of necessity.

35 Ver. 35. oven] in Greeke oven: wherein bread is baked, Levit. 26. 26. unto which the bare of man is sometime likened, Hof. 7. 6. pots] to the Gr. Chrysopades also significth pots with feet. Chazkuni saith the oven was for bread, the pots for flesh; to be baked and boiled in: and Sol. Iarchi saith, they were vessels (or instruments) moveable, and were of potters earth. they shall] Hebrew; it shall; that is, every of them shall be broken down. Because as Sol. Iarchi saith, an earthen vessel is not made cleane by washing. Therefore were they to be broken as other earthen vessels, v. 33.

36 Ver. 36. and a gathering.] The Greeke addeth the word wand, whereby this is distinguished from pit and fountain, implying all other places, ditches, ponds, pools, lakes, rivers and the like, where many waters are gathered together (not in vessels, but) upon the ground. Such when the unclean thing, and water that touched it were taken out, remained cleane.

37 Ver. 37. sowing] or sown seed, which useth to be sown. which shall be sown] Chazkuni expoundeth it, which shall be sown in the ground: reaching even of unclean seeds, that when they are sown and have taken root, they are cleave.

38 Ver. 38. water is pur] Hebrew; is given; meaning willingly: the Greeke saith, is poured. Hereby is meant the sifting of it for man to eat: as by the Hebrew canons is before shewed. Where also it is said; By word of mouth we have been taught that this which is said, But if water be put upon the seed, (Lev. 15. 38.) is meant either of water, or of any other of the seven liquors: so that it be put thereon by the owner's will, and after that it is pulled from the ground: for it is not spoken of putting water on, save after the meats are plucked up, and the liquors pulled off from where they grow: as huske or liquor fallth on meats without the owners will: it maketh this not apt (to receive uncleanes). As if it be mixed with his fruits for fear, or danger, or for necessity, &c. he is not otherwise willing that they should be mixed: it maketh them not apt (for uncleanes): as he that hideth his fruits in water, because of thieves, &c. Maimon in Tumah Och, c. 12. f. 1. 1. 2. of their carcases] Chazkuni explaineth it thus of their carcases, and not of the bruis, or of the teeth, or of the nailes, or of the hairs of them: for these things made it not unclean. Iarchi teacheth, that this is not only while the feed is wet with the water, but also after it is dry from the water.

39 Ver. 39. any beast dye] to weat, of it selfe; and is not ordely flaine. for meat] that is, any cleane beast, such as the Law permiteth to be eaten. And

unclean beasts much more. toucheth the carcase] Sol. Iarchi expoundeth this; the carcase, and not the bones or sinewes, nor the hornes, or hooves, neither the skin: for that these defiled not him that touched them.

Ver. 40. that breatheth the earke] see the notes on ver. 35. The Hebrews say, A carke is one of the chiefest unclean things: so much as an olive of the flesh thereof, defileth men, and vessels, by touching, and then vessels by the air, and defileth men by bearing it. Whether it be cattell or beast, lawful to be eaten or unlawful; if they dye, the flesh of them all, so much as an olive, maketh one unclean. The killing of a cleane beast, maketh it cleane every where: as a unclean beast, the killing thereof availeth it not: and whether it be killed, or strangled: or dye of it selfe, it is a carke. And all carkesses are alike in the case of uncleanness. The marrow as the flesh, but the blood of the carke's defileth not as the carke's, but is like unclean liquors, which defile not men or vessels by the Law. The fat of a cleane beast that dieth is cleane, as it is written, And the fat of the carke's, and the fat of that which is borne in pieces, shall be used for any work, but eating ye shall eat of it. (Lev. 7. 24.) Maimon in Aboth hatmole, f. 1. f. 5. wash his clothes] the Greeke addeth, and wash himself in water.

Ver. 41. every creeping thing] besides those eight forementioned in v. 29. 30, which defiled men by touching them dead; all other defile men by touching them; but not by touching their carcases. See the notes on v. 31. Who so eateth so much as an olive, of any creeping-thing on the earth, is to be beaten. saith Maimon, in treat. of Forbidden meats, c. 1. f. 8. Touching this quantity, observe another thing which they give; This which we have [said of] so much as an olive, is when he eateth that quantity of any great creature, or if he joyned together a hundred creature, and a little of another of that kinde, maketh so much as an olive. But he that eateth an unclean creature by it selfe all of it, he is to be beaten by the Law, although it be lesse then a graine of mustard seed, whether he eat it dead, or eat it alive, Maimon, ibidem, c. 2. f. 21.

Ver. 42. upon the belly] as serpents and the like. GE. 3. 14. upon all four] or, upon four feet. Iarchi is the Scorpion, saith Sol. Iarchi. or, what is this? Hebr. unto whatsoever hath many feet. Iarchi saith this is the Naad, (the many-foot) accompanying which hath feet from the head, thereby to the tail, of on each side; and they call it (in Latine) Centipede.

Ver. 43. any thing that creepeth] This implieth all other besides the things spoken of; as creeping things in the waters, and the like. He that eateth so much as an olive of the creeping things in the waters, is to be beaten by the Law, Levit. 11. 43. See in the prohibition, are comprehended creeping things in the earth, and creeping things that fly, and creeping things of the waters. Maimon, in Forbidden meats, c. 1. f. 12. What the creeping things of the waters are, is shewed on v. 10.

Ver. 44. make holy] or, sanctify your selves. This is the spiritual use of all these carnall rites. Maimon in mishnah be nos to God, c. 8. f. 8. washing into it: for there is no worm, which can live twelve months in it. Maim. treat. of Forbidden meats, ch. 2. f. 13. 14. 15.

there is nothing from without a man, that entering into him, can defile him, Mark. 7. 15. and these ordinances of meats and drinks, and divers washings, were carnall ordinances, imposed on (the Hebrews) until the time of reformation (or bettering) Heb. 9. 10. all which are by Christ now done away, Collos. 2. 14. 16. 17. 20. 21. who call us from our former lusts in our ignorance, to be holy in all manner of conversation, because it is written, be ye holy, for I am holy, 1 Pet. 1. 14. 15. 16. and to cleanse our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God, 2 Cor. 7. 1. The Lewes also themselves saw that their outward things were figures of heavenly, and to be abolished by Christ, as their owne words noted on Gen. 9. 3. manifest: and R. Menachem on Lev. 11. sheweth how things beneath, are all answerable to things above; and those above, have their figures here beneath, and that by unclean beasts, the beatitudes of the world were meant, (according to that vision in Act 10. 12. 18.) and that the eating of unclean beasts here forbidden, signified the going in unto (or unlawfull marriages with) such infidels, according to the phraie in Pro. 30. 10. see eateth and wipeh her mouth: and the saying in Gen. 2. 24. they shall be one flesh. Also, that the sloping with water, signified the water that is above, which is the water of mercy &c. And Maim. concluding his treatise of the Uncleanesse of meats, thus; the cleannes of the body, bringeth one unto the holines of the soule, from evil thoughts; and the holinesse of the soule, is a means to make us like unto the Angels (of God) as it is written, and ye shall make your selves holy, and shall be holy, for I the Lord that make you holy, am holy, your soules that is, your selves: the soule is often put for ones felix, for the whole person, soule and body. So in v. 43. that moveth] or, that creepeth upon the earth; but the Greeke translate moveth: and it is of more large signification. Wherefore the Hebr. cannons say; These kinds that breed in dunghills, and in bodies of carkasses, as worms, mag gots, and the like, which are not prevented of male and female, but of rotten dung and the like, they are called the things that move upon the earth: and who so eateth so much as an olive of them, is to be beaten. &c. although they do not increase and multiply (by generation.) But the creeping thing that creepeth upon the earth (Lev. 11. 29.) is that which increaseth and multiplieth of male and female. Those kinds that breed in fruits of trees, as if they be separated & go forth upon the earth, although they returne again into the meat; who so eateth so much as an olive of them, is to be beaten: but if they be not separated, it is lawful to eat the fruit, and the worm that is within it. Provided that the food breed worms after it is plucked up from growing on the earth: for if it breed worms, while it is growing; those worms are unlawful, as those that are separated upon the earth, because they are created upon the earth. And if the case be doubtful, they are also unlawfull. Therefore all kinde of fruits which are wont to breed worms while they grow, are not to be eaten, until they search into the fruit, lest any worme be in it. But if the fruit last a twelve month after it is gathered, it may be eaten without any searching into it: for there is no worm, which can live twelve months in it. Maim. treat. of Forbidden meats, ch. 2. f. 13. 14. 15.

V. 45. that bringeth you] upon condition that you sold receive my commandments, have I brought you up from the land of Egypt as Iarchi explaineth it, for I am holy. Hence doth the Apostle frame his exhortation, as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written Be ye holy for I am holy, 1 Pet. 1. 15. 16.

V. 47. To make a difference] or to separate; & in the next sentence the Gr. addeth, to teach the sons of Israel, the living thing, &c. as having referenceto v. 1. 2. (where this law is spoken to Moses & Aaron,) and to the former precept in Lev. 10. 10. 11. the beast, or the living thing, which the Gr. calleth Zoon, no motion, that gender living things. And as we have heard of the creatures, so for those that come of the creatures, the Hebr. have these rules; All meats that cometh out of any of the kinds of creatures are forbidden, for the eating whereof men are eaten: the that meat is by the Law forbidden to be eaten as the milk of an unclean beast, and eggs of unclean fowles or fishes. Womans milk is lawful to be eaten, though the flesh of mankind is unlawful to be eaten. Honey of bees or of hornets is lawful &c. Though it be unlawful to eat the milk or eggs of unclean beasts, & birds yet are not made beate for eating this, for it is said, Of their flesh shall ye not eat, (Lev. 11. 8.) for eating the flesh they are beaten, not for eating the eggs or milk: yet for eating such they are chastised with stripes, Maim. Forbidden meats, ch. 3. f. 1. c. 1. &c.

CHAP. XII.

1. The Law for a womans separation & purification after childbirth, with the offerings for her purifying.

5 5 5

AND Ichovah spake, unto Moses saying, Speake unto the sonnes of Israel saying; a woman, when she hath conceived seed, and borne a man-child: then she shall be unclean, seven dayes; according to the daies of the separation for her infirmities, shall she be unclean. And in the eighth day: the flesh of his superfluous-skin, shall be circumcised. And the last continue, in the bloods of her cleansing, thirte daies and three daies: she shall not touch any holy thing, nor come into the Sanctuary; untill the dayes of her cleansing be fulfilled. And if she beare a maid-child, then she shall be unclean two-weeks, as is her separation: and she shall continue in the bloods of her cleansing sixty dayes and six dayes. And when the daies of her cleansing are fulfilled, for a son, or for a daughter: she shall bring a Lambe of his first yeere, for a Burnt-offering; and a young pigeon or a turtle dove, for a Sinne-offering: unto the doore of the tent of the Congregation, unto the Priest. And he shall offer it before Ichovah, and make atonement for her; and she shall be

F f f cleansed

cleaned, from the fountain of her bloods: This is the law of the childbearing-woman; for a male, or for a female. And if her hand find not enough for a lamb: then she shall take two turtles, or two young pigeons; one for a Burnt-offering, and one for a Sin-offering: & the Priest shall make atonement for her, and she shall be clean.

Annotations.

Section. Here beginneth the seven and twentieth chapter of the Law. See Gen. 6.9.

Conceived [seed] or yielded seed. Hebrew, *seeded*, which in Genesis 1. 11. signifieth the bearing, or yielding of seed. Here also it meaneth the woman yielding or giving of seed unto conception, (as Aben Ezra explaineth it) and the word *born*, following, signifies the bringing forth thereof into the world. The Chaldee translates it, *conceived*. From these words, *yielded seed*, and *borne a male*; the Hebrew Doctors gathered, that the woman which *yieldeth seed first*, beareth a male, (and if the man *yieldeth it first*, a female) *Re Menachem* on Levit. 12. and *Solo* won, on Gen. 46. 15. As the former laws, concerned uncleannes which proceeded from without, so this and the rest that follow, concerne uncleanness which cometh from within; and the cleansing of the same by the grace of God in Christ. And Sol. Iarchi noeth, from a former author that *as man was formed after all cattle and beasts and fowles, in the work of the creation*, (Genesis 1.) *so his Law is set downe after the Law of beasts, fowles &c.* (Leviticus 11.)

a man [vide] er, a male: to utter, a may-child, or female; as in v. 7. And this law the Hebrews, taketh place, whether the birth bee timely or untimely, living or dead, to that it hath the perfect shape; which they limit to bee after fourtie dayes from the conception. If within 40. dayes, they hold no uncleanness of childbirth thereby, Maimony in *Issures biab*, chap. 10. sect. 12. separation] or, removal. The Hebrew *Niddab*, though it be sometimes generally used for any uncleanness, the separated or removed away, Ezra 9. 11. 2 Chronicles 29. 5. yet commonly it is used for a woman's separation for her monthly flours; whereof see Leviticus 15. 19. &c. *infirmities* or, *her menstrual sickness*; for unto that is the original word appropiated: that as at such a time, she was separated from all communion with others, and from her husbands bed, and defiled whatsoever she did lie, sit upon, or touch, Leviticus 15. 20. 21. To at her childbirth she should be unclean seven dayes for a male, and fourtee dayes for a female; with as contagious a pollution as the other. And this in respect of her childbirth, though no other accident should appeare: as the Hebrews canons say, *Every woman in childbirth is unclean, as a menstruous-woman; yet although there be no blood seen*: Maimony in *Issures biab*, ch. 10. f. 1. Now the uncleannes of a wo-

man in her menstrual sickness, was for the time, as great as hers that had an yllue and defiled also by her spirit and urines; as is after noted on Levit. 15. 8. 20. &c. This uncleanness of a woman by child-birth, argueth the corruption of nature, whereby wee all are children of wrath, Ephesius 2. 3. For by one mans disobedience, many are made sinners: and by the offence of one, judgement is come upon all men to condemnation, Romans 5. 10. 18. that every man should confesse with David, *In sinne my mother conceived mee*. Psalm 51. 7. Among the Gentiles, this law of uncleanness was also kept; as appeareth by Iphigenia in the Poet, saying: *I will like the forbes of the goddesse (Dian.) who when like unto a flaine person, or a woman in childbed, or a dead corpse, shee driveth him from her altars, conceiveth him as unclean: yet shee her selfe delighteth to have him killed in sacrifice unto her*, Euripid. *Iphigenia in Taur.*

V. 3. the flesh] that is, the secret part, which is a superfluous foreskin upon it. So by the flesh of the foreskin, is meant, the foreskin of the flesh by piece of shekels, Lev. 5. 15. is meant shekels of silver, and uncleanness of man, Lev. 7. 21. is for a man of uncleanness; and many the like. Of this foreskin, and the circumcision thereof, see the notes on Gen. 17. It figured the taking away of mans hereditary and originall uncleanness, in putting off the skin of the sins of the flesh, by the circumcision of Christ, Col. 2. 11. Pal. 51. 7. And this circumcision of the flesh in the eighth day, agreed also with the law for the young creatures, which were not first born: birth unto the Lord, before the eighth day from the birth, Exod. 22. 30. See Gen. 17. 12.

V. 4. shall continue] H. b. shall first; that is, abiding at home, and not come into Gods sanctuary, so sitting is for abiding or continuing, in Lev. 23. and often, in the blood; or for the blood which word, in the plural number, usually signifieth uncleanness, or guiltiness; either for man, as in Gen. 4. 10. or for natural pollution by small sinne that dwelleth in all, as in this case and after in Lev. 15. Whereof: they that are regenerate, and new creatures in Christ, are free to be borne, not of blood, Job. 1. 13. of the cleaving] or, purification: or, of cleannes. The original word signifieth both cleaving or purification: it is interpreted by the holy Ghost in Luk. 22. 20. also cleannes or purity: in which sense, blood of cleanser, is by the Greeke interpreters here translated, *her cleane (or pure) blood*; and in Thargum loquution it is expounded, *and the 33. dayes next following, if her blood shall be cleane*: for, her great cleannes had an end at 7. dayes, v. 2. 33. dayes] to which added the seven dayes forementioned, and therefore fortie dayes: all which time shee was defiled from the holy things of the Lord. Which number of fortie dayes, is often used for the time of tribulation before God, as in the fist of Mal. Elias, and Christ our Lord: see the notes on Genesis 7. 4. So this Law taught mortification and humiliation in respect of that hereditary uncleanness which by the parents is conveyed to the children, Pal. 51. 7. whereby they naturally are cleane, 1 Cor. 7. 14. and children of wrath, Eph. 2.

For, who can bring a cleane thing, out of an unclean? no one, Job 14. 4. To shew the contagio hereof, not onely the child was circumcised from the impurity of it; but the mother also cleansed by sacrifice for sinne, as after in ver. 6. And this the Hebrew doctors observed, saying: *No Sin-offering is brought, but onely for sin, &c. and it seemeth unto me, that there is a mystrie in this matter, concerning the sin of the old Serpens*, (Gen. 3.) *saith R. Menachem*, on Levit. 12. *holly thing*] but for common things, and all civil affaires, shee was cleane, after the seven dayes first spoken of. The Hebrews say, *All blood that appeareth of a woman in child birth, within the 33. dayes for a Male, and the 66. for a female, is called the blood of cleannes, (or of purification: and there is no prohibition of a woman from her husband, if shee be baptised (or washed) after 7. dayes for a man child, and after 14. for a woman child, &c.* But if he lie with her that beareth a male, within any of the 7. dayes: or with her that beareth a female, in any of the 14. dayes: hee is guilty of cutting off, Maimony in *Issures biab*, c. 4. f. 5. 2. until, &c.] This law was observed by the virgin Mary, the mother of our Lord; who though hee was borne without sinne, (Luk. 1. 35.) yet being borne under the Law, (Gal. 4. 4.) and for that it became them to fulfill all righteousnes, (Mat. 3. 15.) both himselfe was circumcised the eighth day, and his mother, when the dayes of her cleaving according to the Law of Moses, were fulfilled, brought him to Jerusalem, to present him to the Lord, in the Sanctuary, Luke 2. 21. 22.

V. 5. two weekes] The time of her uncleannes, & for the dayes of her cleaving, are doubled for a female child; which continued in all fourtee dayes; the ground of which law, partly arising from nature, which causeth more superfluities, and to require longer time for cleaving about the female, then the male. Who [so] brought forth a male and a female, she continued in the bloods of her cleaving] for a female, [that is, 66. dayes:] If she brought forth a child neither male nor female, or a child both male and female, she continued in her cleaving] for a male, and for a female both. So if she brought forth twins, the one a male, the other of neither kind, or of both kinds, she continued both for a male and a female. If the one were a female, and the other of neither kind, or of both: shee continued for a female only Maimony in *Issures biab*, ch. 10. sect. 18.

V. 6. fulfilled] The woman after childbirth, brings nother offering in the 40. day for a male, or in the 80. day for a female; but on the morrow, which is the 41. or the 81. and that is the day spoken of in Lev. 12. 6. If these dayes passe over, & she bring nother atonement, shee may not all that while eat of the holy things as Maimony (he weith, in *Machosrei capporah*, ch. 1. f. 5. of his first yeere) Hebrew of his yeere: of which phrase, see the notes on Gen. 32 and Exod. 12. 5. And of these two sacrifices, the Burnt-offering, and Sin-offering, see Lev. 1. and 4. There were four sorts of unclean persons bound to bring sacrifices for their atonement, as the law teacheth, and the Hebrew doctors have noted: The woman that hath any issue, and the man that hath any issue, (Lev. 15.) and the woman in child-

bed, and the Leper (Levit. 14.) Every one of these, although they be cleansed, and baptised, and their Sin be set; yet are they wanting, and their cleansing is not fulfilled, so as that they may eat of the holy things, until they have brought their oblation. Maimony in *Machosrei capporah*, ch. 1. f. 1. a young pigeon] Hebrew, *son of a dove*. Baal hatumi in here noeth, that in every place be mentioneth the Turtle before the pigeons, save here: the reason whereof he saith is this, because the dove brought but one, whereas if he saith a dove, he should not take a Turtle; because the fowle (of the turtle) would mourne for her mate, and would not couple her her selfe with another. a Sin-offering]. By these two sacrifices, her full atonement was made with God; the Sinne offering being an expiation for her sinne; the Burnt-offering, both for that, and for her transformation by the renewing of her minde; that her body might be presented a living sacrifice unto God; which graces shee received by faith in Christ, 2 Cor. 5. 21. Rom. 12. 1. 2. See the annotations on Lev. 1. and 4. chapters.

V. 7. atonement for her] So the sacrifices were in respect of the womans uncleanness, not of the child; which had circumcision the signe of purification upon it, the eighth day. And whereas paines in childbirth, are unto womankind a chastisement of their sinne, Gen. 3. 16. God by this law, gave a means to strengthen their faith, by making atonement for their sins in Christ, whom their sacrifices, priest, and sanctuary figured. That as the marriage bed is undefiled, Hebrews 13. 4. and that (the of life is without sinne, 1 Corinth. 7. 28) to the children which they bring forth, a *holy seed*, Ezia 9. 2. 1 Corinth. 7. 14. and a *seed of God*, Malac. 2. 15. and women shall bee saved in childbearing; if they continue in faith, and love, and holinesse, with forbearance, 1 Tim. 2. 15. fontaine] that is, *flux*, or *issue*, a, the fountain of her blood, in Mulk. 5. 29. is expounded, the issue of her blood; in Luk. 8. 44. The Chaldee tranlateth, the uncleanness of her blood: See the notes on Levit. 2. 18. Under this, all like accidents to women within that time, are comprehended: as the Hebrew canons say, *a hebre shee bring forth one or many, yet bringeth shee but one offering for them all; and this is, if shee bring them forth all within the dayes of accomplishment*, [that is, the 40. or 80. dayes.] *As if she beare a female, all untime ly births that fall from the birth day, to the end of the 80. dayes, are counted with the first birth: if shee bring forth twins, one after another, yet bringeth shee but one oblation*. Maimony in *Machosrei capporah*, ch. 1. f. 8.

V. 8. find not enough] that is, shee bee poore, and not able to buy or bring a lamb; then shee shall bring two doves. See the annotations on Leviticus 5. 7. Thus God regarded the estate of his poore, and accepteth according to that a man hath, and not according to that he hath not, 2 Corinth. 8. 12. And the mother of our Lord, offering at her cleansing this poore womans sacrifice, (Luk. 2. 22. 24.) it sheweth us both the humilitie, and the grace of our Lord Iesus Christ, that though hee was rich, yet for our sakes hee became poore, that wee through his povertie might be rich, F. f. 2 2 Cor.

2 Cor. 8.9. One for a Burnt-offering! When Burnt-offerings and Sin-offerings were brought together, the Sin-offering was first offered, Exod. 29.14.18. Lev. 8.14.18. and 9.7.8.12.15.16. So in this place Sol. Lechi observeth from the Talmud, that howsoever the Scripture nameth the Burnt-offering first, yet for offering, the Sin-offering was before the Burnt-offering.

CHAP. XIII.

1. The Lawes and token whereby the Priest is to be guided in discerning and judging the plagues of Leprosie, arising of a swelling, or of a scab, or of a bright-spot; 18. or of a bile; 24. or of a Burning. 29. Of the Leprosie in the head, or beard. 38. of the freckled spot. 40. Of the Leprosie in the bald head, or forehead. 45. How the Lepers are to be arrayed, and put out of the campe. 47. The Law for discerning the Leprosie in garment, and skinner; and burning them that were unclean.

1 **A**Nd Iehovah spake, unto Moses and unto Aaron, saying, A man, when there shall be in the skin of his flesh, a swelling, or a scab, or a bright-spot; and it be in the skin of his flesh, like to the plague of leprosie: then he shall be brought, unto Aaron the Priest; or, unto one of his sons, the Priests. And the Priest shall see, the plague in the skin of the flesh; and if the haire in the plague, bee turned white; and the sight of the plague, be deeper than the skinn of his flesh; it is the plague of leprosie: and the Priest shall see him, and pronounce him unclean. And if the bright-spot, bee white, in the skin of his flesh; and the sight thereof, be not deeper than the skinn; and the hayre thereof, bee not turned white: then the Priest, shall shut up the plague, seven daies. And the Priest shall see him, in the 7. day: and behold if the plague, standeth in his eyes; and the plague spread not, in the skin; then the Priest shall shut him up, seven daies, the second time. And the Priest shall see him, in the seventh day, the second time: & behold, if the plague be somewhat dark; & the plague spread not, in the skinn: then the priest shall pronounce him clean, it is a scab; and he shall wash his clothes, and be clean. But if the scab spreading spread abroad, in the skinn; after that he hath bene seen of the Priest, for his cleansing: then he shall be seene the second time, of the priest. And if the priest see, that behold the scab spreadeth, in the skin: then the Priest shall pronounce him unclean, it is a leprosie.

9 The plague of leprosie, when it shall be in a man: then he shall bee brought unto the

Priest. And the Priest shall see, and behold if a white swelling, be in the skinn; and he shall turne the haire white: and livnelyes of living flesh, bee in the swellings. It is an old leprosie, in the skin of his flesh; and the Priest shall pronounce him unclean: hee shall not shut him up, for he is unclean. And if the leprosie breake out abroad, in the skin; and the leprosie cover, all the skin of the plague; fro his head, even to his feet: to all the sight, of the eyes of the Priest. Then the Priest shall see, and behold, if the leprosie hath covered, all his flesh; then hee shall pronounce the plague cleane: all of it, is turned white, hee is clean. But in the day, that living flesh, is seen in him; he shall be unclean. And the Priest shall see, the living flesh, and pronounce him unclean: the living flesh, it is unclean, it is a leprosie. Or when the living flesh, turne again, and is changed into white: then he shall come unto the Priest. And the Priest shall see him; and behold, if the plague be turned unto white: then the Priest, shall pronounce the plague cleane, he is cleane.

And flesh, when there shall be in it the skin thereof a bile; and it is healed. And there bee in the place of the bile, a white swelling, or a bright-spot, white somewhat reddish: then it shall be shewed, to the Priest. And if the Priest see it; and behold the sight thereof, is lower then the skin; and the haire thereof, is turned white: then the Priest shall pronounce him unclean, it is the plague of leprosie, it is broken out in the bile. But if the Priest see it, and behold there is no white haire therein; and it is not lower, than the skin; and it is somewhat darke: then the Priest shall shut him up, seven daies. And if it is spreading spread abroad, in the skin: the Priest shall pronounce him unclean, it is the plague. But if the bright-spot stand in his place, and spread not; it is an inflammation of the bile; and the Priest, shall pronounce him cleane.

Or flesh, when there shall bee in the skin thereof, a burning of fire: and the livnelyes of the burning be, a bright-spot, white somewhat reddish, or white. Then the Priest shall see it, and behold if the hayre bee turned white, in the bright-spot; and the sight thereof, be deeper than the skin; it is a leprosie: it is broken-out, in the burnings; and the Priest shall pronounce him unclean: it is the plague of leprosie. But if the Priest see it, and behold there is no white hayre in the bright-spot; and it is no lower than the skinn; and it is somewhat darke: then the Priest shall shut him up, seven daies. And the priest shall

see him, in the seventh day: if spreading it bee spread abroad in the skin; then the priest, shall pronounce him unclean; it is the plague of leprosie. And if the bright-spot, stand in his place, and spread not in the skin, and it bee somewhat darke; it is a swelling of the burning: and the priest shall pronounce him cleane; for it is, an inflammation of the burning. And man, or woman; when there shall be in him, a plague: on the head, or on the beard. Then the priest, shall see the plague; and behold if the sight thereof, be deeper than the skin; and there be in it, yellow thinn haire: then the priest shall pronounce him unclean; it is a skall; it is a leprosie of the head, or of the beard. And if the priest see, the plague of the skall; and behold the sight of it, is no deeper than the skinn; and there is no blacke haire in it: then the priest shall shut-up, the plague of the skall, seven daies. And the priest, shall see the plague, in the seventh day: and behold if the skall spread not; and there be in it, no yellow hayre; and the sight of the skall, be no deeper than the skinn. Then he shall shave himselfe; but the skall shall hee not shave: and the priest, shall shut up the skall, seven daies, the second time. And the priest shall see the skall, in the seventh day, and behold, if the skall bee not spread in the skinn; and the sight thereof, be no deeper than the skin: then the priest, shall pronounce him cleane; and hee shall wash his clothes, and be cleane.

But if the skall, spreading spread abroad, in the skin, after his cleansing: Then the priest, shall see him; & behold if the skall be spread, in the skin: the priest shall not seek, for yellow haire, he is unclean. But if the skall stand, in his eyes, and blacke hayre bee growne up therein, the skall is healed, he is clean: and the priest, shall pronounce him cleane.

And man, or woman; when there shall be in the skin of their flesh, bright-spots: white bright-spots. Then the priest shall see: and behold if in the skin of their flesh, be bright-spots, darkish white: it is a freckled-spot, that groweth in the skin, he is cleane.

And a man, when his head, hath the haire false off: he is bald, he is cleane. And if his head hath the haire false off, from the part towards his face: he is forehead-bald, he is cleane. And if there be in the bald-head, or in the bald-forehead, a plague, white somewhat reddish: it is, a leprosie sprung-up in his bald-head, or in his bald-forehead. And the priest shall see it; and behold if the swell-

ling of the plague, bee white somewhat reddish in his bald-head, or in his bald-forehead: as the sight of leprosie, in the skin of the flesh. Hee is a leprous man, hee is unclean: the priest shall pronounce him utterly unclean; his plague is in his head. And the Leper, in whom the plague is, his cloths, shall be rent; and his head, shall be bare; and he shall put a covering upon his upper lip: and he shall cry unclean, unclean. All the daies, that the plague shall be in him; he shall be unclean, he is unclean: he shall dwell alone, without the campe, shall his dwelling be.

And a garment, when there shall be in it, the plague of leprosie: in a wollen garment, or in a linnen garment. Either in the warpe, or in the woof, or linnē, or of wolle; or in a skin, or in any worke of skin. And if the plague be greenish, or reddish, in the garment, or in the skin, or in the warpe, or in the woof, or in any vessell of skinn; it is a plague of leprosie: and shall bee seene of the priest. And the Priest, shall see the plague: and shall shut-up the plague, seven daies. And hee shall see the plague, on the seventh day; if the plague be spread in the garment, either in the warpe or in the woof, or in a skinn; of all that is made of skin, for a worke: the plague, is a fretting leprosie, it is unclean. And hee shall burne the garment, or the warpe or the woof; in wollen, or in linnen; or any vessell of skin, wherein the plague shall be: for it, is a fretting leprosie, it shall be burnt in fire. And if the Priest shall see, and behold, the plague is not spread, in the garment, or in the warpe, or in the woof; or, in any vessell of skinn. Then the Priest shall command, that they wash, that wherein the plague is: and he shall shut it up, seven daies, the second time. And the Priest shall see, after the plague is washed; and behold, if the plague hath not changed his colour, and the plague bee not spread, it is unclean; thou shalt burne it in fire: it is a fret inward; in the bare inside thereof, or in the bare outside thereof. And if the Priest see, and behold, the plague is somewhat darke, after it is washed: then hee shall rend it, out of the garment, or out of the skinn; or out of the warpe, or out of the woof. And if it bee seene still, in the garment, or in the warpe, or in the woof, or in any vessell of skin; it is a plague breaking out-abroad: in fire thou shalt burne it; that wherein the plague is. And the garment, or the warpe, or the woof, or any vessell of skinn, which thou shalt wash; and the plague be departed

from them : then it shall bee washed the second time; and shall be cleane. This is the law, of the plague of leprosie, in a garment of woollen, or of linnen; or in the warpe, or the woof; or any vessel of skint: pronounce it clean, or to pronounce it uncleane.

Annotations.

A Man or Woman; Hebr. *Adam*, used for all mankind: as in verse 29. meaning all Israelites and proselytes; to whom the law following doth pertain. So the Hebrew Doctors explain it: *All are defiled by the plague* (of Leprosie) though it be a child of a day old, and servants. But not infidels, nor strangers that sojourn (among the Israelites): *Maimony*, treat. of Leprosie, chap. 9. Sect. 1. Here the law is given for the third sort of uncleanness, which proceedeth outwardly from the bodies, garments, or houses of men, chastised for their sinnes by the hand of God: for leprosie was often laid upon men for sinne, as the examples of *Marie* Moses sister, Num. 12. of *K. Uzziab*, 2 Chron. 26. and of *Gebazi*, 2 King. 5. do manifest. See the notes on Levit. 11. 2. and 12. 2.

Swelling or *rising*; in Hebrew *Seeth*, in Greeke, *Oulee*, that is, *scarre*. Of this he treateth in verse 9. 10. &c. and of the third and last, the *Bright-spot*, (with the *Scab* which is neere unto it,) *Moses* speaketh in the fifth place.

Scab, or *scurf*, named in Hebrew *Sapachab*, that is, *aculeous thing*: in Greeke *semisia*, a signification. This the Hebr. doctors say is of two sorts, the one neere unto the forehead *Swelling*; the other, neere to the *Bright-spot* after mentioned: between which two, it is therefore here placed, as an adjoynt to them both. So *Chazkuni* here saith, *Sapachab* is an adjoynt to the *Swelling*, and an adjoynt to the *Bright-spot*: it breedeth of the one and of the other. *Bright-spot* or *ore*, wheate pimple, which is white and glittering; as both the Hebrew, Greeke and Chaldee words signifie. Unto which the Hebrew doctors adde againe the *scab* forementioned, which growth of the *Bright-spot*; as the other did of the *Swelling*: to making two principally, the *Bright-spot*, and the *Swelling*; and two secondarily, the *scabs* arising of the former; four in all. They say, *There are four appearances* (or *sorts*) of leprosie in the skin of the flesh, which are these: first an exceeding whitenesse, then which there is no greater, which appeareth in the skin of the flesh like snow, and it is called *[bahereth]* a *bright-spot*. Secondly, a whitenesse which is a little inferior to that, which appeareth like the cleane wooll of a lambe the first day it is borne; and it is called *[Seeth]* a *swelling*. Thirdly, a whitenesse little inferior to the swelling, which appeareth like the plaster of the wall of an house; it groweth of a *bright-spot*, and is called *[Sapachab]* a *scab*. Fourthly, a whitenesse little inferior to the plaster of a wall, which is like the filme of an egge, and groweth of a swelling, and it is also called a *scab*. *Maimony*, in treat. of Leprosie, chap. 2. Sect. 2. and *Talmud Bab.* (in *Negamin*, chap. 1. Sect. 1.) accordeth hereunto. These sundry sorts of Leprie in the body, figured the many sinnes, which infect and

defile mans foule: and for which God plagueth him, till his stripes stinke, and are purified, because of his foolishnesse: Mark. 7. 21. 22. 23. Plal. 38. 6. the skin Hereupon they say, the places within the eye, and within the eare, and the nostrils, and the mouth, and the wrinkles of the belly and of the necke, and under the breast, also the armbolts, and joints of the feet, and the nailes, and the head and beard which have haire upon them; these places in a man are not defiled with a bright-spot, neither doth the plague spread within them, &c. for these are not the open skin, but some of them have no skin; other some have a skin, but covered, not open. *Maimony*, treat. of Leprosie, chap. 6. Sect. 1.

to the plague that is, like to, or according to the plague: meaning white. The Greeke saith doth, *tolutely*, the plague. *Leprosie* or *lepry*; which word we borrow from the Greeke *lepra*: so called, of *scaler* like fish scales, which grow upon leprous bodies: in Hebrew it is named *Taragath*, which is a fretting sorenesse, or piercing infection; scabbed, and in colour white, as is noted on Exod. 4. 6. So the Synak *Grab*, significeth *Scabbednesse*: but the Chaldee *Sagurab* is so named of *Shattering up*, because the disease caused men to be secluded. The Hebrews say, *The leprosie of the skin of the flesh, is that which makes the place whiter than the (other) skin; and the whitenesse is as the filme of an egge, or any thing superior unto it: but if the whitenesse be neere unto the filme of an egge, it is not the leprosie, but a freckled spot* (or *morpheus*, Levit. 13. 39.) *Maimony*, in treat. of Leprosie, chap. 1. Sect. 1. And this, with any of the four sorts of whitenesse forementioned, &c. is after observed, on ver. 10.

Verse 3. *The Priest shall see* or, *look upon*, and consider it; reaching a care to discern and judge rightly. The plagued man is sent to the Priest or God, (not to the Physician of the body) that he might acknowledge his chastisement to be of God for sinne, (the knowledge whereof is by the Law, Romans 3. 20. and 7. 7.) and might repentance and faith in Christ, be forgiven and healed. Deuteronomie 28. 22. Job 33. 27. 28. Psalme 39. 11. 12. Numbers 12. 10. 13. Or thus the Hebrew canons say, *All men may lawfully see the plagues, save hee himselfe that hath the plague; but though all may see them, yet the pronouncing unclean or cleane, depends upon the Priest. When a Priest knowes not to discern it, is a witness may see it, and say unto him, pronounce him unclean; and the Priest pronounceth, unclean: If cleane, and the Priest saith, cleane: Shall he say, then the Priest stuteth him up: as it is written* (Deuteronomie 21. 5.) *by thy mouth, shall every man be judged*. And though the Priest be a child, or a foole, the wife man stuteth him up, and he cyber makes him absolutely unclean; or freeth him as cleane, or stuteth him up. This is meant when the Priest relieth upon the words of the wife man; but if the Priest look on it, & relye upon himselfe, he is unlawfull for him to look on any plague, and will a man have taught him, and he be expert in all plagues (of sores) and in the names of them; in all plagues that are on men, and on garments: and on houses. *Maim.*

of Leprie, chapter 9. Section 1. 2. and *Talmud Bab.* in *Negamin*, chap. 2. S. 1. *white* this is the certain colour to discern the lepry. But the white haire which is the signe of uncleanness by leprosie, is not less than two haire. And they must be white at the roots. And must be in the body of the bright spot. And spread white by the force, ver. 10. (not white before naturally.) The whitenesse of the haire maketh unclean in any of the (four) sorts, whether it be white as snow, or white in an inferior degree. *Maimony*, treat. of Leprie, chap. 2. The whitenesse of the haire, as *Chazkuni* on this place saith, was a signe that the flesh was weakened, the natural vigour thereof decayed: for the plague mortifieth the flesh. And so old men when they grow weak, their haire turne white, but if the haire be white, before the plague cometh, it is no signe of uncleanness. It figured the decay of spiritual strength in the soule by the power of sinne reigning therein. Hof. 7. 9. Ezek. 16. 30. Rom. 7. 5. 9. 13. *fight of the plague* that is, the plague to see to, (or in fight) deeper in Greeke, lower. Sol. Iarchi expresth it by a limlitude, as the appearance of the Sunne is deeper then the shadow. The nature of the Leprie, is to fter, eat and consume the flesh, as the original name implieth, and as may be seen by Marie who was smitten with this plague, Num. 12. 12. Let her not be as one dead, of whom the flesh is half consumed. And when Naaman was cured of his leprosie, his flesh is said to come againe, 2 King. 5. 10. 14. This signified the nature of sinne, and in special of herdie, which eateth as a canker, 2 Tim. 2. 17. *pronounce him unclean* for, declare him unclean: the Hebr. phrase, (as also the Greeke and Chalde) is, *make him unclean*, or *pollute him*; and in verse 6. *cleane him*: which is meant of pronouncing or manifesting him to be, with power: as Iarchi expounded it, he shall say unto him *Thou art unclean*. So *Ezekiel* is said to destroy the citie, when hee pronounced or prophesied the assured destruction of it, Ez. k. 4. 3. And the ministers of Christ are said to binde and to loose, to remit sinnes, and to retaine them; when they certainly declare them so to be, by the word of God, Matth. 16. 19. and 18. 18. Ioh. 20. 23. So here, before the Priest may make him unclean, God (by these signes) saith, it is the plague of leprosie, and to often in this chapter. Accordingly the Hebrew doctors say; *A Priest that maketh unclean, him that is cleane; or maketh cleane, him that is unclean, him that is any thing; for it is said, Hee is unclean, and the Priest shall make him unclean, (Levit. 13. 44.) he is cleane, and the Priest shall make him cleane. Maimony*, treat. of Leprie, chap. 9. Sect. 3.

Verse 4. *deeper* Any appearance of leprosie in the skin of the flesh, is not called the plague (of leprosie), neither defileth a man, until the appearance of the plague, be deeper then the skin of the flesh, &c. *Maimony*, treat. of Leprie, chap. 1. Sect. 6. *shut up the plague* in Greeke, separate the plague: that is, him that hath the plague, or the plagued man. A figurative speech, often used in the scriptures; as *Charge*, Ezek. 44. 11. is so much as have charge: and *O thou Priide*, Ioh. 30. 31. for, thou provid man. If the uncleannesse keep the righteousness of the Law,

Rom. 3. 26. that is, the uncleannesse man. So *Dreams*, for *Dreamers*, Ier. 27. 9. and, *wickednesse perverteth sinne*, that is, the sinner. Prov. 13. 6. and sundry the like. And that such is the meaning here, appeareth plainly by the 12. verse. This shutting up of the suspected leper, taught a care of righteous judgment according to Gods law, upon certain knowledge; that nothing be judged before the time, 1 Cor. 4. 5. but to expect till God reveale sinnes, of which some are open before hand, going before into judgment, and some follow after, 1 Tim. 5. 24.

Verse 5. *the Priest* This is meant of the same Priest that saw him before; because he must consider, whether the plague bee as it was before, or changed. So by the Hebrew canons, *The Priest that saw the plague at the first; bee it to see it at the end of the first seven dayes, and at the end of the second seven, &c.* If the Priest that saw him at the first, be dead, or sick, or other Priest may look on him; but this second, may not pronounce him unclean: the preaching (of the fore) because he knoweth not whether it be spread or no. *Maimony*, in Leprie, chap. 9. Sect. 4. *in the seventh day* except it be the Sabbath to fly write; On any day, they look on them that have the plague, except on the Sabbath, and festival day. 1. the seventh day fall out to be the Sabbath or feast; they put him off, till the day following. *Maimony*, treat. of Leprie, chap. 9. Sect. 7. And he saith, in the seventh day; whereupon *Chazkuni* noteth, *Hee shal not make him unclean seven full dayes, to teach thee, that a part of the day, is as the whole, standeth in his eyes* that is, in the Priests eyes; as the Greeke manifesteth before him: or, standeth in his colours; as after in verse 55. the eye is used for the colour of the plague; and thus the Chaldee expounded it, *standeth as it was*. By *standeth*, meaning keeps at a stand; being neither white, nor furred wider. Therefore the man thus plagued must doe nothing to the fore, whereby to change the natural state of it. So the Hebrew canons say, *He that putteth off the signes of uncleanness, either all or some; or that searsh the quick-flesh; all or part of it; or that cutteth out all the spot out of his flesh, or out of his garment, or out of his house: whether it be before he come to the Priest, or in the time of his shutting up, or when he is pronounced unclean, or when he is freed: hee be transgresseth the commandment, which saith, (in Deut. 24. 8.) Take heed in the plague of leprosie, that thou observe diligently, to doe all that the Priests the Levites shall teach you. And I commanded them, you shall observe to doe: that he putt nothing off, nor cut it out. Maimony in Leprie, chap. 10. Sect. 1.*

Verse 6. *the seventh day the second time* This the Hebrews expound to be the thirteenth day, from the first; because the seventh day goeth to the count of the first weeke, and to the count of the second weeke, in all plagues, whether they be upon men, or on houses, or on garments. In the dayes betwene, what signes soever fell out, they might doe nothing. *Maimony*, in Leprie, chap. 9. Sect. 9. 10. And in two weekes, the case was fully tried; for pronouncing him cleane or unclean; he was to be shut up no longer; to the *Talmud* (in *Nega*, chap. 3. Sect. 3.) saith, *The skin of the flesh, is made unclean in two weekes, and by three signes; by white-haire, (Levit. 13. 3.) by quick*

quick flesh, (Lev. 13.14.) & by spreading, (Lev. 13.8.) somewhat dark, or dimme, obscure, namely of a more dark colour, then any of those four sorts of whitenesse, which make it leprosie. The Hebrewes explaine it thus. There are three signes of uncleanesse, in the leproe of the skin of the flesh, white haire, and quick flesh, and the spreading (of the sore) and these three are expressed in the Law. As, who so hath a bright-spot grow upon him, and in it white haire, or quick flesh, and the Priest looketh on him, he shall pronounce him absolutely uncleane. If there be no white haire in it, nor quick flesh: he shall shut him up seven daies, and in the seventh day shall look upon him, whether any white haire be growne in the bright-spot, or any quick flesh, or that it be spread: if there be, then he is to be pronounced uncleane. If no quick flesh, nor white haire be growne upon it, neither is it spread in the skin, he shall shut him up the second weeke. If any of these three grow upon him in that time, he shall pronounce him uncleane; if not, then he is cleane, and he shall let him free, for there is no shutting up, for plagues in the skin of the flesh, nor then two weekes. And if after he is freed and cleansed, the plague doe spread, or there grow on it white haire, or quick flesh, then he is absolutely pronounced uncleane. The bright-spot, that is very white as snow, and after the shutting up, becometh somewhat dark like the filme of an egge, or, that which was at first like the filme of an egge, and is made like (now, for this is as it was (before)) for the greater brightnesse of the appearance, is no signe of uncleanesse; neither is the darknesse thereof a signe of cleanness; except it be become lesser then the four sorts (forementioned,) and be made somewhat darker then the filme of an egge, so that it be made a freckled spot, and therefore cleane, (Levit. 13.39.) If it be so, what is that which is said in the Law, (Levit. 13.6.) if the plague be somewhat dark &c. It is, that if it be somewhat darker then the four sorts (of white), he is cleane. Likewise, if it be not somewhat darker, neither be spread, nor have white haire grow on it, nor quick flesh, behold he is cleane. Maimony, treat. of Leprie, chap. 1. Sect. 10. 11. a scab] in Hebrew, *Aspachath*, that is, a name adjoining, or cleaving: *larchi faith*, it is the name of a cleane plague, (or sore,) wash his clothes and how much more his body. (saith Chazkuni,) forasmuch as he stood suspected of uncleanesse: and as *larchi faith*, because he was bound to be shut up, he is called uncleane, and needeth to be washed. This signified, that even upon a lesser chaitiments for sinne, men should reforme their waies, and by the spirit of sanctification from God, (figured by waters, Ec. 3. 36. 25. 26. 17.) should endeavour to perfect holinesse in his feare, 2 Cor. 7. 1. H. br. 10. 22. For though the man was pronounced cleane, (namely from leprosie,) yet was he to wash, and be cleane: teaching that the righteous man, is not wholly cleane, but needeth still to be washed; repenting, acknowledging and asking mercy of God in Christ, and amending his life; Prov. 20. 9. 1 Ioh. 1. 8. 9. 10. And herewith we may compare that speech of Christ, He that is washed, needeth not save to wash his feet; but is cleane every whit, Iohn 30. 10.

Verf. 8. [spreadeth] The spreading maketh unclean, wherefore it is, if it be in any of the appearances (or

sorts) of the plague (of leprosie mentioned in Levit. 13.2.) but if it be in a freckled spot (Levit. 13. 39.) it is no spreading. Also, the spreading is no signe of uncleanesse, until it be after the shutting up: but if after first comming, the Priest seeth the plague that it spreadeth and goeth on, he shall not pronounce him unclean, but shut him up till the weeke end, and then look upon him againe. Maimony, treat. of Leprie, chap. 4. Sect. 1. 2. The change of naturall colour, the deepenesse of the fore. (verse 3.) and the spreading of the same, being the chief signes of leprosie: signified the malignitie and contagion of sinne, which eateth as the gangrene, 2 Tim. 2. 17. causeth no foundnesse in the flesh, nor peace in the bones, Psal. 38. 4. but changeth the state of man: Lam. 4. 1. 7. 8. pronounce him uncleane] for the spreading signified that more corruption was full within the bodie, and the inward parts were not sound. And it figured the dominion of sinne in our mortal bodies; which maketh men unclean in God's sight: for such are free from righteousness, and not under grace; Rom. 6. 12. 14. 20.

Verf. 9. The plague] to weete, the other principal plague, that cometh of a swelling, first mentioned in verse 2, but handled here in the second place. V. 10. and livelines of living flesh] or, quicknesse (reviving of quick flesh); by livelines meaning (quickness) recovery, as alter in v. 2. & as the Gr. here expoundeth it, and in verse 15. living flesh, is in Greeke found flesh; and in other scriptures when men were healed of their wounds or sores, they are said in Hebrew to live; that is, recover health, as in Job. 3. 2 King. 20. 7. So the Hebrewes, as Sol. Iarchi treat. faith, *Levinesse* is *Saviment* (that is, foundnesse) in other language, when some of the whitenesse which is within the swelling is turned like the flesh, that is, as a signe of uncleanesse. The Chaldee translatheth, a marke (or signe) of living flesh. The reason hereof was, that leprosie did mortifie, or make the flesh dead, Numb. 12. 12. The Hebrewes also heereat and, for sois, saying, It is not necessary that thou art them both, the haire, and the living flesh, but either them is a signe of uncleanesse: and it is not written, white haire, with the liveliness of living flesh, &c. Maimony, in treat. of Leprie, chap. 3. Sect. 4.

Verf. 11. It is an old leprosie] or, The leprosie waxt-old, in the skin. He is uncleane] The Hebrew doctors say, The liveliness (or, quicknesse of flesh) is no signe of uncleanesse, until it be as big as a lentile (or small verch) square, or bigger thereof. It be castred abroad, so that the living flesh be as a gress of mustard seed in one place, and as much in another place, though all be within the bright-spot, they are to be counted together so big as a lentile, until it be in one place, in the midst of the bright-spot, as big, square, or bigger then a lentile. Living flesh deserveth, in any appearance (or colour); whether it be red or blacke, or white, yet though it be not of those four sorts of whitenesse (forementioned), neither is living flesh a signe of uncleanesse, till it be within the body of the bright-spot, &c. Maimony, treat. of Leprie, chap. 3. Sect. 1. 2. 3.

Verf. 12. of the plague] that is, of him that hath the plague: as in verse 4. So verse 13. 17. &c. to all the sight of the eyes] that is, where so ever the Priest looketh.

looketh, with all his heed and diligence. From these words the Hebrew doctors gather, that although a Priest that had blemishes, might looke on a leper, yet he that was blinde though but in one eye, or, that was dimme sighted, might not looke on him that had the sore. Moreover they say, they looked not on the sores, but in the day time, &c. for in all this business, (the scripture) saith, IN THE DAY, and IN THE DAY: they looked not on them in the morning, nor in the evening, nor within any house, nor in a cloudy day, neither at moon day, &c. but in the fourth and fifth hours; (that is, at 10. and at 11. of the clocke before noone,) and in the 8. and 9. hours, (that is, at two and three of the clocke in the afternoon,) whether the plague were on men, or on garments, or on houses. Maimony, in treat. of Leprie, chap. 9. Sect. 5. 6. and Talmud, in Negamim, chap. 2. Sect. 2. This they observed, because in the morning and evening, the light is not cleare; and at noone, the brightnesse dazzleth, and may cause to mistake the colour.

Verf. 13. pronounce the plague cleane] H. br. make cleane the plague, that is, pronounce him cleane that hath the plague. Hereupon they say, Every unclean person when the leprosie breaketh out abroad over all his (body,) is cleane. If there appeare upon him, quick flesh, so much as a lentile, he is uncleane, if againe he be cleaved with leprosie, he is cleane. If (quick flesh) appeare againe, he is uncleane, though the quick flesh begin to appeare an 100. times, &c. Maimony, treat. of Leprie, chap. 7. Sect. 5. This is explained by Moses himselfe, in the verses following: and the natural reason hereof seemeth to be, that when the diseaseth is driven out, it argueth strength and foundnesse in the inward parts.

Verf. 15. living flesh] the Greeke translatheth it found (or whole) flesh: see verse 10. it is a leprosie] This is one of the most remarkable things in all this Law, that quick or found flesh in the fore, should be judged leprosie, and the man unclean: whereas if the leprosie covered all his flesh, he was pronounced cleane, verse 13. And hereby the Holy ghost seemeth to teach, that if we would judge our selves, we should not be judged of the Lord, 1 Cor. 1. 1. 31. If we judge our sinnes, he is faithful and just to forgive us our sinnes, and to cleanse us from all unrighteousnesse; 1 Ioh. 1. 9. But if any quick or found flesh, any part of health or life be pretended in our sinfull nature, or any whit of righteousness by the works of the Law, (by which no flesh shall be justified, Galat. 2. 16.) then God pronounceth us uncleane, for we cannot be justified but by the faith of Iesus Christ, Gal. 2. 16. And by grace we are saved, Eph. 2. 8. so then it is no more of works, otherwise grace is no more grace, R. m. 1. 6. and whosoever are justified by the law, are fallen from grace, Galat. 5. 4. Wherefore David, that he might finde grace in the eyes of God, acknowledged there was no foundnesse in his flesh, Psal. 38. 4. 8.

Verf. 18. flesh] the Chaldee translatheth it a man: and to the word flesh often signifieth, as is noted on Gen. 6. 12. though here it may be taken properly. So in verse 24. a blemish in Hebrew *Shechin*, which significeth an hot ulcer, or pusto; which is with

inflammation, yet differing from the burning after mentioned, in verse 24. for that is with fire properly; but this may proceed outwardly of a stroke with a stone, or with wood, and the like, or from inward distempers, inflammations, burning fevers, and the like, which breaketh out and corrupts the skin: as the Hebrew doctors doe distinguish them, Maim. treat. of Leprie, chap. 5. Sect. 3. Such biles, figured sinnes and punishments for them, Exod. 9. 9. 10. Deut. 28. 27. Rev. 16. 2. is healed] A blemish, or a burning, all the while they are matter sores, make not a man unclean at all. But if they have bene fully healed, though the place have a scarre, and be not like the rest of the skin, yet is it as the skyme of the flesh for any thing, and they become unclean by three signes, and are to be shut up as is before declared. Maimony ibid. chap. 5. Sect. 3. The healing of the blemish, figured the forgiveness of sin, and release of punishment for the same: Exod. 15. 26. Matth. 13. 15. with Marke 4. 12. Psal. 41. 5.

Verf. 19. or a bright-spot] the same equite is, for the scab of the bright-spot, and the scab of the white swelling, forementioned; as the Hebrewes affirm: Maimony, in Leprie, chap. 1. Sect. 4. somewhat reddish] that hath any red colour, little or much, mingled with it. Which mixed appearance, the Hebrew doctors distinguish, and compare with the some appearances (or sorts) of white before mentioned, by this similitude, of mixed cups full of milke, and in the first cup there are four drops of blood; in the second, four drops; in the third, eight drops; and in the fourth, sixteen drops. The mixture in the bright spot, hath the appearance of (the milke in) the fourth cup: and the mixture in the swelling, is as the appearance of the third cup. The mixture in the scab of the bright-spot, is as the appearance of the second cup: and the mixture in the scab of the swelling, is as the appearance of the first cup. All these mixed appearances are accounted as one. Maimony, treat. of Leprie, chap. 1. Sect. 4. 5. The Greeke translatheth, white or somewhat reddish, as if they were distinct. So after in verse 42.

Verf. 20. plague of leprosie] This sore, arising of a blemish after it was healed, verse 18. and now turned to a worse, even to a leprosie; sheweth how sinnes after we are healed of them, when they returne, doe make us worse then before: as the Apostle saith, If after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Iesus Christ, they are againe intangled therein, and overcome: the latter end is worse with them then the beginning, 2 Pet. 2. 20. Wherefore our Saviour all to bid; Behold, thou art made whole, sinne no more, lest a worse thing come unto thee. Ioh. 5. 14.

Verf. 21. seven daies] for the former, they might be shut up twice seven daies, verse 5. Moses for this and the next sort, mentioned but once. So the Hebrew doctors say, The Bile, and the Burning doe make one uncleane, in one weeke, and by two signes by white haire, and by the spreading. And there is for them, no shutting up, but one weeke. Talmud in Negamim, c. 3. 4. Maimony, treat. of Leprie, c. 5. 1. 4. Verf. 22. it is the plague] to weete, of leprosie, as the Greeke version addeth.

Verf. 23. an inflammation] or, a skurre, a print, as the

the Greeke and Chaldee doe translate it: so in vers. 28. The Hebrews explaine it thus: If the Bile and the Burning begin to be quicke, and to heale; and there come upon them a rinde like the rinde of galle, that is, the Terebinth (or inflammation) of the Bile, spoken of in the Law; and the Michjath (or cured-skin) of the Burning spoken of there, &c. Maimony, treat. of Lepr. chap. 5. sect. 4. pronounce him cleane [to weert, from the corruption of leprosie. By this was figured, that though the signes and markes of our former sinnes (which God hath healed by forgiveness) doe remaine in us; yet if they spread nor, that is, reigne not in our mortall bodie; they shall not be imputed unto us, but forgiven; for wee are not under the Law, but under Grace. Rom. 6. 12. 14. 1 Joh. 1. 9. 10. 2 Cor. 12. 9.]

24 Vers. 24. flesh] in Chaldee, a man: as vers. 18. burning of fire] The Hebrews understand this properly, to be done with coles, embers, red-hot iron or the like: Maimony, in Lepr. chap. 5. sect. 1. This also figured sinne; as, Can one goe upon hot-coles, and his feet not be burnt? So be that goeth in to his neighbours wives, whoeuer toucheth her, shall not be innocent. Prov. 6. 28. 29. Liveliu] [that is, living or quick] flesh; meaning soundnesse, or the cured-skin. This seemeth to answer unto the word healed in vers. 18. and fo the Greeke here translateth it (hugiasthen) a healed place; and the Chaldee (yosham) a skere, or print; and to this, the old Latine version agreeth; and the Hebrew doctors, as is before noted on vers. 23. The Hebrew also which properly signifieth Living is used for healing or recovery, as is shewed on vers. 10. be] that is, become, or, have in it a bright-spot, or white [that is, onely white, without any red mixed: see] notes on vers. 19.

25 Vers. 25. leprosie] The reason and signification hereof, was the same before noted on vers. 20.

26 Vers. 26. somewhat darke] not so white as any sort of leprosie; see vers. 6. seven dayes] to weert, one even, not moe; as is before noted on vers. 21.

28 Vers. 28. an inflammation] or, skere, print, character: as the Greeke and Chaldee translate: see vers. 23. where also the meaning hereof is shewed.

29 Vers. 29. plague] the Greeke addeth, the plague of leprosie.

30 Vers. 30. a skull] in Hebrew Nakeb, which is a name peculiar to the Leprie on the head or beard, not on other places; and it hath the name of breaking or plucking-up. And so the Greeke also nameth it Trasma, a broken scire. The Hebrews describe it thus. The plague of the head or beard, is when the hair that is on them, falleth off by the roote; and the place of the hair remaineth bare; and this is that which is called Nakeb. Maimony, treat. of Lepr. chap. 8. sect. 1. or of the beard] this teacheth that they are connected severally, saith Maimony, ibidem sect. 14. Hair is both an ornament to the body and a signe of naturall strength, as proceeding from kindly heat and moisture: which when they faile, and corrupt humors come in place, there breedeth a leprosie in the bodie: whereby God figured a like estate in the soule, deficiure of the heat of his spirit, and moisture of grace, and replenished with

sinfull corruption.

Vers. 31. no blacke haire] for black haire, is a signe of healing, vers. 37. as in nature it signifieth health, and strength of bodie: wherefore Christs lockes are in myserie said to be blacke as a Raven, Song 5. 11. Telow haire and shin (or small), is a signe here of the lepric, vers. 30. as arguing decay and corruption of nature. And the yellow haire [spoken of in this businesse, (as the Hebrews say,) is that which is of the colour of gold; and that which is called shin (or small) is that which is short: but if it be long, though it be yellow as gold, it is no signe of uncleanness. Two yellow small haire, are a signe of uncleanness; whether they be one hard by another, or one farre from another; whether they be in the midst of the skull, or on the edge of it; whether they be there before the skull, or the skull be there before the yellow haire; it is a signe of uncleanness. Maimony, in treat. of Lepr. chap. 8. sect. 4. 5. the plague] that is, him that hath the plague; as vers. 4. So in vers. 33.

Vers. 33. shave him selfe] The manner hereof, they say, was this; he shaved (the haire that grew) without the skull, and left two haire close by it, that they might discern whether it spread or no. Maimony, in Lepr. chap. 8. sect. 3. the second time] and no more. There is no shaving up for the skull, twice two weekes: and if after he be released, there grow yellow haire therein, or it spread; he shall then be pronounced uncleane. Maimony, in Lepr. chap. 8. sect. 4. before on vers. 6.

Vers. 37. stand in his eyes] in Chaldee, stand in a way; to weert, at a stay, without spreading: see vers. 30. the Greeke saith, if before him it abide untill the blacke haire] See the notes on vers. 21.

The blacke haire, fresh not a man in skull, unless there be at least two haire: neither do they free a man, unless the length be such as the top of them may bow towards the root of them: &c. If two haire grow up, one black, and another white or yellow, one long, and another short, they free not a man. The skull that is pronounced cleane, for the yellow haire, or for the spreading of the grow blacke haire in it, and he be pronounced cleane: though the blacke haire grow away, yet it be cleane: till other yellow haire grow in it, or it spread further againe, after the blacke haire is gone: for it is said, when it is healed, when it is healed, when it is healed, although signes of uncleanness be in the place. Maimony, treat. of Lepr. chap. 8. sect. 6. 7. 8. he cleane, and the Priest, &c.] Here upon Sol. Linc. noteth; Lo, the uncleane whom the Priest pronounced cleane, is not cleane. Teaching that the Law and word of Gods, (which is the truth, Joh. 17. 17.) made the man cleane or uncleane; and not the sentence of the Priest, if it swarved from the Law.

Vers. 39. darke] or somewhat darke, as in &c. So that their whitenesse [saith Sol. Linc.] is not strong, but somewhat darke. a fackled spot] or somewhat morpheum in Hebrew bebak, a word not used but in this one place; & it hath the signification of cleanness or whitenesse: and is not a leprosie, but a sign of it, and neere thereunto. The Greeke call it Alphas, which is a kinde of white-spot that is on the skin: for as Corn Celsus (in l. 5. c. ult.) saith

though it bring no danger with it, yet is it fiske, and cometh of an evil habit of the body. he is cleane] to weert, from leprosie: for though it spotted the skin, yet it fretted not the flesh. God sheweth himselfe hereby mercifull to the infirmities of his people, not esteeming every spot or deformitie in them, as a malignant sin. So in the case following, vers. 40. 41.

40 Vers. 40. hath the haire fallen-off] or, is pilled. bald] to weert, beside, from the crowne towards the necke; which baldnesse the Hebrew callth Karachath; and it is distinguished from the forehead-baldnesse called gabbathath, vers. 41. 42. which is, from the crowne of the head, towards the face. And so the Hebrew doctors doe explaine them, as two sorts: Maimony, treat. of Lepric. chap. 5. sect. 8. 10. The Greeke also translateth them by two divers words, Ph. lacroma, the baldnesse-benide; and anaphalantoma, the baldnesse-before.

42 Vers. 42. the bald head] or, baldnesse-benide: Heb. karachath. bald forehead] or fore-baldnesse: Heb. gabbathath. somewhat reddish] the Greeke translateth, or somewhat reddish: see the notes on vers. 19.

43 Vers. 43. swelling] by naming this one, he comprehendeth also the other, as the bright-spot, the bile, and the burning, spoken of before in vers. 2. 18. 24. all which might be upon the bald head, as well as upon the other skin of the bodie: and discerned as the former, saving by the haire. leprosie in the skin] or, the leprosie of the skin of the flesh. From these words, the Hebrew doctors gather the signes of this kinde of leprosie, according to those forementioned, saying: The bald-head, and the bald forehead, defile by two signes; by quicke flesh, and by spreading. And they are shut up for them two weekes: for it is said of them, As the sight of leprosie in the skin of the flesh, and because in them there is no haire, the white haire is no signe of uncleanness in them. They make one uncleane by two signes, and in two weekes, thus: If there be a bright-spot in the bald head or bald forehead, and there be quicke flesh therein, he is pronounced uncleane: if there be no quicke flesh, he smuteth him up; and seeth him at the seven dayes end, if there be growne any quicke flesh on it, or if it be spread, he is pronounced uncleane: if not, he smuteth him up seven dayes more. If then it be spread, or have quicke flesh growne on it, he is pronounced uncleane: if not, he is free. If after he is freed, it spread, or quicke flesh grow up, he is pronounced uncleane. The bald head, or bald forehead, or the beard whose haire is fallen off; if there be upon them a bile, or a burnings; they make a man uncleane, as do the bile and the burning upon the skin of the flesh: for the head or beard whose haire is fallen off, is as the skin of the flesh for every thing, save that they make not uncleane by the white haire, &c. Maimony, treat. of Lepr. c. 5. f. 9. 11. Of their two signes, the quicke flesh, and the spreading: see the notes on v. 8. 10.

44 Vers. 44. utterly uncleane] Hebr. making-uncleane he shall make him uncleane; or, as the Gr. saith, shall pollute him with pollution. This signified, that if unto infirmities, be added malignie, or presumptions; it maketh the sinner a spiritual leper in the sight of God.

Vers. 45. the plague is to weert, so pronounced by the Priest: as vers. 4. rent] in signe of sorrow: see Gen. 37. 29. Levit. 10. 6. Chazkuni expoundeth it, He shall mourne for his deades: for because of his evil deades, the plague is come upon him. bare] or free, to weert, from cutting that is it shall be unshorn: for to let the haire grow, was another signe of sorrow: see the notes on Gen. 41. 24. and Levit. 10. 6. O. free, from cap or bonnet, that is, as the Greeke translateth uncovered; to the word also signifieth, Numb. 5. 18. yet not bare all together, but covered with a cloth, after the manner of the mourners, 2 Sam. 15. 30. The Hebrew canons say, It is commanded that the leper pronounced uncleane, doe cover his head all the dayes that he is excluded, and put a covering on his upper lip, as a mourner, and rend his clothes; and make it knowne to those that passe by him, that he is uncleane, Levit. 13. 45. Although it be the high priest that is a leper, he makes his head free, and rends his clothes: for an affirmative precept puts away a prohibitive. A leprous woman makes not her head free, neither rendeth her clothes, nor covereth her upper lip: but she sitteth without the city, and makes it knowne to others, that she is uncleane. Maimony, treat. of Lepr. chap. 10. sect. 6. 8. put a covering] or, cover, wrap over; the Chaldee addeth, cover as a mourner: for as the covering of the head, so of the mouth or lip, was a signe of sorrow and shame: as is said, The Seers shall be ashamed, &c. they shall all cover the upper lip; for there is no answer of God. Mich. 2. 7. So in Ezek. 24. 17. when he had said make no mourning, &c. he addeth, binde the tire of thy head upon thee, and put on thy shoes upon thy feet: and cover up the upper lip. Hereby also was implied, as the Hebrews say, that he might not salute a y m n, or the dayes of his uncleanness, as being a mourner, Maimony, treat. of Lepr. chap. 10. sect. 6. the upper lip] or, the beard of the upper lip, as Sol. Linc. saith: it teacheth it, the hire of the lip: the Greeke translateth it, his mouth. uncleane and uncleaned, I am, or heres one uncleane: to counselling and proclaiming his miserie, and giving oth is warning, lest they be defiled by touching him. Therefore Onkelos the Chaldee paraphrast translateth it, he must be made uncleane, he not yet made uncleane: and Jonathan, Avoid avoid from the uncleane. This is opened in Lam. 4. 15. They cried unto them. Depart, (I am) uncleane: depart, depart, touch not. Likewise in Ela. 52. 11. Depart, depart, goe out from thence, uncleane (it is) touch not. The Hebrew doctors say, The Leper is the chief of all things that are most uncleane, be defiled men and vessels by touching him; and especially by the ayre: and defiled men by carying of him, and defiled his bed, and his seat, &c. Maimony, in Lepr. chap. 10. sect. 11. These rites, figured our mortification, confession of sinnes, and suffering of miseries for the same; lam. 4. 8. 9. 10. For, we are all, as an uncleane person; Ela. 64. 6. and David acknowledged himselfe to be a Leprous sinner, in Psalme 51. where he maketh confession of his misdeedes, and desireth to be purged with hyssop, as were the Lepers, Levit. 14. 4. And from Solomons words in 2 Chron. 6. 29. when every one shall know his owne plague and his owne griefe: Baal haerum infereth,

infereth, that as first it is needfull that a man know his plague, and be cleansed from it by repentance, before he pray.

Verf. 46. dwell) or sit alone, as the Greeke translareth separated, from other. cleane mens societie. So King Azarias being a leper, dwelt in a severall house, 2 King. 15. 5. And Marie stricken with leprosie, was shut out of the campe, Num. 12. 14. as all lepers were to be, Num. 5. 2. So that dwelling alone, debarreth him not from conversing with other lepers, but with the cleane only. By the Hebrew canons, If a leper came into any house, all that was in the house, was unclean, both men and vessels, although he touched them not. If he were standing under a tree, and a cleane person passed under that tree, he became unclean. If he came into a Synagogue, they made for him a distinct room apart, ten handbreadths high, and four cubits broad, and he came in first, and went out last, that his situation might be by himselfe alone, and he might not stand among the people, and defile them. Maimon. treat. of Leprie, c. 10. f. 12. The Lepers were thus to be secluded, that they defiled not their campes, in the midst whereof the Lord dwelt, Num. 5. 3. figuring the putting of polluting sinners out of the Church, left others by them, be leavened and defiled, 1 Cor. 5. 6. 7. 13. Heb. 12. 15. and the abstaining from familiaritie with them; 1 Cor. 5. 11. that they might be ashamed and humbled for their offences, 1 Thes. 3. 14. Lam. 1. 1. 8. and 3. 12. &c. The Hebrew doctors also have thus understood those figures; they say, When a man considereth this thing he will be abashed and ashamed for his iniquitie: for every iniquity is a plague & a blemish in his soule. &c. And as it is written of the Leper, his clothes shall be rent, and he shall put a covering on his upper-lip, and shall cry unclean, unclean, and it is said, he shall dwell alone, without the campe shall his dwelling be: so the pollution which is in the soule, and remove it farre from the holmesse that is on high, that causeth it by the body beneath to be likewise removed farre from the campe of Israel. And if a man turne by repentance, to cleanse his spot, by receiving chastisements upon him, he is cleansed from his leprosie, otherwise his leprosie cleaveth to his soule; and in this world and in the world to come he is removed farre from all the Campe that is on high, until he be made cleane. R. Elias, in Sepher Resith chabchmah, treat. of the Feare of God, c. 9. These ordinances for lepers, shewed also the effect of the Law in sinners, which driveth them from the communion of God and his people: till by repentance and faith they come unto Christ, who then will touch and heale them, as Math. 8. 2. 3. & 11. 28. As for the Law, it leaveth them in their uncleannesse, and to mourne for the time: but means to heale them it with his blood; that grace was reserved for Christ to give, Math. 11. 5. and 8. 16. 17.

Verf. 47. woollen garment) Hebr. in a garment of wooll, or in a garment of flaxe. These things the Hebrew doctors understand finally, of the wooll of sheepe, and of flaxe only, not of hemp or the like: saying, No garments are made unclean by plagues (or spots) but garments of wooll and of flaxe only; and all vessels (or instruments) of iron, &c. Camels haire and sheepes wooll, that are spun (or twisted) one with ano-

ther, if the most part be of camels haire, it is not made unclean by plagues; but if the most part be of sheepes wooll, it is made unclean, or if halfe to halfe, it is made unclean. And the same law is for flaxe and hempe one with another. And if the warpe be flaxe, and the woofe hempe, or the warpe hempe, and the woofe flaxe: it is not made unclean by plagues. Likewise if the warpe, or the woofe be flaxe, or wooll, and the residue goats haire, or the like, it is not made unclean. Maimon. treat. of Leprie, chap. 13. sect. 1. 3. and Talmud Bab. in Negagim, chap. 10. sect. 2. The Law, which shewed no way to cure the Leper, but left him in his uncleannesse, sorrow and solitarie estate: proceeded here to shew the contagion of this sickness, how it defileth not onely the bodies of men, and separateth them from the campe of God and his people; but polluteh also their garments and instruments, so making them unfit for any use, save for the fire, verse 52. Hereby the nature of sinne was signified, and the increase of the strength thereof by the Law.

Verf. 48. woofe) so named of weaving in: the Hebrew word, properly signifieth mixture; because the woofe is mixed with and woven into the warpe or threads that run along. There are thus distinguished, because if the plague appeare in the warpe only, the woofe is cleane: or if it appeare in the woofe only, the warpe is cleane. Maimon. in Lepr. chap. 13. sect. 9. Moreover they say, Garments that are died (or coloured) are not defiled by plagues; whether they be doted by the hand of man, or by the hand of God, unless they be white. If the warpe of a garment be died, and the woofe white, or the woofe died, and the warpe white: the whole goeth after that which appeareth. A garment that hath many pieces joined on, some died, and some white: there appeare a plague in the white, they flout it up: if it be died two weekes it is all unclean, and to be burnt. If it be died, and there be but one small white piece in it, it there appeare a plague thereon, he flouteth it up: if it continue so two weekes, it shall be burnt. Ibidem chap. 12. sect. 10. 13. of sinners] Heb. of flaxe and of wooll, works of skin] that is, any vessel, or instrument made of skin, for any woike or use; as is after explained in verse 51. 52. Here the Hebrew doctors except the skines of the creatures in the sea, that they receive no uncleannesse by plagues. But if any thing that liveth on or groweth out of the land, be joynt unto them, though it be but a shreed of wooll or of flaxe, or of other skin of beasts, and so any vessel be made of them, they are made unclean by plagues. Talmud in Negagim, chap. 10. sect. 1. Maim. in Lepr. chap. 13. sect. 5.

Verf. 49 greenish) or very Greene; and of them, very red. The Hebrewes say, Three signes of uncleannesse are in garments; greenesse, rednesse, and spreading. Greenesse, is such a colour as is in Greene hearts, which is very much Greene. And the red, is very much red like fair-crimson. And for both these colours, they flout the garment: and if it abide in this colour, two weekes they pronounce it unclean, and burneth it. Likewise if it spread, they pronounce it unclean, and burneth it. And if in a garment there appeare a Greene spot, or a red, they flout it up 7. daies: and in the seventh, he looketh on it; if it be spread, he pronounceth it unclean, and burneth all the garment. And if it abide in the colour,

he flouteth it; or if it be spread, but be dimmer then the first time, when it was flout up: or if the colour be Greene more red, or more Greene, but not spread, they flout it the second time, and flout it up seven daies more. And if it be dimmer in colour the third time, then is to be burnt the woofe in it, and it is cleane. And if the colour be dimmer from that it was; as if it was Greene, and is brownish, or was red, and it become Greene: hee rendereth the spotted place, and burneth that which is remayned, and it is cleane. But if it abide in the colour the second time, and is cleane. But if it abide in the colour wherein it was flout up at the first, he pronounceth it unclean, and burneth it all. A garment out of which the spot is rent, at the end of the second weeke, if any spot come againe into it, it is burnt. Likewise if the spot spread in a garment, after it is freed, it is burnt. Maim. treat. of Leprie, chap. 12. sect. 1. 2. 4.

Verf. 50. shall flout up) in Greeke, shall separate the plagues, meaning the thing that hath the plague of Leprosion in it: see verf. 4.

Verf. 51. fretting) or rankling: this word is not used, but in this case of leproie, and in Ezek. 28. 24. where it is applied to a pricking or rankling briar. The Greeke translareth it a consuming leprosie. The Chaldee a diminishing, because that which fretteth, hath continuall hurt, and wasteth the thing wherein it is. So in chap. 14. 44. it is unclean, it is one of the maine unclean things, and in the Hebrewes writte, it maketh unclean by touching it, by bearing it, or by coming in where it is. At a leprous garment, or warpe, or woofe, or any vessel of iron, which is plagued (with leprosie): if but so much as an olive of it come into a cleane house, all that is in the house, is made unclean, both men and vessels, and are all made principally unclean things, &c. The leprous thing is like unto the dead, as it is said, Let her not be as one dead, Num. 19. 12. How doth the dead (desire?) by so much as an olive: so these things also, by so much as an olive. Maim. in Lepr. chap. 13. sect. 13. 14.

Verf. 52. in woollen] Hebr. in wooll, or in flaxe; that is, made of wooll or of flaxe. This burning of leprous garments, signified the abomination which all should have of sinne; for the consuming and abolishing of it, and of all instruments and monuments thereof: as by comparing scriptures for some particular evils, may be gathered. See Deut. 7. 25. Eia. 30. 22. Iude verse 33. Act. 19. 19.

Verf. 54. command, that they wash) the commandment, is by the Priest, the washing, by any man as Baal haerim here observeth.

Verf. 55. his eye) Hebrew, his eye: the colour is called, because it is discerned by the eye; so in Num. 11. 7. Ezek. 1. 16. and 8. 2. fre inward) or deeper-fret, that diminisheth and consumeth in the Chaldee translareth it, a breaking: the Greeke thus, is consumed, (or fast-fetted) in the garments, or in the warpe, or in the woofe. bare inside] Hebrew, the bare-baldnesse thereof, or in the binder-baldnesse thereof. The words before used in verse 42. for the baldnesse of the head before or behind, are here applied to the garment; which when the wooll or flaxe is eaten off in the out side or in the

inner, with the fretting leprois thereupon called bald. The Greeke translareth them the warpe and the woofe; as before is noted: the Chaldee, in the worne (or old) part thereof, or in the new part thereof: and so further the Hebrew doctors explain it, saying, Karachab, is the old-worne place; and gabbathuth is the new. Maimon. treat. of Lepr. c. 12. f. 9.

Verf. 56. rend it) rend the place of the plague, out of the garment, and burne it. Iath Sol Larchi. But if it were still seene in the garment after this, then the whole garment was burnt. v. 57.

Ver. 57. a plague breaking out abroad) or, a spreading (as the Chaldee Iath an increasing) leprois. In Greeke, a flourishing leprois.

Verf. 58. washed the second time] Chazkuni explaineth it, the second time, for to cleise it, and the first time, for to put away the plague of it. These legal washings were carnall ordinances, imposed on these, until the time of reformation, Hebrew. 9. 10. but our washing is by the blood and spirit of Christ, whereby he hath washed us from our sinnes, Revel. 1. 5. so that we draw near unto God, with a true heart, and full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, Heb. 10. 22. and cleansing our selves from all filthnesse of the flesh and spirit, perfecting holinesse in the feare of God. (1 Cor. 7. 1.) in us may be fulfilled that which is written, These are they which came out of great tribulation, and have washed their robes, and made them white, in the blood of the Lamb. Rev. 7. 14.

CHAP. XIV.

1. The rites and sacrifices, in cleansing of the Leper; with two birds, cedar wood, scarlet, cyzop, and living water. 10. with lumps, floure, and oile. 21. Lesser sacrifices for the poore leper. 33. The signes of leprosie in an house: 40. the pulling out of the stones thereof; & putting in new. 45. The breaking downe of the leprous house. 49. The cleansing of it, if the plague be healed; with birds, cedar, scarlet, cyzop, and living water.

And Iehovan spake, unto Moses saying. This shall be, the law of the Leper; in the day, of his cleansing: that he shall be brought, unto the Priest. And the Priest shall goe forth, out of the campe: and the Priest shall see; and behold, if the plague of leprosie be healed, in the leper. Then the Priest shall command, and hee shall take for him that is to be cleansed, two birds alive, and cleane: and Cedar wood, and scarlet, and cyzop. And the Priest shall command, & he shall kill, one of the birds in an earthen vessel, over living water. As for the living bird, hee shall take it; and the Cedar wood, and the scarlet, and the cyzop: and shall dip them, and the living bird, in the blood of the bird that was killed; over the living water. G g g And

7 And he shall sprinkle, upon him that is to be
cleansed from the leprosie, seven times: and
shall make him cleane; and shall let goe the
8 living bird, upon the face of the field. And
hee that is to beee cleansed, shall wash his
clothes, and shuve off all his haire; and wash
himselfe in water, that he may be cleane; and
after, he shall come into the campe; and shall
tary, abroad out of his tent, seven dayes.
9 And it shall be, in the seventh day, hee shall
shave off all his haire; his head and his beard,
and his eye-browes; even all his haire, hee shall
shave off: and he shall wash his clothes; and
hee shall wash his flesh in water, and he shall
be cleane. And in the eighth day, hee shall take
10 two hee-lambs, perfect; and one ewe-lambe,
of the first yeere, perfect: and three tenth-
deales, of fine-floure for a Meat-offering, ming-
led with oile, and one Log of oile. And the
11 Priest that maketh him cleane, shall present
the man that is to be made-cleane, and those
things: before Iehovah; at the doore, of the
12 Tent of the congregation. And the Priest
shall take, one hee-lambe; and offer him, for
a Trespasse-offering, and the Log of oile: and
he shall wave them; for a Wave-offering, be-
fore Iehovah. And he shall kill the hee-lambe,
13 in the place where hee shall kill the Sin-offering,
and the Burnt-offering, in the place of holi-
nesse: for as the Sin-offering, so the Trespasse-
14 offering is the Priests; it is holy of holies. And
the Priest shall take, of the blood of the
Trespasse-offering; and the Priest shall put it,
upon the tip of the right eare, of him that is
to be cleansed: and upon the thumbe, of his
15 right hand; and upon the great toe, of his
right foot. And the Priest shall take, of the
Log of oile: and poure it, upon the Priests
16 palme of the left hand. And the Priest shall
dip, his right finger, in the oile, that is upon
the palme of his left hand: and shall sprinkle
17 the oile with his finger, seven times before
Iehovah. And of the rest of the oile, that is
on the palme of his hand; shall the Priest put,
upon the tip of the right eare of him that is
to be cleansed; and upon the thumbe, of his
18 right hand; and upon the great-toe, of his
right foot: upon, the blood of the Tresp-
passe-offering. And the remnant, of the oile
that is on the Priests palme of the hand; hee
shall put, upon the head of him that is to be
cleansed: and the Priest, shall make-atone-
19 ment for him, before Iehovah. And the
Priest shall make, the Sin-offering, and make-
atone-ment, for him that is to be cleansed,
from his uncleanness: and after, hee shall
20 kill the Burnt-offering. And the Priest shall

offer-up, the Burnt-offering and the Meat-
offering, upon the Altar: and the Priest, shall
make-atone-ment for him, and hee shall
bee cleane.

And if hee be poore, and his hand attaine
it not: then hee shall take one hee-lambe for
a Trespasse-offering, for a waving, to make-
atone-ment for him: and one tenth-deale
of fine-floure, mingled with oile for a Meat-
offering, and a Log of oile. And two turtle-
doves, or two yong pigeons; which his
hand can attaine: and the one shall be a Sin-
offering; and the other, a Burnt-offering. And
he shall bring them, in the eighth day, for his
cleansing, unto the Priest: unto the doore,
of the Tent of the congregation, before
Iehovah. And the Priest shall take, the hee-
lambe of the Trespasse-offering, and the Log
of oile: and the Priest shall wave them, for
a wave-offering before Iehovah. And hee shall
kill, the hee-lambe of the Trespasse-offering,
and the Priest shall take, of the blood of the
Trespasse-offering: and put it, upon the tip
of the right eare, of him that is to be cleansed:
and upon the thumbe, of his right hand; and
upon the great toe, of his right foot. And
of the oile, shall the Priest poure; upon the
Priests palme of the left hand. And the
Priest shall sprinkle, with his right finger,
the oile, that is in his left hand: seven times,
before Iehovah. And the Priest shall put, of
the oile, that is on the palme of his hand:
upon the tip of the right eare, of him that is
to be cleansed; and upon the thumbe, of
his right hand; and upon the great-toe, of
his right foot: upon the place, of the blood
of the Trespasse-offering. And the remnant,
of the oile, which is on the Priests palme
of the hand; hee shall put, upon the head of
him that is to be cleansed: to make-atone-
ment for him, before Iehovah. And hee shall
take the one, of the Turtle-doves; or of the yong
pigeons: of that which his hand can attaine.
That which his hand can attaine, the one for
a Sin-offering, and the other for a Burnt-
offering, with the Meat-offering: and the Priest
shall make-atone-ment, for him that is to be
cleansed, before Iehovah. This is the law,
of him in whom is the plague of leprosie:
whose hand cannot attaine, to his clea-
sing.

And Iehovah spake, unto Moses and unto
Aaron, saying, When ye be come, into the
land of Canaan; which I give unto you,
for a possession: and I put, the plague of
leprosie, in a house, of the land of your
possession. Then-hee shall come, who

the house is; and tell the Priest, saying: as it
is the plague, appeareth to mee in the
house. And the Priest shall command, and
they shall empty the house, before the Priest
goe in, to see the plague; that all which is in
the house, be not made-uncleane: and after-
ward the Priest shall goe in, to see the house.
And hee shall see the plague; and behold if the
plague be in the walls of the house, with hol-
low strokes, greenish; or reddish: and the
signe of them, be lower then the wall. Then
the Priest, shall goe out of the house, to the
doore of the house: and shut-up the house,
seven dayes. And the Priest shall returne, in
the seventh day: and shall see, and behold, if
the plague bee spred, in the wallles of the
house. Then the Priest, shall command; and
they shall take-away, the stones; in which
the plague is: and cast them, into (a place)
without the citie; into an uncleane place.
And hee shall cause the house, to be scraped
within, round-about: and they shall poure-
out, the dust which they have scraped off; in
(a place) without the citie; in an uncleane
place. And they shall take, other stones; and
put them in the place of those stones: and hee
shall take, other dust, and shall plaister the
house. And if the plague returne, and break-
out in the house; after, that hee hath taken-
away the stones: and after hee hath scraped
the house, and after it is plaistered. Then
the Priest, shall come, and shall see, and be-
hold, if the plague be spred, in the house: it
is, a fretting leprosie in the house, it is un-
cleane. And hee shall breake-down the house,
the stones of it, and the timber of it, and all
the dust of the house: and hee shall cary them
forth, to (a place) without the citie; to an
uncleane place. And hee that commeth, into
the house, all the dayes, that he hath shut it
up: hee shall beuncleane, untill the evening.
And hee that lieth in the house; shall wash
his clothes: and he that eateth in the house,
shall wash his clothes. And if the Priest,
comming, shall come in; and see, and behold
the plague hath not spred, in the house; af-
ter the house was plaistered: then the
Priest, shall pronounce the house cleane; be-
cause the plague is healed. And hee shall take,
to plaister the house, two birds: and Cedar
wood, and scarlet, and hysope. And hee shall
kill the one bird: in an earthen vessell, over
living water. And hee shall take the Cedar
wood, and the hysope, and the scarlet, and
the living bird: and dip them, in the blood
of the killed bird; and in the living water:
and hee shall sprinkle the house, seven times.

And hee shall purifie the house, with the
blood of the bird; and with the living wa-
ter: and with the living bird, and with the
Cedar wood, and with the hysope, and
with the scarlet. And hee shall let-goe the liv-
ing bird, out of the citie, upon the face of
the field: and shall make-atone-ment for the
house; and it shall be cleane. This is the law;
for every plague of leprosie, and skill. And
for the leprosie of a garment; and of an
house. And for a swelling, and for a scab;
and for a bright-spot. To teach, in the day
of the uncleane; and in the day of the clean:
this is the law, of Leprosie.

Annotations.

Here Beginneth the 28. section or le-
cture of the Law, called in Hebrew *Mesorah*,
that is, the Leper. See Gen. 6. 9.

That hee shall bringh) The leper dwelt with-
out the host, and in the day of his cleansing,
hee was brought to the utmost part of the host,
(and in ages following to the gates of Ierusalem,)
and the Priest went out thither to meet him, and
performed certaine rites for him, and after that,
he came into the host or citie, and so by degrees
into the Sanctuary, as after is explained. And this
comming to the Priest, was requisite for every le-
per, though he were never so well healed: where-
fore Christ said to him whom hee had cured, *Goe
show thy selfe to the Priest, and offer the gift that Mo-
ses commanded.* Matth. 8. 4.

Veri, 3. be healed) The Priest healed it not, but
looked upon it when it was healed, and directed
and assisted the patient in duties of thankfulness
to God, who is both the striker and the healer,
Deut. 32. 39. Exod. 15. 26. Neither doth the Law,
send the Leper to the Physician, or prescribe balms
or medicines to cure him; but leaveth him unto
the worke of Gods grace, which should after bee
fully manifested in Christ, who himselfe tooke our
infirmities, and bare our sicknesses, Matth. 8. 16. 17.
And the rites and sacrifices following, which were
a profession of thanks unto God in Christ, closely
taught them this: but the Gospell declareth the
way of curing to be by faith, as unto the Samari-
tane that was healed of his leprosie, Christ said,
Thy faith hath made thee whole, Luke 17. 19. which
faith, cauleth Lepers, though they stand a farre off,
to lift up their voices, and cry unto Iesus for mercy,
Luk. 17. 12. 13. who sendeth his word, and healeth
them, and delivereth them from their corruptions, Psal.
107. 20. Matth. 10. 7. 8. For being moved with com-
passion, Iesus putteth forth his hand, toucheth and
speaketh; and immediately the leprosie departeth,
Mark. 1. 41. 42. and so healeth he the souls of sin-
ners, that come unto him. The Heb. say, *Leprosie is
the finger of God; therefore it is unlawful to endeavour to
heale it, &c. the only healing of it, is by the hand of the
Priest.*

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hyssop: whereof see: the notes on: Exod. 12.
This was for length, not to be lesse then an *Arbreth*,
(and they say): it might: not be Greeke
saye, nor Roman *hyssop*, nor wilde *hyssop*, nor any
such that was founden by the place, but the com-
mon *hyssop* that groweth in gardens. *Talmud* in *Negac*,
chap. 4. sect. 6. These two plants, were the best
cost, and the smallest that grew: and so the *Cedar*
appointed to the *hyssop*, 2 King. 4. 23. The *Cedar*
shall not rot, figured incorruption and immu-
tation: and the *Cedar* is used to signifie Christ

Vers. 7. *seven times*] signifying hereby cleansing, for *seven* is a perfect number, notes on Lev. 4:6. So Naaman the Leper, himself *seven* times in Jordan, 2 King. 5. And David praying to be cleansed of his

Verſe 13. *On every part of his body*
 ſo the Hebrews ſay, he muſt cauſe the razor to paſſe
 over all his ſelfs that is ſcave, even his ſecret parts, *for*
 the hairs all over his body. *Admonition ſubidem.* The hair
 naturally ſpringeth of hot & groſſe matter of nature
 and through ſtrength of nature: ſo in the Leproſy
 and uncleane, the hair ſignified the ſtrength
 and uncleane, which was to be cut off; *for it is ne-
 ceſſary to beat downe the power of uncleanneſſe, which
 boundeth in ſin.* ſaith R. Menachem, on Levit. 19.
 So the conſecration of the Levites, they were
 cauſed *to paſſe over all their ſelfs*, Num. 8.
 and Sampſon when hee loſt his hair, loſt
 ſtrength, Iudg. 16. 17. And God threatening
 weaken the ſtate of his people, uſeth this ſimilitude
 of *ſharing them with a razor*; Eſa. 7. 26. Con-
 wife the Nazirite, whiles hee was to be holy u-
 to the Lord, by his vow, *no razor* might come u-
 his head; Num. 6. 5. *that he may be cleane*
 and be ſhall be cleane, to weete, in part, in the cleaneſſe

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Veri. 10. *suo hoc lambis*) one for a Trespass-offering, verse 13, 14 & the other for a Burnt-offering, v. 19, 20. For both these sacrifices must be male (see the notes on Levit. 1. 5, and 5. 18. perfect) is, as the Greek translation *unblemished*, See the notes on Exod. 12. 5, and Lev. 1. 3. of his *years* Heb. *exacted of her years*: which the Greek translates *age-reeling*: but it must not be more than a year old: (see the notes on Exod. 12. 5, and Genes. 5. 32. This ewe-lamb was for a Sin-offering, veric 19. Levit. 4. 32. three tenth denar to meet, of an Ephah or Bushell (as is expressed in veric 18. 2) which is about a Quarter or Part of a Bushell.

20 Omer; for every of the three sacrifices forementioned. *leglos haffe pint*: the leg is an Hebrew measure, containing so much as six shennes eggs; as is noted on Exod. 30. 24. The Greeke calleth it *ceyle*, which was a measure of about nine ounces. This Log of oile figured the measure of grace, and joy of the Spirit, bestowed upon us in our sanctification. Els. 61. 1. Psal. 45. 8. 2 Cor. 1. 21. 21. It was, to sprinkle 7. times before the Lord, to sanctifie the eare, hand, foot and head of the Leper, and for the Priests to eat the remainder.

11 Vcr. 11. of the congregation] the Greeke translath it, the *Tens of the testimony*. Herein the worke of Christ our Priest, was figured: who hath sanctified and cleaned us leprous sinners, with the washing of water, by the words that he *might present us to himselfe*. glorious. Eph. 5. 26. 27.

12 Vcr. 12. Treppasse-offering for guilt-offering: whereof (see the notes on Levit. 5. 6. &c.) It was to teach, that their atonement was to be made by the sacrifice of Christ; whose *suile* was made a Treppasse-offering. Els. 53. 10. *move* [that is, move to and fro: see the notes on Exod. 29. 24.] This ram was to be moved *adve*, as Sol. Iarchi here noteth.

13 Vcr. 13. where he shall kill that is, where he offereth to kill: which was on the north side of the Altar: see Levit. 1. 11. *place of holiness*] in Greeke, the *holy place*, meaning the courtyard of the Sanctuare.

14 Vcr. 14. tip of the right eare] These rites were to signifie how by the blood of Christ, the eare should be sanctified to obey, the hand to worke, the foot to walke in the commandments of God; and so the whole man to be renewed: 2 Cor. 7. 1. 1 Pet. 1. 14. 15. The like was done at the consecration of the Priests, whereof see Exodus 29. 20. Leviticus 8. 24. If the leper had no thumbe on his right hand, or toe on his right foot, or no right eare: he was never cleansed, saith Maimony, in *Mechofsrei capparah*, chap. 5. sect. 1.

15 Vcr. 15. the Priests palme] meaning either into his owne, or anothers Priests; for by the Hebrew canons, both were allowable: they describe the order of this cleansing thus. When a Leper is healed of the leprosie, after they have cleansed him with cedar wood, and sops, and scarlet, and the two birds, and *shaved all his fleshe, and baptised him*, after all this, hee cometh into Ierusalem, and reckeneth seven dayes. And make 7. day he is shaved the second time, as at the first he was baptised, &c. And on the morrow, in the 8. day, hee is baptised the second time, and afterwards they offer his offerings. And he is baptised in the womens court, in the lepers chamber that is there. If he be not shaven in the 7. day, but in the 8. or some dayes after in the day that he is shaven, he is to be baptised; and when his Sanctus set, on the morrow he brings his offerings, after he is baptised the second time, as is before said. Then unto the leper, they doe thus. He standeth without the court of Israel, (that is, the womens court) ever against the easterne doore, in the porch of the gate of Nicanor, with his face to the west. And there stand all they that were their atonement, in the time of their cleansing, and there they give the suspected women, the bitter waters to drinke. (Numb. 5.) And the Priest takes the Lepers

Treppasse-offering, whiles it is alive, and waveth it, with the Log of oile, towards the east, as all wave-offerings. &c. After this, he brings the Lepers Treppasse-offering unto the doore, and hee brings in both his hands into the court, and layeth them upon the offering, and they lay it out of hand. And two Priests take the blood of it: the one takes it in a vessell, and sprinklet it upon the tip of the altar; and the other in his right hand, and powret it into his left hand, and sprinklet with the finger of his right hand: and if he doe otherwise, and take it with his left hand, it is unlawful. The Priest that takes some of the blood in a vessell, carrieth and sprinklet it upon the altar first. Afterwards the Priest that took the blood in the palme of his hand, cometh unto the leper, the Priest standing within, and the leper without. And the Priest putteth in his head, and the Priest putteth of the blood that is in his hand, upon the tip of his right eare: afterward he putteth in his right hand, and hee putteth it upon the thumbe of his hand; and after that, hee putteth it upon his right foot, and hee putteth of it upon his eare. And if he put it upon the left, it is unlawful. And afterwards he offereth his sin-offering and his burnt-offering. After that hee hath put of the blood, upon his thumbe and toe; the Priest taketh of the logge of oile, and powret it into the left hand of his fellow (Priest), and if hee powret it into his owne hand, it will serve. And if hee putteth the finger of his right hand into the oile thumbe in his hand, and sprinklet seven times towards the west holy place, every time that hee sprinklet, hee deppret his finger in the oile. Then hee cometh to the leper and putteth of the oile, upon the place of the blood of the treppasse-offering, to wett, on the tip of his eare, and in his thumbe and toe. And the residue of the oile in his hand, hee putteth on the head of him that is to be cleansed, as if hee put it not, atonement is not made: and the remnant of the log of oile, is divided among the Priests. And that remnant of the log of oile, is not eaten but in his court, by the males of the Priests, as other the most holy things; and it is unlawful to eat thereof, until hee hath sprinkled of it 7. times, and put of it upon the thumbe and toe, &c. Maimony, in *Mechofsrei capparah*, chap. 4. and Talmud Bab. in *Negagim*, c. 14. f. 7. &c. The gate of Nicanor forementioned (whereof see the notations on Num. 2. 27.) was the East gate betwene the womens court, and the court of Israel, (the mens court:) and into Israels court, one might enter, that wanted his atonement, and the blood of the Treppasse-offering, might not be carried out of the courtyard; therefore the leper stood without, in the gate, and put in his head, hand, and foot into the court of Israel, that the blood might be laid upon them.

Vcr. 16. in the oile [or, of the oile] that is, taking some of it. But of, is here in stead of in; as Chazkuni also noteth. before Iehovah] that is, towards the Sanctuaries as before is shewed.

Vcr. 17. upon the blood] that is, the time place where the blood was put; as is explained in vcr. 28. and so the Greeke translatheth here: wherefore the Hebrewes say, whether hee put the oile upon the blood it selfe, above, or put it by the bloods side; and though the blood be wiped off, it will serve the use. Maimony, in *Mechofsrei capp.* chap. 5. f. 1. c. 1.

Vcr. 18. shall make atonement] but without

that is, in speciall, no atonement was made, by the blood, as in a case, as is before noted. This putting of oile upon all these parts of the body, figuring the work of the spirit of Christ, for the sanctifying of the leper, as hee redeemed from their sins by his blood, 1 John 2. 20. 2. Corinth. 1. 21. See the notes on Exodus 30. 26.

19 Vcr. 19. make the Sin-offering] or, doe, that is, offer the Sin-offering a figure of Christ, made sinne for us sinners, 1. Cor. 5. 21. the Burnt-offering] which figured also Christs oblation of himselfe, Heb. 10. 8. 9. 10. and the reasonable service of a sanctified person acceptable to God, Rom. 12. 1. therefore before the Sin-offering was made (or offered,) because reconciliation for sinne, must be before any service be accepted.

20 Vcr. 20. the Meat-offering] that of three tenth-deales of flour, vcr. 10. which served both for expiation of sinne, and to be a signe of sanctification, and a new creature: see the notes on Lev. 2. 1. The Hebrew doctors write (from the Law in Num. 15. 5.) that with every tenth deale of flour, there was also the fourth part of an Hin of wine; and that no sinne at all could be offered (save this of the Lepers, had the Meaz offering and Drinke offering added unto them. Maimony in *Magnafsh hakubaranet*, ch. 2. sect. 5. 6. See the annotations on Num. 15.

21 Vcr. 21. attaine it not] or, reach, get it not; the Gr. expounds it, find it not; meaning, want of ability. See also vcr. 22. 30. 31. & Lev. 27. 8. a waving] or, wave-offering, to be waved alive, as before, in vcr. 11. and after, in v. 24. 25. seventh-deale] of an Ephah, as vcr. 10. In this and the rest which follow, there was the same order, and rites to be used, as in the former.

29 Vcr. 29. shall make atonement] the Greeke explaineth it, and the Priest shall make atonement: so Moses wrote before, in vcr. 18. See the like, noted on Gen. 2. 3. Exod. 17. 10. and elsewhere.

30 Vcr. 30. shall make] or, doe; that is, shall offer. hand can attaine] in Greeke, as his hand hath found.

31 Vcr. 31. to his cleansing] that is, to the greater sacrifices, foreordained for the cleansing of lepers; none of which might be omitted, or changed, but for meere poverty. Wherefore the Hebrewes write, *The poor man that brings the offering of the poor, is as if hee brought the offering of the rich*, as Talmud in *Negagim*, c. 14. f. 12. Also they say: If a rich man vow and say, the oblation of this leper be upon me; & the leper be poor; yet must hee bring the offering of the rich; because the hand of him that voweth, can reach unto it. And if a poor man say, the oblation of this leper be upon me; and the leper be rich; his hand must bring the offering of the rich; because hee is bound for the offering of the rich. Maimony in *Mechofsrei capparah*, ch. 5. sect. 11. By all these things about the cleansing of a Leper, after hee was healed; God taught his people thankfulness unto himselfe in Christ, for whose sake, by whose blood, redemption and mediation, their sin (which was the cause of their plague,) was forgiven and purged; and by whose grace and spirit, the corruption of sinne is always, and the man made a

new creature, to serve the Lord in holines. Wherefore when Christ had healed tenne lepers, and but one of them turned backe, and with a loud voice glorified God, and fell down on his face at Iesus feet, giving him thanks: then Iesus answering said, were there not ten cleansed? but where are the nine? There are not found that returned to give glorie to God, save this stranger. Luk. 17. 15-18.

Vcr. 34. and I put &c.] by mentioning before, the *Leper of Canaan*, and now saying if I put (or give) he teacheth this to be an extraordinary and supernatural plague, peculiar to that land and people; unknowne in any other place; and to the Hebrew doctors doe confesse, that the *Leprosie of garments*, and of houses, is not wont to bee in the world, but was a signe and miracle in Israel, to give them warning of an evil tongue, &c. Maimony treat. of *Leprie*, chap. 16. sect. 10. From Maries example in Numb. 12. they gather that leprosie is a punishment for an evil tongue. of your possession] or, torment: firm-held tongue. Hence the Hebrewes gather, that Ierusalem, and (bonet) without the land, were not defiled with plagues; for Ierusalem was not parted unto the tribes of Israel: the houses also of beathes which were in the land of Israel, were not defiled with plagues. Maimony treat. of *Leprie*, ch. 14. sect. 11.

Vcr. 35. as it were the plague] to wett, of leprosie: the speech is doubtful, because the sentence was to come from the Priest. Although hee bee a wise man, and knoweth certainly that it is the plague, hee may not determine and say, The plague appeareth to me in the house; but hee shall say, As it were the plague &c. saith Maim. in treat. of *Leprie*, ch. 14. sect. 4. and Sol. Iarchi on Lev. 14. 35.

Vcr. 36. and they shall empty] or, that they empty: which phrases are shewed to be one, on Gen. 27. 4. The word empty properly significh to prepare, by removing all things out of sight. that all &c.] because the leprous house, was one of the most contagious things; defiling all things, as after shall appear: therefore all things were to be taken out, though stacks of wood, or of reed, as the Hebrew doctors observe, Maimony in *Leprie*, ch. 14. sect. 4. And God in mercy, would thus preserve the fluffe from pollution, by being removed in time.

Vcr. 37. hollow-strake] or, derp-strake: concavities, as the Greeke translatheth the word, which is never found, but in this one place. Hence the Hebrewes say, no plagues in houses doe make them unclean, till the appearance of the plague be lower then the wall; as it is said, hollow-strakes, that they be deepe in the walls; Maimony in *Leprie*, chap. 14. sect. 3. or reddish] these three colours, and the spreading vcr. 29 are the three signes of leproy in houses. By the Hebrew canons, if the house were dark, they opened not the windows, to see the plagues; but if the plague appeared not in it, it was cleane. Maimony *ibidem*, ch. 14. sect. 3.

Vcr. 38. to the doore] there without the house, by the post of the doore; the priest was to shut it up, (that is, command it to be shut) up, or pronounce it unclean, or cleane; and not in any other place. Maimony *ibidem*, ch. 14. sect. 3. If seven dayes] though hee the plague to be deepe, greenish or reddish, and so find it all at the first, yet hee shal

it up 7. dayes. Maimony *ibidem*. c. 15. l. 2.

Ver. 39. be spread; then the things after command-
ment shall be done: but if not, and the plague be
dead, and I need not say if it be gone away; hee *searcheth*
the place of the plague onely, and the house is cleane. If
he find that it standeth as a stay in his eyes, and it will
spread, hee flings it up seven daies more, and looketh on
it the thirteenth day; if the plague be dead, or gone away,
hee *searcheth* the place of the plague, and maketh the
house cleane with the birds. And if hee finde that the
plague is spread, at the end of the second seven daies, or
that it standeth as a stay in his eyes; then hee pulleth out
the stones, wherein the plague is, and one of the dists
carrying them out of the cite, and plaistereth all the
house, and smutcheth it up the third seven daies, and in
the sixteenth day hee looketh on it; if the plague come
againe into it, this is spreading after the plaistering,
and hee pulleth downe all the house. If the plague returne
not into it, hee maketh it cleane with the birds. Maimoni
treat. of Leprie, cha. 15. sect. 2. Thus there were
three weekes for the flunting up of houses, where-
as for men, or garments, there were but two
weekes, and in one cafes but one, as is noted on
Lev. 13. 21. And so the Hebrews say, *Plaques of*
houses, there is for them a flunting up three weekes,
which are 19. dayes; for the seventh day is reckned for
the last of the first weeke, and first of the second weeke,
and the thirteenth day is reckned for the last of the
second weeke, and first of the third weeke, *ibidem*. chap.
15. sect. 1. As the plague was greater, and Gods
judgement more lay upon an house, then on a
person or garment; so the Law requireth more
care in the discerning, and longer rejoy before it
was pronounced uncleane and destroyed.

40 Yet, 40. and they shall take away) or, and they shall
(or that they) pull out the stones. As the law speaker
here of stones, and alter of wood and dust: so the He-
brews understand the strictly, saying that No-
bush is polluted with plague, unless it hath four walls
and be builded on the land, of stone & of dust (or earth)
and of wood. And bricks, and marble are not counted
for stones. Maimony in Leprie. c. 14. § 67.

different place for place that is unclean: because of
 the pollution that cometh there: For, A house
 defiled with leprosie, is one of the principall unclean
 things: and soper touches it, it made unclean. Like-
 wise, the house failed out of it, after it is shut up, or the
 house, rather, and all of the house that is closed down
 all of them are of the principall uncleane things: and
 much as an alone of them is made for touching
 and carrying, and by coming in where it is. As if
 it were a nature of them to be so, thus a clean house
 all sorts in the house, it made unclean, both men and
 vessels: for they all are defiled by the bringing of it in
 as by a common name, and they are all made full for it
 as well. And if they be kept, and made of them, even
 things which are to be used, &c. and much all the carrie-
 ons of the same thing, for a curse without a will. Ma-
 mony, verse, of Levitic, ch. 14. I. A. On the contrary
 the others called out of the Sanctuary, were laid
 down, Levitic, ch. 15.

42. Verse 2. other stones. He may not bring one stone,
bond of two that he pulled out; nor two in stead of one
but must bring two for two &c. *Maim. i. d. c. 15 f. 13*

Verf. 44. *be fpreid*] though it bee but fo much as
two graines of barley, (for fo much fpreading the
Hebrewes hold enough to make it unclean. *Maimo-
ny in Lepp. ch. 15. feft. 2.* a fretting leprofe)
the Greeke tranflatech it a consuming, the Chaldee
a diminishing leprofe: See Lev. 13. 51.

Yer. 45, *he shall break* in Greek, *they shall break* (or *pull*) *down*; that is, *it shall be broken down*, *the symbol* *or* *the ficker*: all wood works. *he shall carie* in Greeke, *they shall carie*, meaning *to carry*. The Hebrews (as Chazkuni on Lev. 14) apply the meaning of this Law, against the idolatrous houses of the Canaanites, which were commanded to be destroyed, Deut. 12. and were manifested to be such, by the plague of leprose on them. But God speaketh of them also, after the Israelites were come in to dwell there, *Yer. 44* that for the idolatries and other finnes of Israel, God would not only plague their bodies and garments, but their houses also, to their utter destruction. And by this severe judgement, taught men to shun all sinne, and in speciall idolatry; and to abolish all instruments and monuments thereof, *Exo. 20. 22*. Maimony in *Lepr. ch. 16*, maketh *leprosy* to be a judgement of God against an evil tongue, and in speciall for speaking against the Prophets as did the Israelites, *2 Chron. 36* 16, which he confirmeth by the example of Manasse who for speaking against Moises the Prophet of the Lord, was smitten with this plague of leprosy. Numb. 12.

V.46. *into the house* (*An house fast*) *with*, defileth
you (char which cometh) *within the same*, Lev.
 14.46. *a man* *the dayes that* (the Priest) *hath fasted*
it maketh a man unclean until the evening. But
 which is pronounced unclean, defileth both *himself*
 and *nighby it*: for who's toucheth it on the outside
 of it, is unclean; as it is written. It is a feiring le-
 sion in the house, it is uncleane; Lev. 14.44 Mmum
 in Lpr.ch.16. fct.2. *until the evening*; there-
 fore, after that he hath washed himselfe, he
 is cleane againe: lo Chazkuni here saith, *after*
he hath washed his flesh, according to the Law.

Ver. 47. *wash his clothes*) The lying in the he
(as Chazkuni noteth) is more weightie, for hee
doth so, is bound to wash his clothes, and to wash
feet; for whosoever is bound to wash his clothes, is
so wash himselfe also, and it was not needfull to say
he shall be unclean till evening; for whose cause
lyeth in the house; he commeth into the same, for
he was unclean till evening, ver. 46.

Verf. 48. pronounce cleane] Hebrew make cleane
in Greeke, purifie; to weete, by his words: see
13. 3.

Verf. 49. *to purifie* to weat, from *pur*: a word properly fignifieth. For as perfons plagued with leprolie for finne, Numb. 12. & 2 Chron. 26. 19. 20. fo for the fame, their tents and houfes were likewife plagued: & the Lords houfe was made unclean by the plague of the people Lev. 16. 46. See the notes on 29. 36. *bird* whereof fee verſ. 4. & 5. The cleansing of the houſe, was like the cleansing of the man. The Hebrewes ſay: *They cleanse the*

a thing, cleave the man foretold of, in every point.
 Come thou in this man, thy frinkle 7. times upon his
 head, how in the house they sprinkle seven times upon
 the very post of the house, without : all other
 things are made. Maimon, treat. of Leprie. c. 15. f. 8.
 This is to be understood of the cleansing with
 herbs, cedar, wood, hyssop, scarlet, and living wa-
 ter : but not of the other sacrifices, which the le-
 vitian man brought afterward for the house was
 cleansed, & atonement made for it, without those
 sacrifices, yerl. 53.

Ver. 54 for every plague From hence the
brewers say of him that judged leprosie, that he
might not view the plagues untill hec were expert in
them all, and in all their names here written. Chazku
on lcy. 14. 54.

Veri, 57. in the day] that is, concerning the day
57 meaning, as the Greeke translateth, what day he
shall bee uncleane, and what day hee shall bee ma-
cleane.

CHAP. XV.

1, The law concerning uncleanness of men, in their issues: 4, and how they make other things and persons unclean. 13, The cleansing of them with sacrifices of doves. 16, Uncleanness by seed going from them. 19, The uncleanness of women, in their issues. 28, Their cleansing by sacrifices. 31, The cause of the lawes.

And Iehovah spake, unto Moses and unto Aaron, saying, Speake ye, unto the sonnes of Israel, and say, unto them, Any man, when he shall have, an issue out of his flesh, his issue, it is uncleane. And it shall be his uncleannes, in his issue: whether his flesh run, with his issue; or his flesh be stopped, from his issue; it is his uncleanness. Every bed, which hee shall lye upon, that hath the issue, shall be uncleane: and every vessell, which hee shall sit upon, shall be uncleane. And the man, that shall touch his bed, shall wash his clothes, and bathe *himselfe* in water, and bee uncleane untill the evening. And he that sitteth, upon the vessell, which beareth upon, that hath the issue: shall wash his clothes, and bathe *himselfe* in water, and bee uncleane untill the evening. And he that toucheth, the flesh of him, that hath the issue: shall wash his clothes, and bathe *himselfe* in water, and bee uncleane untill the evening. And he that hath the issue, spit upon ~~that~~ *himselfe*, then hee shall wash his clothes, and bathe *himselfe* in water, and be uncleane untill the evening. And every saddle, which hee shall ride upon, that hath the issue, shall be uncleane. And every one, that toucheth a thing, that shall be under him: shall be

clean, until the evening : and he that beareth them ; shall wash his clothes, and bathe *himself* in water, & be unclean until the evening. And every-one, whom he shall touch, that hath the issue ; and hee hath not rinsed his hands in water : he shall wash his clothes, and bathe *himself* in water, and be unclean until the evening. And the vessell of earth, which he shall touch, that hath the issue, shall be broken : and every vessell of wood, shall be rinsed in water. And when he that hath an issue, shall be cleansed of his issue : then hee shall number to him selfe, seven dayes, for his cleansing, and wash his clothes : and shall bathe his flesh, in living water, and shall be cleane. And in the eight day, he shall take to him, two turtle doves, or two yong pigeons : and he shall come before Iehovah, unto the doore of the Tent of the congregation, and shall give them, unto the Priest. And the Priest, shall make them ; the one a Sin-offering ; and the other, a Burnt-offering : and the Priest, shall make atonement for him, before Iehovah ; for his issue.

And a man, when feed of copulation, shall
goe-out from him : then hee shall bathe in
water, all his flesh, and shall be uncleane un-
till the evening. And every garment, and
every skin, wherupon shall be the seed of
copulation : it also shall be washed in water,
and be uncleane untill the evening. And the
woman, with whom man shall lie, *with seed*
of copulation : they shall also bathe *them-*
selves in water; and bee uncleane, untill the
evening.

And a woman when she shall haue an issue, and her issue in her flesh, be blood: shee shall be in her separation, seven daies; and every-one that toucheth her shall be uncleane untill the evening. And every-thing, which she shall lie upon, in her separation, shall bee uncleane: and every-thing, which she shall sit upon, shall be uncleane. And every-one, that toucheth her bed: shall wash his clothes, and bathe *himselfe* in water, and be uncleane untill the evening. And every-one that toucheth, any vessel, which shee shall sit upon: shall wash his clothes, and bathe *himselfe* in water, and bee uncleane untill the evening. And if it bee on the bed, or on the vessel which shee sitteth upon, when hee toucheth it: hee shall be uncleane, untill the evening. And if a man lying shall lye with her, and her fluors be upon him, then hee shall be uncleane, seven dayes: and every bed, which he shall lye upon, shall be uncleane.

And a woman, when the issue of her blood

blood shall flow many dayes; out of the time of her separation; or when it shall flow, over her separation: all the dayes of the issue of her uncleanness, as in the dayes of her separation, thee shall be unclean. Every bed, which she shall lye upon, all the dayes of her issue; it shall bee unto her, as the bed of her separation: and every vessell, which shee shall sit upon; shall bee unclean; as the uncleanesse, of her separation. And every one that toucheth them, shall bee unclean: and shall wash his clothes, and bathe himselfe in water, and be unclean until the evening. And if she bee cleansed, of her issue: then shee shall number to her selfe seven dayes; and after that shee shall bee cleane. And in the eighth day, shee shall take unto her two turtle-doves; or two yong pigeons; and shall bring them, unto the Priest; unto the doore, of the Tent of the congregation. And the Priest shall make, the one a Sinne-offring, and the other a Burnt-offring: and the Priest, shall make atonement for her, before Iehovah; for the issue, of her uncleanness. And ye shall separate the sonnes of Israel, from their uncleanness: that they dye not, in their uncleanness; when they make unclean my Tabernacle, which is among them. This is the law, of him that hath an issue: and of him whose seed of copulation shall goe out from him, to make him unclean therewith. And of her that is sicke of her fluors; and of him that hath his issue running; of the male, and of the female: and of the man, which shall lye with her which is unclean.

Annotations.

And to Aaron the reason why hee is joyned with Moses, was because both of them in their places, were to looke unto the sanctification of Israel: as is noted on Lev. 11.1. And herewith the law touching the fourth and last sort of ordinary uncleanness, which proceedeth from within the man secretly: (see the annotations on Lev. 12. 2 and 12.2 and 13.4.

Vers. 2. *sonnes of Israel* to whom this law peculiarly did belong, for they onely, their servants and all profelytes, were unclean and made others unclean by touching illnes. So the Hebrewes say, *Servants doe make unclean by issues*, by menstruall-fluors, and by childbirth, as Israelites: but the beasts make no uncleanness, either by issue, fluors, or childbirth, (Lev. 15.2.) Maimony in *Metamei Misicab* c. 2. sect. 10. *Any man* or Every man: Hebrew, *man* man; which Thargum Iohanan expoundeth *young man* or *old man*. So *bird* bird, for

every bird, Gen. 32.16. *have an issue* Hebrew, *when he shall be flowing* (or *issuing*) namely with seed out of his flesh, that is, his secret parts: for so the sometime figmibeth, as is noted on Gen. 17.13. The Greek translatheth, to whom there shall be a flowing (to weat, of seed,) out of the body. This diftate the Greekes call *Gonorrhoea*, we in English, the running of the reines: when through infirmity of the inward parts, seed issueth against the mans will. I his differeth from that seed of copulation in v. 16. So the Hebrewes say, *The issue spoken of in the law, is the seed that cometh by infirmity of the concucius* (the permatical parts) wherein it is gathered, and cometh not with difficulty, as the seed of copulation, and with desire not with pleasure, &c. Maimony in *Mechores caporab*, ch. 2. sect. 1. *his issue is unclean* and to the man, because of his issue, hee is unclean. But the Greeke and Chaldee follow the propriety of the Hebrew, saying his issue is unclean. So the Hebrew doctors, from these words conclude, *The issue of him that hath an issue, is as much unclean thing, as the man (himselfe) that hath the issue*; for it is said, his issue is unclean: and it maketh unclean by touching or by bearing any of it. Maimony in *Metamei misicab* c. 2. ch. 1. sect. 12. *Like him* after his issue, in vers. 8. As leprouse was sometimes a punishment for sin, Num. 12.10. 2 Chron. 26.19. so the running issue; as David hid his imprecation on loab for his murder, *Let there not arise from the house of Iab, one that hath an issue, or a Lepre*, &c. 2 Sam. 3.29. And as the disease is by nature, so it was a figure of sin, issuing from the corrupt nature of man, whereby we are unclean in the sight of God. And it signified in speciall manner, errors, heresies, false doctrines, and idolatries flowing from hence, Ezek. 23.20. and 36.17. Lam. 1.9. 17. opposite to the true faith, religion and service of God; which proceedeth from the incorruptible seed of the word of God, and ministerie of the same, Lam. 1. 18. 1 Pet. 2.23. 1 Cor. 4.15.

Vers. 3. his uncleanness namely, the mans that hath the issue. The Greeke addeth, *And this is the law his uncleanness*. *his flesh* (his face or part) or *disfil*, so weat, chin, and continually the Hebrew *Ror*, of which *Rur*, that is *spittle*, is derived 2 Sam. 21.13. Here the Greeke translatheth it, *Gonorrhea*. *he stopped from his issue* or *stopped because of his issue*, or *hath made a stoppage* (or *obstruction*), and by this realce of the thumb, as *Sol. Larchi* explaineth it: signifying two sorts of this disease. Or, if it have begunne, and after a while be stopped, yet he is unclean. The Hebrew gather from hence, that there is no measure (or quantity) of the issue limited, but every whit thereof, that is discerned, maketh one unclean: Maimony in *Mechores caporab*, c. 2. f. 9. *Howbeit*, they make a difference in respect of the times, saying *He that hath one appearance of an issue, he is like him that hath an accident of uncleanness* (whereof see Deut. 25. 10. 11.) *If he see two, he hath the issue, and must count it as his*. *If he see three, hee hath the issue complete, and is bound to bring an oblation*. *If he see three, hee hath the issue complete, and is bound to bring an oblation*. And therein is

between the second appearance, and the third, Maimony *ibidem* sect. 6. *is as* *unclean* the Greeke explaineth it, *his uncleanness is as his*.

He that hath an issue, defileth his bed (and so his seat and saddle) five waters; staining, sitting, standing, sitting, lying, hanging, leaning, touching, &c. Talmud. *Bab. in Zabim*, ch. 2. f. 4. *What is explained thus*. A thing that is made for a bed, seat, or saddle, though it be under a stone, if any of them that defile the seat, stand upon the stone, or sit on the stone, or hang upon it, he is defiled. Maimony in *Metamei misicab* c. 7. f. 1. *vessell* for instrument: any thing whatsoever. So in v. 6. and after. The Hebrews have for these things a limitation, they say, *He that hath an issue defileth not the thing, till the most part of him be upon the bed, or the seat, or the saddle*. *They that stand upon two beds; with one foot upon one bed, and his other foot on the other, they are both of them unclean*. Maimony in *Metamei misicab*, c. 7. f. 3. 4. This figured the contagion of sin, which defileth men, & all the good creature and benefits which God giveth us in this life: unto the pure, all things are pure: but unto them that are defiled and unbelieving, is nothing pure. Tit. 1.15.

And bathe or wash, baptise, to weat, himselfe, or his flesh, as is expressed in ver. 13. 16. meaning his whole body: and so the Greeke translatheth, *shall wash his body*. The Hebrews say, *Every place where it is said in the Law, of bathing the flesh, and washing the clothes of the unclean: it is not meant, but of baptizing the whole body in water*. Maimony in *Mekayoth*, c. 1. f. 4. See after on v. 11. It figured our sanctification by Christ and his spirit, by whom we draw nectere to God, *having hearts sprinkled from an evil conscience, and bodies washed with pure water*, Heb. 10.22. See also Levit. 11.25. *till the evening* that is, till that day be ended, and a new beginning till then he is not cleane. See the notes on Leviticus 11, 24. 32.

Vers. 8. All spitt [The spittle of him that hath an issue is unclean, and defileth even as the issue itselfe is.] Hereby was figured the pollution that cometh to the soules of men, by the impure doctrines which false Prophets and hereticks spit out of their mouths: 2 Pet. 2.1. 2. 3. 1 Tim. 4. 1. 2. Tit. 1. 10. 11. as may be gathered by the contrary, when Christ by spitting on men, opened and loosed the eyes, eares and tongues of the blinde, deaf, and dumbe; Mark. 8.23. and 7.33. Joh. 9.6. whereby the power and efficacy of the word out of the mouth of Christ was signified. And here under the name of spittle, all excrements of the man and nose (except blood) are comprehended, as the Hebrew canons say; *The men and women that hath an issue, and the menstruous, and the women that childbirth; every one of these foure, are of the principal sorts of things, defiling vessels by touching, and men by touching and bearing them, and defile bed, and seat, saddle, &c. all under them, and makes them unclean*. *The spittle of him that hath an issue, and his seed, and his urine, every of them three are most unclean by the law, and doe every whit of them defile*

by touching and by bearing. *Loe it is said of the spittle, and if the spit upon him that is cleane, (Lev. 15.8.) and his urine, and his seed; it is impossible that there should not be some of the issue in them*. Both man and woman that hath an issue, and the menstruous, and the woman in childbed, the spittle and urine of every of them is most unclean. And so every place where it is said in the scriptures, *He that hath an issue, it impleth both him & the residue of the foure*. The thicker spittle, excrements and water of the nose, these are as the spittle in every respect, and are general. It is reckned as the spittle. Maimony in *Metamei misicab* c. 2. f. 1. 14 15. 16. So in Talmud *Bab. (in Zabim)*, c. 5. f. 7. it is said, *Who so toucheth the issue of him that hath an issue, or his spittle or his seed, or his urine, or the blood of the menstruous, he is defiled*.

Vers. 9 saddle or, thing to ride with, as the word generally signifieth.

Vers. 10. under him wherefore they say, *If hee that hath an issue, and a cleane person sit in a boat, or on a peece of timber, or ride on a beast together; though their clothes touch not; yet they are such as*. Talmud. *Bab. in Zabim*, c. 3. f. 1. Likewise if it be not immediately under him, but a stone or other thing betweene, yet it is unclean; as is before noted, on verse 4. *beare* [her] up as is that which sundry times, before mentioned, of pollution by bearing; although they touch them not. The contagion of heretic, idolatry, and other sinnes, was here by shadowed: that all might be warned to keep themselves pure, or by repentance and faith in Christ to purge themselves, if they have been defiled. Matthew 7.15. 1 Ioh. 5.21. 1 Tim. 5.22. 2 Cor. 6.17.

Vers. 11. rinsed his hands [or, washed them. Although in other cases sometimes the hands onely and feet were washed, as Exod. 30.21, yet in this case of uncleanness, as the whole man was defiled, so the whole was to be washed, and the hands there are put the part for the whole. So the Hebrews explaine it, saying; that which is said of him that hath an issue, (in Lev. 15.11.) *he hath not rinsed his hands, as if he should say, that he should baptise his whole body: and the same ordinance is for other unclean persons*, so that if a man baptise himselfe all over, saving the tip of his little finger, he is yet in his uncleanness, &c. *Behold it is said* (in Levit. 11. 32.) *it shall be pure* (or brought) into the water: so all the principall unclean persons, must be put into water. *Whoever is baptised* (or washed) *he must baptise all his body*, when hee is naked, in one place: and if he have locks of hair, he must wash - *the hure of his head*, for by sentence of the law, it is as his body, and any unclean that are baptised in their clothes, it will serve the turne, because the water passeth through them, and they part it not from the body: and so the menstruous woman that is baptised in her clothes, it is lawful for her to company with her husband. If there be any thing that part betweene the body or vessel and the water, as if clay or any like thing cleave to the flesh of man, or to a vessell, it is unclean still, as it was, and the baptising profiteth nothing. Maimony in *Mekayoth*, ch. 1. f. 2. 7. 12. This rinsing and washing of the hands in water, figured the cleansing of the body and spirit, from all filthinesse.

2 Cor. 7. 1. Heb. 10. 12. So the Apostle saith, *Clenſe your hands, ye ſinners, and purifie your hearts, ye double minded.* Jam. 4. 8.

Veril. 12. of earthen or of potters earth, ſuch as potters burne in the kil: ſee the notes on Lev. 11. 33. All veſſels that are unclean, are made cleane by water ſave veſſels of potters earth, and veſſels of glaſſe: ſuch have no cleaſmeſſe but breaking. Maim. in Mikvaoth, ch. 1. f. 3. Earthen veſſels ſometime ſignify reprobate perſons, Plal. 2. 9. Jer. 19. 11. ſo the breaking of theſe might figure the deſtruction of ungodly men; the riſing and ſcouring of other veſſels, ſignifying the purging of repentant believing ſinners, by the blood of Chriſt, and waters of his word and ſpirit. Or, if it be applied generally, as all men are earthen veſſels; it figured the utter abolishing of filth & uncleannes, by death as is ſhewed on Lev. 11. 33.

of wood or of other ſtrong matter, as of ſilver, braſſe, copper, and the like. About the waſhing of veſſels, the Jewes have theſe rules; that nothing muſt part the veſſell, or any part of it, and the water, as pitch, clay or the like that cleaveth to the veſſell: that if a veſſell be turned the mouth downward and baptiſed, it is as if it were not baptiſed, becauſe the water ſo comes not to all parts of it. Likewiſe a veſſell full of any liquor (except water,) and baptiſed, it is as if it were not baptiſed. Maimony in Mikvaoth, c. 3. f. 1. 12. 18. Unto the ordinances of the Lord for waſhing men and veſſels that were unclean, the Phariſees added traditions of their owne, waſhing when they were not unclean, for, except they waſhed their hands off, they did not cate; and when they came from the market, except they were baptiſed, they did not cate, and many other things they had received to hold, the baptiſing of cups, and of pots, and of brazen veſſels, and of beds. For theſe, Chriſt blamed them, that they layd aſide the commendement of God, and held the tradition of men: Mark. 7. 4. 8. yea ſo farre proceeded they in their ſuperſtition, that they ſaid; whoſoever eateth without waſhing of his hands, he is as that he hath eaten a ſwallow: abuſing for this, that ſcripture in Prov. 6. 28. as R. Menachem on Deut. 8. alledged from the Talmud in Sotah.

Veril. 13. ſhall be cleaſed; that is, healed; but the meanes of healing are not declared, ſave that by the rites and ſacrifices following, God would teach the, that his grace in Chriſt maketh them whole; and by the Prophet he ſaith, *I will ſave you from all your uncleannes*, Ezek. 36. 29. and *from all your ſinnes, and from all your idols, will I cleaſe you*, Ezek. 36. 25. which cleaſing is ſhewed to be, by pardoning iniquities, Jer. 33. 8. and by creating a cleane heart in ſinners, Plal. 51. 12. ſo that they come unto Chriſt in faith as the woman that had an iſſue of blood, and had ſpent all her living on Phyſicians, but could not be healed of any; when ſhe touched the border of Chriſts garment, her iſſue ſtanched; and Chriſt ſaid unto her, *Thy faith hath made thee whole*, Luke 8. 43. 44. 48. ſeven daies for his cleaſing; to ſay whether he be perfectly cured and clean; and to lead him in my ſin unto the day of Chriſt, and Sabbath or reſt from ſin under himſelf to the number ſeven ſignified; as is noted on Exodus 12. 15.

Levit. 4. 7. And from hence the Hebrewes gather, he muſt count ſeven cleane daies, and be baptiſed in the ſeventh, and bring his offering in the eight. If he ſee any appearance of his iſſue, though it be at the end of the ſeventh day; after he is baptiſed, all that he hath done is nothing, but he muſt begin againe to reckon ſeven cleane daies, after the day of the laſt appearance of his iſſue. Maimony in Mechoſrei capparah, ch. 3. ſect. 1. bathe for, waſh his fleſh, which the Greek tranſlate, waſh his bodie. See verſ. 5. Living water (that is, as the Chaldee expoundeth it, ſpring (or fountain) water: whereof ſee the notes on Levit. 14. 5. The Hebrewes expaine this law thus. The man that hath an iſſue, is not cleaſed but in a fountain for he is ſaid of him, *In living water: but the woman that hath an iſſue, and other unclean either men or veſſels, are baptiſed though in a gathering of waters.* Maimony in Mikvaoth, c. 1. f. 5. The Pond, or gathering of waters (called in Hebrew Mikveh whereof ſee Levit. 11. 36.) was requiſite for the cleaſing of other unclean perſons that needed baptiſing. All unclean either men or veſſels, &c. were not cleaſed but by baptiſing in waters gathered together upon the ground, by the law they might baptiſe in all waters gathered together, into one place; ſo many as would ſuffice to waſh the whole body of a man. The quantitie, their wit men determined to be four ſeats of water: (the ſeat was more then our English peeke, as is noted on Gen. 18. 6.) Such a pond or bath, they ſay, became unlawfull to waſh in, by change of the colour of the water only; nor by change of taſt, or cleaſe ſmell. Running waters that flow from a ſpring, are the ſpring it ſelfe, for any matter. Standing water is not allowable for men that have the iſſue, nor for Lepers, nor for the water of purification, (Numb. 19. 17.) Theſe things and ſundry the like, Maimony hath recorded in Mikvaoth, ch. 1. f. 1. and c. 4. f. 1. and c. 7. f. 1. and ch. 19. f. 13. Among the Laines, ſpring and running waters, were called alio long as, *Arreſt are neſar, donec me ſumme virei Allean.* Virgil Aeneid. 2. This living water, figuſe either blood & ſpirit of Chriſt: for he hath waſhed away our ſins in his owne blood, Rev. 1. 5. from his throate proceedeth a pure river of water of life, into his Church, Rev. 22. 1. his mouth and Law, is *water* (water of life, Prov. 10. 11. and 13. 14. John 4. 14. and the ſpirit which they that believe in him doe receive, is as rivers of living water, John 7. 38 39. Theſe cleane waters, when God ſprinkled upon ſinners, they ſhall be cleane, Ezek. 36. 25. 27. and ſhall be cleane] if then he waſhed not, he could not be cleane: as by the Hebrew canons, *The man or woman that hath an iſſue, and the menſtruous, and the woman in childbed, they are unclean for ever, and doe deſile men and veſſels, and ſea and ſalt, till they be baptiſed. Although they ſay many years, and have no appearance of their uncleannes: yet if they be not baptiſed, they are ſtill in their uncleannes.* Maimony in Metamei micab, c. 5. f. 1. So ſoone that men have committed, though they doe them not every day, yet the guilt of them remaineth uncleanneſſe upon them, till by repentance and faith they waſh themſelves in the blood of Chriſt, 2 Cor. 12. 21. 1 Ioh. 1. 9. 10.

Veril.

Ver. 14. young pigeons] Hebrew, *ſonnes of the dove:* one for a Sun-offering, and the other for a Burnt-offering, verſ. 15. The like ſacrifices, the woman alio was to offer, verſ. 29. But the woman in childbed, brought for her offering, a Lambe for a burnt-offering, (or a dove if ſhe were poore,) and a dove for a ſin-offering, Lev. 12. 6. 8. The Leper brought for his offering, three beaſts; one he Lambe for a trefpaſſe offering, one ewe Lambe for a ſin-offering, and another Lambe for a burnt offering, (and for poverties ſake, the two later were doves,) Levit. 14. 10. &c. All theſe and onely theſe ſorts of unclean perſons, brought offerings after their waſhing; others were cleane by waſhing and ſprinkling. For as the pollutions were greater, ſo were the expiation: to reach that our repentance, humiliation, and returning to the Lord with thanks after we have ſinned and are forgiven, ſhould be in a ſort proportionable to our iniquities. ſhall come] to reſtifying his faith and thankfulneſſe; with expectation of full cleaſing by Chriſt from all ſinne.

Veril. 15. for his iſſue] or, from his iſſue: that is, from the uncleanneſſe which he was in by reaſon of his iſſue. For as the iſſue was a diſeaſe with which God ſometime plagued ſinners, 2 Sam. 3. 29. and for which they were to be put out of the land of Iſrael, Numb. 5. 2. and ſignified the contagious ſins which coming from within the man doe deſile him, Mark. 7. 20. 23. ſo this Priſt, and theſe ſacrifices, ſignified Chriſt, (as in the beginning of this booke is ſhewed) by whom we have redemption made by his blood for all ſinne, 1 Ioh. 7. and from whom verſe proceedeth to heal us by his ſpirit as it healed the woman that had a bodily iſſue of blood twelve yeere, when no Phyſicians could cure her, Marke 5. 25. 30. For he hath taken our infirmities, and borne our ſickenſſes, Matthew 8. 17.

Veril. 16. a man] Chazkunij obſerveth heie, that this word *man*, excepteth a little (childe,) and he is not exempted from being counted a childe, until he be nine yeeres old and a day. ſeed of copulation] or, the iſſue of ſeed; the Hebrew and Greeke properly ſignifieth the ſpring or bed of ſeed, that is, by changing the order of words, the ſeed of the bed, or of copulation: and it is not meant here of the iſſue ſpoken of, nor when he lyeth with a woman, whereof ſee verſ. 18. but of the ſeed of the healthfully who by imagination, dreame, or by any accident in the night in his ſleepe, may be unclean, Deut. 23. 10. Lev. 22. 4. all his fleſh] that is, as the Greeke tranſlateth all his bodie. See the notes on verſ. 5. until the evening] notwithstanding his waſhing, he continueth unclean, till his Sun be ſet, and a new day begin: See the notes on Lev. 14. 12. The Hebrewes ſay, *The ſeed of copulation is a principally unclean thing, diſting men and veſſels from other things*; by touching: and earthen veſſels, being airy, but it deſile not by hearing: neither doth he which is deſiled therewith, deſile garments, when hee hath touched it. Maimony in Avoth Hatumoth, ch. 3. ſect. 1. After in Deut. 23. 10. 11. all ſuch were commanded out of the campe, (when Iſrael went

out to warre,) whereinto they might not come againe, till they were waſhed and their Sun was downe.

V. 17. ſkin] any thing made of ſkin; ſee Lev. 11. 32. By theſe lawes God teacheth us, to hate even the garments ſpotted by the fleſh, Inde v. 23.

Veril. 18. they alſo ſhall bathe] or, and they ſhall waſh; to weat, both of them. By this we may ſee the reaſon, why the people which were to be ſanctified at the giving of the Law; were to abſtaine from their wives, Exod. 19. 15. and why the Priſt put this caution to David, *if the young men have kept themſelves at laſt from women*, 1 Samuel 21. 4. For this law ſeemeth to imply a pollution, even in ordinary carnall copulation, which in it ſelfe was lawfull, as being the ordinance of God Gen. 2. 24. But by reaſon of Sinne, nature is ſo corrupted, that there is no act of generation whereunto ſome legal pollution cleaved neceſſary there was alſo no procreation of children; but brought much more uncleanneſſe with it, Levit. 12. both of them figuring that original and hereditarie ſinne, whereby wee all have ſinned in one man; and wherein our mothers doe conceive us Rom. 5. 19. Plal. 51. 7. The Hebrew doctors ſay; *The man and the woman that doe the act of generation, both of them are unclean by the ſentence of the law.* And the woman is not unclean, by reaſon of touching the ſeed of copulation, (for that is not the touching which the law ſpeaketh of,) but becauſe that doth the act, it is as he that ſeeth an accident (or uncleanneſſe, Deut. 23. 10.) &c. Among the heathens, there remained monuments of this religion; as apcareth by that ſaying of the Poet; *deſiderat ab aris, Cui talis hiſteria gaudia noſte Venus.* Al. Tibull. l. 2. Eleg. 1. And another ſaith, *Ille peſt veniam, quoniam non abſtinet uxor Concupit, ſacris obſervandis, dictum.* Juvenal. Satyr. 6. Some referre this to the former caſe, as being ſpoken of the man, that had an accident of uncleanneſſe in the night, and before he was cleaſed, ſhould company with his wife.

Veril. 19. in her fleſh] The Greeke ſaith, *in her body: fleſh* is here meant, as in verſ. 2. and blood is meant of her monerly cuſtomes. It may alſo be read thus, (when) blood, ſhall be her iſſue, in her fleſh. Hereupon the Hebrewes ſay, that no other thing maketh her unclean, but blood only; (as not that which made the man unclean, ver. 2, or any ſuch like;) and that all blood maketh her unclean, though it be not come forth to the exterior parts: becauſe it is ſaid, *in her fleſh*. Alſo, that the blood of virgins is cleane, and is neither the blood of ſeparation, nor the blood of iſſue; becauſe it is not from the fountain, (whereof ſee Levit. 20. 18.) Maim. in Iſſerei biab, c. 5. ſect. 6. 18. in her ſeparation] or, in her removal, to weat, for the uncleanneſſe of her menſtrues: during which time, ſhee was not onely ſeparated from the holy things as all other unclean perſons; but ſeparated alſo from her husband, Lev. 18. 19. and if they companied together, during that time, preſumptuouſly, they were to be cut off, Levit. 20. 18. This uncleanneſſe, was (as the reſt) a figure of ſinne, proceeding from the fleſhly and corrupt heart of man; as God himſelfe teacheth

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saying, When the house of Israel dwelt in their own lands, they defiled it by their own way, and by their doings: their way was before me, and the uncleanness of it removed (or menstruous woman): Ezek. 36.17. And this was the sinne of idolatry, Jer. 2.23. 24. seven dayes: [this was the limited time for the separation, or menstrues: during which space there was uncleanness as a separated woman, though there had but one drop of blood appeared. (Maimony in Iffure biab. ch. 6. sect. 2.) if any appeared after this time, it was not called her separation, but her issue, whereof he speaketh after in v. 25. that toucheth her] the pollution of the menstruous, extendeth as far, as of the man that had an issue, (spoken of before, vers. 2. &c.) and as of the woman that hath an issue, (spoken of after, vers. 25. &c.) even the spittle and the urine of every one of them is unclean, (as is before noted on v. 3.) Maimony in Metamei mischab, ch. 1. sect. 15. And these things figured the pollution of sin, Ezek. 36.17. and taught to avoid all communion therewith, 2 Corinth. 6.17. And unto a menstruous woman, Jerusalem was likened; when for her sinne she was wasted, and her people captived by the Babylonians, Lam. 1.17. Her uncleanness was upon her skirts; and she had joined a sin: therefore she was removed: Lam. 1.8.9.

24 V. 24. lying shall be [that is, still at all, or by any occasion] lying with her, to wit, ignorantly: for if he did it presumptuously, not only pollution but cutting off was his punishment, Lev. 20.18. Therefore the Prophets complain of this sin, Ezek. 22.10. Her flours [or (as before) her separation, which the Greek here translate her uncleanness.

25 V. 25. many dayes: Here he passeth from the menstrues, which were natural purgations, and heathenish for the body, (though legally unclean,) unto the issues, which were diseases that decayed natural strength, if they continued long; as the woman, which had it twelve yeeres, and suffered many things of many Physicians, but all in vaine, till she came to Christ, Mark. 5.25-26. These many dayes, must also be, out of the time of her separation, or menstrues, that is, out of the seven dayes fore-mentioned; and by many the Hebrew doctors understand, from three upward. They say, when she seeth blood first, in the due time of her customes, then is she in her separation, all the seven dayes. If she see it in the eighth day, then this is the blood of issue, because it is out of the time of her separation. And so all the blood that is seen in the dayes, that are between the times of her customes, is the blood of issue. [And the space between (they say) was eleven dayes only: When a woman seeth blood in the dayes of her issue, but one day only, at two dayes, one after another, she is said to have the lesser issue; if she seeth three dayes one after another, she is said to have the greater issue, or issue absolutely; as it is written, when she saw her blood, shall run many dayes (Levit. 15.25.26.) a few are two dayes, many are three. There is no difference between her that hath the greater issue, and her that hath the lesser, but the numbering of seven dayes, and the bringing of a sacrifice, (Levit. 15.28.29.) For she that hath the greater issue, is bound to number seven cleane dayes; but she that hath the lesser, numbereth but one only. And she which hath

the greater, bringeth a sacrifice when she is cleane. Observe, as touching uncleanness, and abstaining from companying with her by hand, they are both alike. Maimony in Iffure biab, ch. 6. sect. 2. &c. over to weter, over the time, or after her separation, as the Greek translate: which the Hebrewes explain thus; that if she see it three dayes next after her separation (or menstrues,) then it is an issue. As if she see it in the eighth day of her separation, and in the ninth, & in the tenth; for they are the first, second, and third of the eleven dayes, which are the dayes of the issue. Maimony in Iffure biab, chap. 6. sect. 17. The things taught the care and diligence, that all should live in looking to their life and conversation; both for the judging of themselves, and purging by repentance, 1 Cor. 11.28. 1 Cor. 7.11.

V. 26. any thing [any thing for the use and service of men, is called a vessel or instrument. The particulars of these pollutions, are noted before. Observe he sayeth, whereas the woman thus touched, made every thing unclean that she touched: namely Christ, when he was touched by such a one, was not by her defiled; but she by him, and the virtue that proceeded from him, was defiled. For hee was not defiled, and separated from sin, Heb. 7.26. and though he bare our infirmities, Ebr. 53.4. yet continued he the Lamb without blemish, and without spot, 1 Pet. 1.19.

V. 27. in water: ordinary cleane water: not being restrained to living water only, which was peculiarly appointed for the man that had an issue, v. 13. and for the Lepre, Levit. 14.5. and for the water of sprinkling, Num. 19.17.

V. 28. seven dayes: [as the man also did, see before on ver. 13. he shall be cleane] having performed the rites fore-mentioned of washing and bathing in water. And this time, and the manner of cleansing, figured the time of grace in Christ, and our cleansing from sinne by his blood and spirit, whereof it is prophesied, In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin, and for separation from uncleanness, Zach. 13.1.

V. 30. make atonement [for her sin-offering was figure of Christ, to be offered for the forgiveness of sins, Matt. 26.28. 2 Cor. 5.21. and her burnt-offering, figured the same Christ, offered to make acceptable unto God; by whom all were predestinated holy and faultles as holy and acceptable sacrificers, Heb. 9.12.14. Rom. 12.1. He is the Lord, that hath washed away the filth (or excrement) of the daughters of Sion; and purged the bloods of Jerusalem, from the midst thereof: by the spirit of judgement, and by the spirit of burning, Ebr. 4.4.

V. 31. shall separate [or, shall religiously separate, and holily exempt and sever them; by teaching them to understand and carefully to keepeth the ordinances, Le. 11.47. The G translate thus, shall not touch the man (or religiously careful: the original word is of Nazare, whereupon the Nazirites had their name, who were separated and farthest from the Lord: Numbers 6. that they die not, or, and let them not dye, in their uncleanness; that is; (as Chazkuni expoundeth it,) that

their uncleanness: meaning both these figurative pollutions, of illuses, leproies, and the like, as also their sinnes, especially idolatry and corruptions of religion; for which the Prophets often reproved the people, under this name of pollution or uncleanness, and making the Lords Sanctuary unclean: as Iom. 2.23. and 7.30. Ezek. 5.11. and 14.11. and 23.4. and 37.23.

CHAP. XVI.

1. Moses is taught how to direct the high Priest for to doe his service on Atonement day; 3. with what sacrifices hee must come into the Holy-place, 4. and with what garments. 6. The bullocke for the Sin of the Priest himselfe. 7. The two goats for the people, on which lots were cast, for the one to be killed, and the other sent away. 11. The killing of the high Priests bullocke. 12. The burning of incense in the most holy. 15. The killing of the goat for the people, & sprinkling of his blood. 16. The closing of the most holy place, 18. and of the holy. 20. The sending away of the scape-goat. 29. The yearly Fast on expiation day, the tenth of the seventh moneth.

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AND Iehovah spake, unto Moses, after the death, of the two sons of Aaron: when they offered before Iehovah, and dyed. And Iehovah said unto Moses, Speake, unto Aaron thy brother; that he come not at all time, into the Holy-place; within the veil: before the Covering-mercie-seat, which is upon the arke, that hee dye not; for in the cloud, I will appear upon the Covering-mercie-seat. With this, shall Aaron come, into the holy-place: with a bullocke a youngling of the herd, for a sin-offering, and a ram for a Burnt-offering. He shall put on, an holy linnen Coat; & linnen Breeches, shall be upon his flesh; and with a linnen Girdle, shall he be girded; and with a linnen Miter, shall he be attired: they are garments of holiness; and he shall wash his flesh in water, and put them on. And hee shall take, of the Congregation of the sons of Israel, two goat-bucks of the goats, for a Sinne-offering: and one ram, for a Burnt-offering. And Aaron shall offer, the bullocke of the Sinne-offering, which is for himselfe: and shall make atonement for himselfe, and for his house. And hee shall take, the two goat-bucks: and present them before Iehovah; at the doore of the Tent of the congregation. And Aaron shall give lots, upon the two goat-bucks: one lot for Iehovah; and one lot, for the scape-goat. And Aaron shall bring neere, the goat-buck; that upon which, the lot for Iehovah did ascend: and he shall make him a Sin-offering.

But the goat-bucke; that upon which the lot for the Scape-goat, did ascend, shall be presented alive, before Iehovah, to make atonement with him: to send away him, for a Scape-goat, into the wilderness. And Aaron shall bring neere, the bullocke of the Sinne-offering, which is for himselfe; and shall make atonement for himselfe, and for his house: and shall kill, the bullocke of the sin-offering, which is for himselfe. And hee shall take a censer full of coales of fire, from off the altar, before Iehovah; and his hands full of incense of sweet spices, beaten small: and he shall bring it, within the veil. And he shall put the incense, upon the fire, before Iehovah: that the cloud of the incense, may cover the Covering-mercie-seat, which is upon the testimonie, that hee dye not. And he shall take, of the blood of the bullocke; and shall sprinkle with his finger, upon the Covering-mercie-seat, eastward: and before the Covering-mercie-seat, hee shall sprinkle of the blood, with his finger, seven times. And he shall kill the goat-buck of the Sinne-offering, which is for the people; and bring his blood, within the veil: and shall doe with his blood, as hee did with the blood of the bullocke; and sprinkle it upon the Covering-mercie-seat, and before the Covering-mercie-seat. And he shall make atonement for the Holy-place; because of the uncleannesses, of the sonnes of Israel; and because of their trespasses, and all their finnes: and so shall he doe, for the Tent of the congregation; that dwelleth with them, in the midst of their uncleannesses. And there shall not be any man, in the Tent of the congregation; when hee goeth in, to make atonement in the Holy place, until hee come out: and he have made atonement for himselfe, and for his house; and for all the Church of Israel. And hee shall goe out, unto the Altar, which is before Iehovah, and make atonement for it: and shall take of the blood of the bullocke, and of the blood of the goat-bucke; and put it upon the hornes of the altar, round about. And hee shall sprinkle of the blood upon it, with his finger, seven times: and shall cleane it, and sanctifie it; from the uncleannesses, of the sonnes of Israel. And hee shall make an end of making atonement for the Holy place; and the Tent of the Congregation, and the Altar: and hee shall bring neere the goat-bucke that is alive. And Aaron shall impose, both his hands, upon the head of the live goat-buck; and shall confesse over him, all the iniquities,

H h 2

Annotations.

Here beginneth the nine and twentieth session or Lecture of the Lawfee Gen. 6. 9. *He two sons* Nadab and Abihu, Lev. 10. 1. *ter* whose death for transgressing Gods ordinances, this Law here is given, for the purging and reconciliation of the Church unto God, one day in the yeere. *they offered* to wett, *frankincense* as the Gr. and Chaldee versions here annex, as as Moses shewed before, Lev. 10. 1.

V. 2. *Speak unto Aaron* [God appointeth Moses to inform the Priest of his duty, and to see that he performed this service aright : so in ages following, there were appointed with the high priest, *aiders* the elders of the Synædrion, which did ready forebode, and taught him the service of the day, and its order off : as *Adams*. recordeth in *Mishnah* in *haktippurim* (or Day of atonement) ch. i. l. 8. *that he come not* for, as the Greek translateth, *let him come not come*. Of this the *Apostle* saith, *The Priests were always into the first Tabernacle, accomplishing the services : but into the second, (was) the high priest alone, once in the year, &c.* The holy Ghost [this signifying] that the way into the Holies was mysteriously manifested, while as the first Tabernacle had yet standing. Which was a figure, for the time then present, as which were offered both gifts and sacrifices, the could not make him that did the service perfect, as pertaining to the conscience : &c. &c. But Christ being come, an high Priest of the good things to come ; by a better and more perfect Tabernacle, not made with hands, that is, not of this creation (or building) *saith* by the blood of Goats and Bulls, but by his own blood entered in once into the Holies, having found an eternal redemption. Heb. 9. 6-7, 8, 11, 12. But now we have liberty to enter into the Holies, by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is, his flesh. Heb. 10. 19, 20. *(The Holy place)* Hebrew, the Holies : which the Greek translateth the *Holy* : meaning the Holie of holies, or most holy place ; which the *Apostle* therefore calleth *Holies* : and sheweth it to be a figure of Heaven it selfe, into which *our* high Priest entered for us, Heb. 9. 12, 24 : *that he die not* for performing to do that which is not commanded, as his sonnes, Levit. 10. [with appaere] Targum Ionathan expoundeth it, *the glory of my Majesty [or presence] shall be revealed upon the Covering mercy-seat*. Compare this with Exod. 25. 22. Because Gods Majesty dwelled there, between the Cherubims, therefore the Priest might not come there, but by leave from God, and with reverence. And by this cloud, he meaneth the cloud of glory which should be upon the Mercy-seat ; *Earth R Menachems*, on Lev. 16, may be understood of the cloud (the smoke) the incense, whereof see v. 4.

Ver. 3. *With this* in Grotke, *Thus*.

(ling) Hebrew, a son of the herd: this was to be of the second year, or a two yearling bullock, as is noted on Exod. 29. 1. And of that age, was the Ram after mentioned. Observe, that on this day, he offered also the two Lambes, for the daily sacrifice.

fice, Numbers 28. 3. and one bullocke and seven
 lambs, for a Burnt-offering, and an hee goat for a
 Sin-offering, (besides that goat after mentioned,
 in verse 9.) as is expressed in Num. 29. 7. 8. 11. all
 which, (with other services) the high priest him-
 self offered this day; which on other dayes, might
 be done by other priests. The Hebrew canons lay
 them downe thus. *In the day of the Fast, they offer
 the daily sacrifice in the morning and evening, accord-
 ing to the order of every day. And they offer more
 for this day, a bullocke, and a ramme, and seven lambs;
 all of them Burnt-offerings. And a goat for a Sin-offering
 which hee eateth at evening. Over and besides this, they
 offer a Bullocke for a Sin-offering, and that is burnt, &
 a ramme for a Burnt-offering: and these both, are for the
 high Priest. And the Rams which is for the Congrega-
 tion is spoken of in Lev. 16. and it is the Ram spoken
 of in the generall addition, Num. 29. and is called the
 peoples Ram. And further, they bring for the Congrega-
 tion, two goats backe; the one is offered for sinne, and is
 burnt: the other is the goat sent away. So all the beasts
 that are offered this day, are found to be fifteen: the two
 daily sacrifices, and a bullocke, and two rammes, and
 seven lambs; all of them Burnt-offerings: and two
 goats, for sinne: the one done without and eaten at evening,
 the other done within, and burnt: and the high
 Priest; bullocke for sin, and that is burnt. The service
 of all these 15. beasts, offered this day, is not (performed)
 by the high Priest only. And as it followeth to be the
 Sabbath day, the sacrifice added for the Sabbath (in
 Num. 28. 9.) none doe offer it, but the high Priest. And
 for the other services of this day, as the burning of the
 day incense, and the trimming of the lamps; all are done
 by the high Priest, &c. Maimon in Iom haKippurim,
 c. i. f. 14. The high Priest and his worke this day.
 figured Christ and his worke of reconciling the
 Church unto God, Heb. 9. 7. 8. 11. 12. and in that
 the high Priest performed all the services himselfe;
 it signified how Christ should by himselfe pur-
 gatorie, Heb. 1. 3. and shewed the weakenthe of
 the legge priesthood, which served but until the
 time of reformation, and then should be abolished
 Heb. 10. 1. and 8. 4. 5. 6. *a burnt-offering* thei
 both, for the Priest himselfe, as after in ver-
 s. 14. Therefore the other sacrifices are not here
 mentioned.*

Yc4. [hol] Hebr. of holiness, the Gr. caeth it a
(sanctified linen) Coat. This and the rest, were pecu-
 liar for this day, and for the service of this day that
 is, for making atonement: the other service which
 was ordinary, hee performed this day in his oth-
 er priestly garments; as appeareth by v. 23. 24. What
 the high priests eight ornaments were, were he-
 liously ware are noted on Ex. 28. 4. & the four
 that were for this day, are here expell'd. These the
 Hebrews call his *subic garment*: the other his *golden*
garment, because some were made with gold
 threads woven in them. These four, were made
 of *fine linen twisted threads*; and they were of *flaxe*
only, faith *Maim*, in the *Implements of the Sancti-*
ty, c. 8. f. 3. It figured the bare estate of Christ here
 on earth, and how he shold without worldly glo-
 ry performe the works of our redemption : Elysa-
 53. 2. 3. &c. but with *humility*, innocency and

holiness. Putting on *justice*, and it clothed him; his *judgment*, was as a robe and a *Mittre*; *Job* 29.14. [his *fiels*] in *Greece*, *his skims*: the secret parts are hereby meant: (see *Exodus* 28.42. Compare herewith, *Ezekiel* 44.17.18. there these four linen garments are mentioned, and no other: and that is a mythical prophesie of the state of the Church under the gospell: where the Priests have no other attire, then for atonement or expiation days; which mystery is opened, in 2 *Corinth*. 5. 19. garments of holiness] in *Greece*, *holy garments*. *wash his fiels*] that is, as the *Greece* translateth, *was all his bodie*. *Sol. larchi* here noteth, that *hee was charged to wash himselfe every time that hee changed (his garments) and be changed them five times, &c.* This washing signified his cleansing or sanctification; by repentance and faith in *Christ*, *Hebrewes* 10. 22. the garments figured the *justice* and *salvation* where-with by faith in *Christ* he should be clothed, *Psal.* 132. 9. 16. which they onely that are sanctified, doe put on. When the Priest put off these garments, and put on other, hee washed againe, *vers.* 24. It figured also the holiness and purity that should be in *Christ* himselfe, in whom *was no sim*. 1 *John*. 3. 5. and put them on] This was after the performance of his other morning services, which were due every day, and to be done in other garments. The order whereof is laid to be this. *About midnight* (for the high Priest might not sleepe all that night, lest any accident of uncleanness, such as is spoken of in *Deut.* 23. 10. should befall him), they went about the taking away of the ashes (from the altar) and ordered the wood, &c. until at break of the day, they began to kill the daily sacrifice; then they hanged a fine-linen cloth, between the high Priest and the people. And he put off his common clothes, and washed himselfe, and put on the golden clothes, (those eight mentioned in *Exod.* 28.), and sanctified (that is, washed) his hands and his feet, and killed the daily sacrifice, and took the blood & sprinkled it on the altar. After that, he went into the holy place, and burned the incense of the morning, and trimmed the Lampes, and burned the fiels of the daily sacrifice, and the meat offering and drinke offering of the same, as was done every day. After the daily sacrifice, hee offered the bullocke and the seven lambs, which were appointed wives for that day. (*Num.* 29. 8.) Afterwards, he sanctified his hands & his feet, and put on his golden garments, and washed himselfe, and put on his white garments, and sanctified his hands and his feet, and came to his bullocke, [spoken of in *v.6.*] &c. *Main in Job* *apprim*, ch. i. 6. & ch. 4. 1. 1. and *Talmud* *in* *Jerusalem*, ch. i.

Ver. 5. a Sin offering [figuring Christ, who should be a Sin-offering for his Church, 2 Cor. 5. 19. 21.] and these goats, the one was killed, v. 15. the other sent away alive, v. 21. to signify, how Christ suffering for our sins, should be dead in the flesh, but quickened by the Spirit, 1 Pet. 3. 18. The Hebrews write, that these two goats were to be alike so far, of equal stature, and price; and to be taken both at one time. Maimony in Jom bakkup. chap. 5. lēc. 14. Burnt-offering] which was offered after

the former Sin-offering, and in other garments, ver. 24. and signified (besides reconciliation,) a new and holy life, through the grace of Christ; after the purging us from our sins: Rom. 12.1. See the notes on Lev. 1.

Ver. 6. *For himselfe*, for which shall be his own: and so *Sol. Iarchi* hence teacheth, that it was to be of his own, and not of the congregations: and Targum Jonathan expoundeth it, of his own goods. This was the first sacrifice which was peculiar for this day, and for the work of Reconciliation: which beginning with the Priest himselfe, sheweth the imperfection of that legal priesthood, and the impossibility thereof to bring men to God. So the Apostle teacheth, that every high Priest, was himselfe also compassed with infirmities, by reason whereof he ought as for the people, to for himselfe to offer for sinnes. Thus the Law, made men high Priests, which had infirmities, but the word of the oath, which was since the Law, maketh the Son of God who is perfected for ever, Heb. 5. 1. 2. 3. and 7. 28.

and for his house in Chaldee, for the men of his house. And hereby the Hebrews understand all the Priests: see after on ver. 11. As in all sin-offerings, they laid their hands on the head of the sacrifice, confessed their sinnes, and then killed it, Lev. 4. 10. was the order of this: which the Hebrews have declared thus. After that the Priest had washed his body, put on his white garments, and sanctified his hands and his feet, he came to the bullock, which (afterward in Solomons Temple) stood between the porch and the Altar, with the head thereof to the south, and the face to the west: and the Priest stood eastward, with his face to the west, and laid both his hands on the head of the bullock, and confessed, saying, O God I have sinned, done iniquity and trespassed before thee, I and my house: I beseech thee O Lord make atonement now, for my sinnes, iniquities and trespasses which I have committed before thee, I and my house, as it is written in the law of Moses thy servants. For in this day he shall make atonement for you &c. (Lev. 16. 30.) Mai in *Iom bakippur*. c. 4. f. 1. and Talmud in *Ioma*. c. 3.

Ver. 7. *Present them* Hebrew, make them to stand: After the slaying of his own sin-offering, the Priest came to the North-side of the Altar, and two with him, the one called *Sagan* [who was the second chiefe priest, next in order to the high Priest] on his right hand; and the other called *Rosh beth ab* [that is, the chiefe of the house of the father, or principal household, as 1 Chron. 24. 6.] on his left hand; and there the two goats were presented, with their faces to the West, and their back parts to the East. Talmud in *Ioma*. ch. 3. *Mai in Iom bakippur*. c. 3. f. 2. at the door: that is, within the court-yard: see the notes on Lev. 3.

Ver. 8. *Give lots* that is, cast lots; the Greeke translate, *impose* (or put lots). The manner is said to bee thus. The two lots, the one had written upon it, FOR *IEHOVAH*, and on the other was written, FOR A *SCAPE-GOAT*: and they might be of any matter, either of wood, or of stone, or of metall: but the one might not bee greater, and the other smaller, the one of silver, and the other of gold; but both alike. And they were of wood: But in the se-

cond Temple they made them of gold. And they put the two lots in one vessel, which was a common vessel, and of wood; and it was called *Kalphi*. On the east part of the court, on the north side of the Altar, there they set the *Kalphi*. The goats were set with their faces towards the west, and their hind parts to the East. The high Priest came, with the *Sagan* (or second Priest) at his right hand, and *Rosh beth ab* at his left: and the two goats stood before him, the one on his right hand, the other on his left. He looked the *Kalphi*, and took out of it the two lots with his two hands, in the name of the two goats: & opened his hand, if the Lord's lot were in his right hand, the *Sagan* said to the high Priest, hold up thy right hand on high: if it were in his left, then *Rosh beth ab* said unto him, hold up thy left hand; and he laid the two lots on his two goats, the right on that which was at his right hand, and the left on that which was at his left. Maimony in *Iom bakippurim*. ch. 3. sect. 1. 2. 3. This casting of lots was, that the Lord (of whom the whole disposition of the lot is, Prov. 16. 33.) might shew which of the two goats he would have to dye, and which to live: and it figured, how the sufferings of Christ (who was to be put to death in the flesh, but quickened by the Spirit, 1 Pet. 3. 13.) should benefit other then whatsoever Gods hand, and his will determined before to be done, Act. 4. 28. For *Iehovabim* in Chaldee, for the name of the LORD: so after the *Scape goat* called in Hebrew *Azazel*, that is, the Goat-gone-away; which the Greeke translate *Apompation*, sent away: the Chaldee, & many interpreters keepe the Hebrew name untranslated: and it is thought to be the name both of the Goat, and of the place whither he was sent in the wilderness, as ver. 10. to *Sol. Iarchi* it is expounded, a strong and hard name: &c.

Ver. 9. *did ascend* that is, did light, or fall, which is said here to ascend or come up, because it was laid upon out of the vessel, and after was laid upon the beast. So in ver. 10. and elsewhere, *Locust*, said to ascend or come up, as in *Iosh. 18. 11*. *Locusts to come forth* (as out of the vessel,) *Numb. 33. 44*. *Iosh. 19. 1*. and sometimes to fall, as *Iosh. 1. 7*. *Glue* 26. 14. *Ast. 1. 26*. make him that is, as the Gl, explaineth it, offer him, for sin: the manner is thus shewed in ver. 15, by killing him to figure our death of Christ, according to the flesh. *Sol. Iarchi* expoundeth it thus, when he layeth the Lot upon him he shall call him by this name saying, a Sin-offering for the Lord.

Ver. 10. *presented alive* after that the Priest had killed his owne bullocke and the other Goat, whose lot was to diever. 11. 15. 20. In the meantime, after the casting of these lots, the Hebrews say, that the Priest bound a long piece (which call a tongue) of scarlet, or of two fustels together, upon the back of the Scape-goat, and set him before the place of his standing away, and the other which was to be killed, before the place of his killing, and then he killed the Sin-offering bullocke, which was for himselfe. Maimony in *Iom bakippurim*. ch. 3. sect. 4. and Talm. in *Ioma*. c. 4. re. *make atonement* as the Goat which was slain, was for atonement or expiation, v. 16. 17. so was the first

goat; as here, and in ver. 21. 23. so that both of them were figures of Christ, who is the atonement (or propitiation) for our sins, 1 Ioh. 2. 2. & 4. 10. for a *scape goat* or, to *azazel*, which is by some thought here to mean the place in the wilderness, where this goat was let goe.

Ver. 11. *shall make atonement*: laying his hands on the head of the beast, confessing and asking pardon of God for his iniquities, trespasses & sins; as it before noted on ver. 6. This he was to doe for himselfe first, and for his house: that being reconciled to God, hee might be fit (as a figure of Christ,) to make atonement for the people. Of this the Hebrew doctors say, (speaking of the practice in the ages following) hee came to his bullocke the second time, and laid both his hands on the head thereof, and confessed a second confession, for himselfe, and his house, and for the sinnes of Aaron (all the Priests) and asked mercie of God, and then killed the bullocke. Maimony in *Iom bakippurim*. c. 4. f. 1. So elsewhere (in the same treatise, ch. 2. f. 6.) he mentioneth three confessions which the Priest made this day. One which he made for himselfe at the first, ascending which he made for himselfe with the other Priests, and both these were upon the bullocke of *Simeon-offering* which was for himselfe. And the third confession was for all Israel, upon the Scape goat. for his house: that is, *Sol. Iarchi*, for his brethren the Priests, for they all are called his house, as it is written, O house of Aaron, bless ye the Lord, *Psal. 135. 19*. And all their atonement was not, save for the nucleannes of the Sanhedrin, and holy things thereof, as in ver. 16. Thus he made atonement for the Priests, is expressly mentioned, in v. 33.

Ver. 12. *shall take a censor* after the bullock was killed, before the blood was sprinkled, this service of burning incense came betweene, as to prepare the way into the holy place, by the cloud (the smoke of the incense upon the Mercie-seat, ver. 13. 14. So Christ before he entered with his owne blood into the most holy place of heaven (Heb. 9. 11. 12. 24.) prepared and sanctified himselfe, and his way, by prayer, (which was figured by incense, Rev. 8. 3. 4.) *Ioh. 17. Matt. 26. 36. &c.* This *Censor* or *Fire-pan* as the word is Englished in Exodus 27. 3.) is called in Greeke *Purcion*, that is, a Fire-vessel in the new Testament never to named, but *Lubanos*, an Incense vessel or Censer, Rev. 8. 3. 5. where mention is made of a golden Censer. Of this here, the Hebrews say, Every (other) day, he whose duty it is to use the Censer, putteth coles in a censor of silver &c. but this day the high Priest putteth coles in a censor of gold. Maimony in *Iom bakippurim*. c. 2. sect. 5. before *Iehovabim* [this was the burnt-offering altar, in the courtyard, where fire alwaies burned:] but in this manner of speech, the Hebrews say they took the fire from that part of the Altar, which was next to the west, (that is, towards the Sanhedrin:) Maimony *ibidem*. chap. 4. sect. 1. So *Iarchi* expoundeth it, from that side (of the outer altar) which is before the door, and that is the west side.

Of incense the making, and signification hereof, is shewed on Exodus 30. 34. &c. It figured the prayers and mediation of Christ: *Psal. 141. 1.*

beaten small) it was beaten the evening before this day: see the notes on Exodus 30. 34. 36. This beating of the incense, figured the agonie of Christ in his prayers before his death, which hee offered up with strong crying and tears: Luke 22. 44. Heb. 5. 7. within the velle] meaning the second velle, (as the Apostle calleth it, Heb. 9. 3.) and so into the most holy place: a figure of heaven itselfe, into which the incense of Christs prayer and mediation should come before God, for his Church, Heb. 9. 24. Rev. 8. 3. 4. *Maim. in Iom bakippurim*. c. 1. f. 7.) telleth how the Sadducees, which were in the dayes of the second Temple, sayd that the incense for atonement day, was to be put upon the fire in the Temple, without the velle; and when the smoke thereof ascended, it went into the Holy of holies; and their reason was this, because it is written (in Lev. 16. 2.) I will appeare in the cloud upon the Mercie-seat, they said that was the cloud of the incense: but our wise men (saith he) have taught, that the incense is not burnt but in the holy of holies before the Ark; as it is written (Levitic. 16. 13.) upon the fire before the Lord. And forasmuch as they were careful, in the second Temple, left the high Priest should incline to the Sadducees, side; they did swea them, in the evening of Atonement day: the Messengers of the Synedion, saying unto him, Wee adjure thee by him that hath caused his name to dwell in this house, that thou shalt not change (or alter) anything of all that wee doe say unto thee.

Ver. 13. the cloud of the incense: that is, as the Greeke translate it, the vapour of the incense. This cloud covering the Mercie-seat, figured the mediation of Christ, by which Gods wrath is turned from his church; as is after said, that he dyed not, Compare Revel. 8. 3. 4. The manner of doing this service, they say was thus: the High Priest took the Censor with fire in his right hand, and the Cup with incense in his left, &c. and went within the velle, till hee came at the Ark: there hee put the Censer betweene the two barres. And in the second Temple, where there was no Ark, hee put it upon a stone there: &c. &c. And he filled the plate of his bowl with incense, and put it upon the coles in the censor: and stayed there till the bowl was full of smoke, and went out. And went out backward by little and little, with his face to the holy place, and his backe to the Temple, until hee came within the velle. Then prayed hee there in the Temple, after hee was come out, but a short prayer: that the people might not be afraid, and lest they should say, hee is dead in the Temple. Maimony in *Iom bakippurim*. chap. 4. sect. 1. Chozkuni here saith, It is said before (in ver. 2.) In the cloud I will appeare, &c. and to the end, that he might not bold the *Atsefite* of God, as it is written, No man shall see me and live, (Exod. 33. 20.) it was necessary that he should first, darken the house with incense, and after that, he brought the blood in the ther. upon or, over the Testimonie, that is, over the Tables of the Law, which were in the Ark: Exod. 25. 16. and 31. 18.

Ver. 14. *blood of the bullocke* which was killed for his owne sinnes, ver. 6. 11. and which had bene given (as the Hebrew doctors write) unto one to sturre the same. Hence the Apostle observe

vech how the high Priest went in, *not without blood, which he offered for himselfe, &c.* wherein he figured Christ, who should enter heaven, not by the blood of Goats and Bulls, but by his owne blood, Heb. 9. 7. 11. 12. though his blood was shed, not for himselfe, (in whom was no sinne,) but for our iniquities. *[sprinkle with his finger]* this was one *sprinkling*, as Sol. Iarchi and others doe note; and besides this, he after sprinkled seven times. *upon* Heb. *on the face*, that is, the upper part; which the Greeke translates but *upon*: and so the Hebrew it selfe as, in verse 15. *and before* H. Hebrew *and to the face*: so in verse 15. *seven times* a number oft used in the legall services; it signified a full and perfect applying, and purging by the blood of Christ: see Levitic. 4. 6. and compare Heb. 9. 14. 23. 1. Pet. 1. 2. The Hebrews understand these *seven times*, to be besides the former, and so to be eight in all: they relate the order of it thus. He killed the bullocke of the sin-offering which was for himselfe, and the goat on the which the Lot fell for the Lord. And he carried their blood into the Temple, and he sprinkled of the blood of them both, in this day, three and forse *sprinklings*. First he sprinkled of the blood of the bullocke, eight *sprinklings*, in the most holy place, betweene the barres of the Arkes neere the Mercy-seat, with an hand-breadth: as it is said, AND BEFORE THE MERCY-SEAT, HE SHALL SPRINKLE, &c. (verse 14.) And he sprinkled there, one above, and seven beneath. By word of mouth we have bene taught, that this which is said, SEVEN TIMES, is more then the first *sprinkling*. And he counted them one, two, three, &c. lest hee should forget. And afterwards, he sprinkled of the goats blood, betweene the barres of the Arke eight times, one above and seven beneath; and counted them, as the former. And he turned and sprinkled in the Temple, upon the velle, of the bullocke blood, eight times; one above and seven beneath: for so it is said, OF THE BLOOD OF THE BULLOCKE, UPON THE MERCY-SEAT. AND BEFORE THE MERCY-SEAT. And he returned and sprinkled of the goats blood likewise, upon the velle, eight times: one above and seven beneath. (verse 15.) and counted them as the former. And afterwards, hee mixed together the two bloods, the bullockes blood, and the goats blood. And sprinkled of them both seven times, upon the four barres of the golden altar which was in the Temple, (verse 18.) and seven times on the midst of the same altar, (verse 19.) And at all these three and forse *sprinklings*, he dipped his finger in the blood, and dipping for every *sprinkling*, and sprinkled not twice without dipping. And the rest of the blood, he poured at the westerne bottome of the (brassen) altar that was without. *Maimony*, in Iom hakippurim, c. 3. 4. 5. *V. 15. he shall kill the goat* after he had sprinkled of the bullockes blood, for himselfe, hee left it in the Temple, upon a base of gold that was there; and afterwards went out of the Temple, and killed the goat: faith *Maimony* ibidem chap. 4. sect. 2. *for the people* that as he had offered for himselfe, so he might doe, for the ignorances of the people; as the Apostle faith, Heb. 9. 7. *within the velle* into the most holy place, a figure of heaven; whither Christ the forerunner, entered for us; and whither also our hope, the

sure Anker of our soules, encreth by him: Heb. 6. 19. 20. and 10. 19. 23.

V. 16. *because of* or, from the uncleannesses, that is, purging it from them. Herby appeareth the horreur of sinne: for though the people never went into the Holy place, much lesse into the Most holy; yet such was the power of their iniquities, that the holy Arke, Arke and Sanctuarie it selfe was defiled in the sight of God, and could not bee cleansed without blood: so our finnes doe defile Gods Church, and his most holy ordinances therein, and doe come up into heaven it selfe; whereunto we can have no entrance but by the blood of Christ, cleansing us and our way, and purging our consciences from dead works, to serve the living God: Heb. 9. 7. 11. 14. &c. *and all* or, *that* their finnes: see after, on verse 21. *that dwelleth* that is, is placed and remaineth; the Greeke translates *dwelleth*: unto which phrase Paul hath reference, speaking of Christs greater and more perfect tabernacle, not made with hands, that is, of this building, Heb. 9. 11. The Temple of his body, (Ioh. 2. 21.) and velle of his flesh, (Heb. 10. 20.) were by imputation of our finnes made as unclean, and sprinkled with his owne precious blood; that he might reconcile us unto God, Eph. 3. 2. Cor. 5. 19. 21. It was necessary that (Moses Tabernacle, and Solomons Temple,) the patternes of things in heaven, should be purified with these (sacrifices for uncleanness); but the heavenly things themselves, with their sacrifices then these. Heb. 9. 23.

V. 17. *not be any man* neither of the people, nor of the Priests: onely the high Priest himselfe performed this service in the sight of God. Figuring herein our high Priest Christ Iesus, on whom God laid the iniquities of us all, Eph. 5. 3. 6. who himselfe, bare our finnes, in his owne body on the tree, Ioh. 1. 29. 2. 24. who hath by himselfe purged our finnes, Heb. 1. 3. and God by him hath reconciled all things unto himselfe, even by him; whether they be things in earth, or things in heaven, Colol. 1. 20. no creature helping, no nor comprehending the riches of his grace, wherein he hath abounded towards us, and wisdom and prudence, and hath gathered together in one all things in Christ, both which are in heaven, and which are on earth, even in him, Eph. 1. 10. These things, the Angels desire to look into, 1. Pet. 1. 12. and now unto the Principalities and powers in heavenly places, is made knowne by the Church, the manifold wisdom of God, Eph. 3. 10.

V. 18. *shall goe out* from the most holy place. to the Altar of incense which stood in the Holy place. *and of the blood of the goat* both bloods mixed together in a basin; as before is noted. *and put* Heb. *and give*: so this was a striking of his finger with the blood upon the hornes. *And hee lay* (they lay) at the Northeast hornes so to the Northeast; then to the Southwest, and so to the Southeast: *Maimony* in Iom hakipp. chap. 4. sect. 2. And of this, whay God first appointed the Altar to be made, he said, Aaron shall make atonement upon the hornes of it, once in the yeeres; with the blood of the Sin-offering of sinners: Exod. 30. 10. This Altar being for incense, which figured prayers, (Psal. 141. 2.) and the figure

signifying the power of Christs mediation, (as from which voices or answers to the prayers of the finnes were heard, Revel. 9. 13.) the cleansing of them by the blood of the Sin-offering, shewed how the infirmities in the faith & prayers of the Saints, are to be holpen and purified by the death and blood of Christ.

V. 19. *blood upon it*: After the Priest had put blood upon the four hornes: he removed the coles and after which were on the golden altar, so that the gold appeared: then he sprinkled of the mixed blood, on the cleane place of the altar, seven times; by the south side, by the place where he had finished the putting thereof upon the hornes. And he went out, and poured the residue of the blood, at the westerne bottome of the (brassen) altar that was without, *Maimony*, in Iom hakipp. chap. 4. sect. 2. *seven times* for a full and perfect purification, as in verse 14. *from the uncleannesses* the imperfections and finnes, which the people fell into, in their most holy service and prayers.

V. 21. *shall impose* or, shall lay both his hands, which he now did in the name of the people, by this signe discharging them, and laying the burden of all their finnes upon the beast, a figure of Christ. See the notes on Levitic. 1. 4. *and all that sinnes* or, in, or with all their finnes: But the Greeke translates it *and*: and so the Hebrew often signifieth, as is noted on Gen. 2. 3. and on Exod. 19. 16. These three, comprehend sinne of all sorts, which the Priest confessed in general, with the three names here used, (as in the ages following is recorded;) and asked mercy also for them all, saying, Oh Lord, thy people the house of Israel, have sinned, and done iniquities, and trespassed before thee: Oh Lord make atonement now for the finnes and for the iniquities and for the trespasses that thy people the house of Israel, have sinned, and unrighteously done, and trespassed before thee: as it is written in the law of Moses thy servants, that in this day, he shall make atonement for you, &c. *Maimony* in Iom hakipp. chap. 4. sect. 2. *shall put* Heb. *shall give*, that is, affixe or fasten them upon the head of the goat; which being also a figure of Christ, shewed how our finnes should be imputed unto him, and God would lay upon him the iniquities of us all; that hee which knew no sinne, should be made sinne for us, Eph. 5. 3. 6. 2. Cor. 5. 21. *a fit man* or, a man appointed and prepared: Heb. *an opportune* (a timely) man: which the Greeke translates already *man*; the Chaldeae, a man that is prepared (or appointed) to goe: and Sol. Iarchi expounded it, appointed for it from the day before.

Offhis, the Hebrews write, that (in the ages after,) the live goat was led away by one of the Priests thereto appointed: unto a rocke in the wilderness, twelve miles, (that is, nine hundred furlings) distant from Ierusalem. Every mile (they say) was seven furlings and an halfe. They made ten bootches betweene Ierusalem, and that rocke in the wilderness; betweene every bootche, there was a miles space: and in every bootche one man or more, that some might accompany him that led the goat, from one bootche to the next. So there being a mile (that is, two thousand cubits) betweene bootche and bootche,

that was a Sabbathes dayes journey: and so farre they might accompany him. And there remained betweene the last bootche and the rocke in the wilderness, two miles. At every bootche, they said unto the man, loe here is meat, and here is water, if his strength failed him, and hee had need to eat, hee might eat: but there never was man (they say) that needed so to doe. [And without needfullie no man might eat, for it was their most solemn Fast.] From the last bootche, they went not with him to the Rocke, but halfe way (one mile, their sabbath daies journey,) and stood a farre off, to see what he did with the goat. When he had put the goat downe the Rocke, they (at the bootches aforesaid) moved with linnen clothes (or white flagges) to the end that they in Ierusalem, might know that the goat was come to the wilderness. Talmud in Iom. 1. chap. 6. and *Maimony* in his Comment thereon, and in his Mishnah, in Iom hakippurim, chap. 3. sect. 7. &c. Of their sabbath daies journey, see the notes on Exodus 16. 29.

V. 22. *all their iniquities*] by this it appeareth, that as the killed goat figured Christ killed for the finnes of his people: so this living goat, figured him also, who bare our griefes, and carried our sorrowes; and on whom God laid the iniquities of us all: Eph. 5. 3. 4. 6. And because Christ was not onely to dye for our offences, but also to rise againe for our justification, Rom. 4. 25. to be crucified through weakness, yet to live by the power of God, 2. Cor. 13. 4. to be put to death in the flesh, but quickened by the Spirit, 1. Pet. 3. 18. and for that these two things could not fitly be shadowed by any one beast, which the Priest having killed, could not make alive againe; therefore God appointed two, that in the flaine beast, Christs death, in the live beast, his life and victory might be foreshadowed. Heb. 9. 23. 24. 28. See the like myserie in the two birds, for the cleansing of the Leper, Levitic. 14. 6. 7. Or, the sending of this goat into the wilderness, (as the former was sacrificed in the Sanctuarie,) might figure out the salvation of Christ communicated with the gentiles and peoples of the world, as Eph. 4. 2. 1. 4. 11. and 49. 6. For the wilderness is sometime used to signifie people; Ezek. 20. 35. The Hebrews say; The scape goat made atonement for all the transgressions of the Law, both the lighter, and the more hevy transgressions, whether done presumptuously, or ignorantly, whether they were knowne unto a man, or unknowne; all are expiated by the Scape-goat, if so be the partie doe repent. *Maimony* in treat. of Repentance, chap. 1. sect. 2. This goat was but a shadow of Christ: and unto repentance, must be added faith: for God hath set him forth, to bee a propitiarius through faith in his blood: Rom. 3. 25. *land of separation* or a land cut-off, a land (separated, to wheet, from other lands, or from all people: that is, as the Chaldeae translate it, a land that is not inhabited,) which the Greeke calleth *Abaton*, *waylesse*, or inaccessible; where no man goeth: afterward Moses calleth it a wilderness. Or it may mean, a place decreed of and determined whither to send him: for the Hebrew word sometime signifieth a decree, Job 22. 28. Dan. 4. 17. Herby was figured the utter

re abolishing of our finnes by Christ; both from the face of God, that they should not appear against us before him, to be imputed unto us: and also from us, that finne should have no more dominion over us, nor we serve it any longer; but having our consciences purged from dead workes, should serve the living God. 2 Cor. 5. 19. Heb. 9. 26. 14. Rom. 6. 6. 12. So the Prophet speaking of the like grace, saith unto God, *Thou wilt call all their finnes, into the depths of the sea;* Mich. 7. 19. And this word which Moses here useth, is not elsewhere used in like sort for a land, but for cutting off of other things; and in particular is applied to Christ, working our redemption, that hee was cut off out of the land of the living, Ela. 53. 8. which the holy Ghost expoundeth thus, *his life was taken from the earth,* Act. 8. 33. and whereof himselfe speaking said, *whither I goe, ye cannot come:* Ioh. 13. 33. That eternall Spirit through which Christ offered himselfe without spot unto God, (Heb. 9. 14.) and by which he was made alive after death (1 Pet. 3. 18.) imbled his flesh or manhood, to suffer such things as no other creature could come neere unto; and thereby Sin is put away, and the body of sinne, abolished, Heb. 9. 26. Rom. 6. 6. The Hebrewes say, of this goat sent away, that the man which carried it, threw it downe the rocke, and so it cyled: *Thaloudin Ioma*, chap. 6.

Ver. 23. *Aaron shall come* whiles the goat aforesaid was going to the wilderness, their services following him; and after that in this order as the Hebrewes have recorded; *After he hath sent away the goat,* by the hand of him that led him, hee returneth to the bullocke and goat, whose blood hee had sprinkled within (the Sanctuary) and openeth them, and taketh out their fat, which he putteth in a vessel, to burne them upon the Altar. And he cutteth thereof of their flesh into great pieces, but one cleaving by the hand of others, to be carried out to the place of burning (without the campe, Levit. 16. 27.) When the (scape) goat is come to the wilderness, the high Priest goeth out into the womens court, to read the Law. And whilst hee is reading, they burne the bullocke and the goat in the place of the asher (without the citie): therefore be that seeth the high Priest when he readeth, seeth not the bullocke and the goat burn. When he readeth, all the people stand before him: and the minister of the Congregation taketh up the booke of the Law, and giveth it to the Chief of the congregation, and he to the Sagan (or second chiefe Priest) and the Sagan giveth it to the high Priest, who standeth up when he receiveth it, and standeth and readeth the 16. of Leviticus, and Levit. 23. 29-32. &c. And when he readeth, he blesseth (God) before and after, &c. After this hee putteth off his white garments, and washeth himselfe, and putteth on his golden garments, and sanctifieth his hands and his feet, and offereth the goat, which is for the general addition to this daies service (Numb. 29. 11.) and offereth his owne ram, and the peoples ram, as it is said, *And he shall come forth, and shall make his burnt-offering, and the burnt-offering of the people:* Lev. 16. 24. And he burneth (on the altar) the fat of the

bullocke and of the goat that were burnt (without the campe.) And he offereth the daily evening sacrifice (the Lampe, Numb. 28. 3.) and trimmeth the Lampe, as on other daies, (Exod. 27. 21.) After this, he sanctifieth his hands and his feet, and putteth off the golden garments, and putteth on his owne (common) garments, and goeth to his house; and all the people doe accompany him to his house; and he keepes a feast, for that he is come out in peace, out of the Sanctuary. *Atmomy in Iom hakippurim*, chap. 3. sect. 7. 11. and chap. 4. sect. 2. *leave them there* to weete, (as in the verses following,) they left them in some of the holy chambers which were about the Sanctuary, Exod. 44. 19. Of this, the Hebrewes write, *The white garments, wherein he served on the fasting day, hee served in them the second time, but they were laid upon the place where he put them off as it is said, He shall leave them there; and they might not be taken to any use.* *Maim. in Kelei hamikdash* (or, *Inplectus of the Sanctuary*.) chap. 8. c. 5.

Ver. 24. *Wash his flesh* that is, as the Greeke translatheth, *his body:* so he washed before hee put on the linnen garments, verse 4. and this was an usual rite, so oft as hee shifted his cloths; as in this place the Hebrewes teach, saying; *Everytime that hee changeth garments, and putteth off garments, and putteth on other garments, hee is charged to wash to baptise.* And the high Priest washed five times, and sanctified (that is, washed) his hands and feet) trimmeth this day. As, at first hee put off his common garments which he wore, and washed (or baptised) his whole body, and came up and wiped himselfe, and put on the golden garments, and sanctified his hands and his feete. And he killed the daily sacrifice, and trimmed the Lampe, &c. and offered the bullocke and 7. lambs. And do that he sanctified his hands and his feete, and putteth on the golden garments, and washed and wiped himselfe, and put on the white garments: and sanctified his hands and his feete, and served the service of the day; as is before shewed. Afterwards, hee sanctified his hands and his feete, and put off the white garments, and washed himselfe and wiped, and put on the golden garments; and sanctified his hands and his feete, and offered the Goat for sinne, which was added to this daies service, as his owne Ram, and the peoples Ram, which were burnt-offerings: and burnt on the altar the fat of the bullocke and goat that were burnt without, and offered the daily evening sacrifice. And after that, he sanctified his hands and feete, and put off the golden garments, and washed and wiped himselfe and put on the white garments; and sanctified his hands and feete; and went into the holy place, and brought out from thence the incense, and the censers, and after that sanctified his hands and feete, and put off the white garments: and washed and wiped himselfe, and put on the golden garments; and sanctified his hands and feete, and burnt the evening incense due for every day, and trimmed the Lampe; and sanctified his hands and feete; and put off the golden garments, and put on his common garments, and went out. All these washings and sanctifyinges were in the Sanctuary, except the first washing which hee might doe without, &c. If the high Priest were in old men, or sick, they took off the cold from the water by yee made hot in the fire, or by mixing hot water with the cold.

Ver. 25. *shall burne* or *shall perfume*: for the burning of the fat upon the altar, and the burning of the body without the campe, verse 27. Moses expreth here and usually by two divers words. What he first signified, is noted on Ex. 29. 13. Lev. 3. 3. upon the Altar; the brazen altar in the courtyard, for on the golde altar it might not be burnt, Ex. 20. 9. Ver. 26. *he that sent away* (or that is, as the Chaldee teacheth it, hee that led) (or carried) away: that hee was forementioned in verse 21. The like is said of the man that burned the red heifer of wholeness the water of sprinkling the unclean, was made, in Num. 19. 8. afterwards, for till then hee was unclean, Levit. 15. 5. After he had beene with the goat, at the Rocke, hee came and remained under the last kinde, (of the ten before noted on verse 21.) until it was dark: saith *Atmomy in Iom hakippurim*, c. 3. l. 7. Ver. 27. *without the Campe* So the blood of this sacrifice was carried into the holy and most holy place, the fat was burned on the altar in the courtyard, the body was burned without the Campe. The mystrie is opened by the Apostle, that Christ our Sin-offering and sacrifice of atonement, and also our high Priest, entered into the holy place of heaven, not with the blood of others, but by his owne blood, and obtained eternall redemption: Heb. 9. 11. 12. 23. And as the bodies of these beasts, were burnt without the campe: so Iesus, that hee might sanctifie the people with his owne blood, suffered without the gate (of Ierusalem) Let us goe forth therefore unto him, without the campe, fearing his reproach; for here have we no continuing citie, but we seeke one to come: Heb. 13. 12. See the notes on Levit. 4. 12. & 6. 30. Ver. 28. *his flesh* in Greeke, *his bodie*: for the

cause foreshewed on verse 26.

Ver. 29. *a statute for ever* [Hebr. for a statute of eternitie: that is, an everlasting ordinance. Meaning from yeere to yeere, till the ever of the Iubilee (as the Iewes use to speake) that is, till Christ should come, in whom all these figures have an end. So ever is ended at the Iubilee, as is noted on Exod. 21. 6. tenth day] This service being done upon this day, every yeere; shewed the inability both of this Priesthood and of these sacrifices, to make atonement in deed for the people; as it is written; *For the Law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered yeere by yeere continually, make the comers thereunto perfect.* For then would they not have ceased to be offered, because that the worshippers once purged, should have had no more conscience of finnes: But in those (there is) a remembrance againe of finnes every yeere. For it is not possible that the blood of buls and of goats, should take away finnes. Wherefore when [Christ] cometh into the world hee saith; *Sacrifice and offering thou wouldest not; but a body hast thou prepared me.* Heb. 10. 1. 5. The commandment of fasting & sanctifying this twentieth, is againe repeated in Levit. 23. 27-32. the sacrifices which it should have more than other daies, are exprest in Numb. 29. 7-11. And the Iubilee (which was every fiftith yeere) began and was solemnly proclaimed with trumpet, upon this tenth day, Lev. 25. 8. 9. a shadow of that acceptable yeere of the Lord, the yeere of freedom, which Christ hath proclaimed by the trumpet of his Gospel, Luke 4. 18. 19. 21. 2 Cor. 6. 2. afflict your soules the Greeke translatheth, *humble your soules*: by the soule, the body also is comprehended, even the whole person, as is noted on Levit. 2. 1. Gen. 12. 5. Affliction or humiliation, is inwardly by godly sorrow for sinne, which worketh repentance, carelesse, indignation, feare, vehement desire, zeale and reverence, 2 Cor. 7. 10. 11. and a judging of our selves, 1 Cor. 11. 31. and loading ourselves for the evils which we have committed, Ezek. 6. 9. Ourwardly by fasting, and abstinence from all fleshly delights. By the Hebrew canons, they were to abstain this day from five things; from meat and drink; from washing themselves, from anointing, from putting on the shoes (and all fine apparell,) and from carnall copulation. *Atmomy in treat. of the Rest of the tenth day*, c. 1. l. 4. 5. The Scriptures confirm these; as David afflicted his soule with fasting, Psal. 35. 13. Daniel, by not anointing, Dan. 10. 3. 12. Itrael, by putting off their ornaments; Ex. 33. 4. 6. David, by going barefoot, 2 Sam. 5. 30. & wearing sackcloth, Psal. 35. 13. and not washing nor anointing, 2 Sam. 12. 20. 21. Viras, by not tying with his wife, 2 Sam. 11. 11. But the chiefest of these was fasting, and the day is called the Fast, in Act. 27. 9. and the time by the law, is from evening to evening, beginning the ninth day of the month at even, Levit. 23. 32. by which words the Hebrewes gather, that they were to begin to fast and to afflict themselves in the evening of the ninth day next before to the tenth, and so in the end of it, to tary in their affliction a little of the night after the tenth day; and therefore that it

was necessary to add *some* of the working day, unto the holy day, both before and after. But they exempted from this fast, such as were sick, and all children under nine years of age. *Maimony* in treat. of the Rest of the tenth day, chap. 1. sect. 6. and chap. 2. sect. 8. 10. Moreover under this name of afflicting themselves, and fasting, the Lord required the putting away of all sin, and amendment of lives, as to loose the bands of wickedness, to undo the heavy burdens; and to let the oppressed go free, and to break every yoke; to deal bread to the hungry, to cover the naked, and the like; *Esa.* 58. 6. 7. And so it figured our mortification with Christ; that as in the sacrifices killed, his humiliation unto the death, was fore-shadowed, *Phil.* 2. 8. so by the humiliation of the Church, our sufferings with him were signified, our baptizing into his death and burial, and our walking in newness of life, our old men being crucified with him; that the body of sin might be destroyed. *Rom.* 6. 3. 4. 6. *1 Pet.* 2. 21. Unless we do this, we may fast, but the Lord seeth it not; and afflict our souls, but he taketh no knowledge, neither can we make our voice to be heard on high; *Esa.* 58. 3-4. and by eating from a fowl, figured that they which would have expiation and atonement by Christ's day, must cease from their own works, to do the work of God; believing in him whom hee hath sent; *John.* 4. 10. *John.* 6. 29. *Stranger* in Greeke, *Prophete* by the homeborne, are meant Israelites, borne in that land: the stranger, was of the heathens, joyned to the faith and Church of Israel: such were bound to all Israel's ordinances. See *Exod.* 12. 19. 48. 49.

30. *Ver.* 20. he shall that is, God by the Priest (as verse 31.) shall make atonement (or expiation) to cleanse (or purify) you. Herein was figured the power and efficacy of Christ's Priesthood, and sacrifice: that hee expiateeth and maketh atonement for our sinnes with God, *1 Joh.* 2. 1. 2. and cleanseth us by his blood and spirit from all sinne: *1 John* 1. 7. *Romans* 8. 9. 10. 11.

31. *Ver.* 31. *Sanctuary* [or] rest: this word the Apostle keepeth in *Heb.* 4. 9. and being joyned to the word *sabbath*, it noteth an exact and careful rest; therefore God threateth to destroy them that did any work on his day. *Levit.* 23. 30. See also the notes on *Exod.* 16. 23.

32. *Ver.* 32. *whom hee* that is, whom God shall appoint, or, which shall be appointed, as the Greeke translareth *whom hee shall appoint*. Such words are often used without designing any person; as is noted on *Genesis* 6. 14. By this appointed, the high Priest is meant, *Levit.* 21. 10. *shall fill* that is, shall consecrate, see *Exod.* 29. 9. The Greeke translareth, *shall perfect* (or consecrate) his hands. Herein he also figured the Sense of God, who is our high Priest perfected (or consecrated) for evermore, *Heb.* 7. 28. *garments of holiness* the four forementioned, *ver.* 34. called in Greeke a holy stole (or robe) which word is used in *Rev.* 6. 11. and 7. 9. 13. 14. where the Saints that came out of their tribulation, are arrayed in white stoles (or robes) which they have washed and made white in the blood of the Lamb

Christ. The mystrie of these garments is there touched: and by it we may learne, why the high Priest, in the worke of Expiation, might have none but white garments this day.

33. *Ver.* 33. the Sanctuaries of holiness that is, as the Greeke translareth, the holy of the holy, meaning the most holy place: into which hee went first with incense and blood: *ver.* 12. 13. 14. 15. 16. the Tent the Holy place or first Tabernacle; which hee secondly expiated, *ver.* 16. &c. all the people in Greeke all the congregation. Because the expiation of the whole Church dependeth thus on the high Priest, so that if he were uncleane, or crept in his ministrature, he was in danger of death by the hand of God, (*Lev.* 10. 1. 2. 3. and 16. 2.) and so the Church should want atonement for their sinnes: therefore the high Councill or Magistrate, looked carefully unto him, both for his punishment for information of him in his duty this day. It is said, that Seven daies before the day of atonement, they separated the high Priest from his own house, in his chamber which was in the Sanctuaries: and kept him from his wife, all those seven daies, lest his wife should be in her discease, and so be become unclean seven daies. [*as Levit.* 15. 24.] and might not serve. And they appointed with him, an other high Priest, that if any pollution happened unto him, the other might serve in his stead. Whether the pollution happened unto him before the daily morning sacrifice, or after hee had offered the oblations; this (other) that was taken in his stead, needed no institution (or consecration), but began his ministrature where the first did leave off. &c. During those seven daies, they sprinkled him with the blood of the bullock in the third day after his separation, and the seventh according to *Num.* 19. 10. 12. in the evening of Expiation day, lest hee should be defiled by any dead, and not know of it, &c. All the seven daies, they sprinkled him with the services. Hee sprinkled his blood, and burned the incense, and trimmed the lamps, and burned the daily sacrifices on the Altar, that he might be acquainted with the service on Expiation day. And they appointed unto him some Elders, of the Elders of the Synedrion (or Councill) which did teach him, and teach him the service of the day, until order of it. And they spake to the high Priest, that if hee himselfe, lest he should have forgotten, or lest he should not have learned this thing. And on the even of the Atonement day, in the morning early, they [in him] as at the East gate, and brought before him, bullocks and rams, and sheep, that hee might be acquainted and conversant with the service. All the seven daies, they restrained him from meat or drinke: but in the evening of Atonement day, they suffered him not to eat much, but meat brought to sleepe, and they would not suffer him to sleepe, lest any accident (of the night, as *Deut.* 23. 10.) should be feared, &c. *Maimony* in *Iom haKippur*, chap. 1. sect. 3. 6. and *Tahumud*. *Bab.* in *Ioma*, chap. 1. he ever it were for all these rites; the Lord who required sanctitie and cleanness in all his Priests and times of their service, *Levit.* 22. 3. required and carefully of the High Priest on this day; whereas he most solemnly figured Christ in his officiate worke; of whom it is said, that In all things hee loved him to be made like unto his brethren, *John* 15. 13.

that hee was mercifull and faithfull high Priest, in things pertaining to God, to make atonement for the sinnes of the people. For such an high Priest became us, who is holy, himselfe, undefiled, separate from sinners, and made higher then the heavens; *Heb.* 2. 17. and 7. 26.

CHAP. XVII.

Alas that all sacrifices must be killed and offered in the Sanctuaries, and no other where, 7, that they might no more sacrifice unto Devils. 8, They that did otherwise, should be cut off. 10, All eating of blood is forbidden upon like penalty. 13, A law for covering the blood of beasts and birds that were slain. 15, Against eating the flesh of any carcase, or of any torne thing, and how they that did it, should cleanse themselves.

1. And Iehovah said unto Moses, saying, Speake unto Aaron, and unto his sonnes, and unto all the sonnes of Israel; and say unto them: This is the thing, which Iehovah hath commanded, saying, Every man of the house of Israel; that killeth an Oxe, or Lamb, or Goat, in the Camp; or that killeth it out of the Camp: And bringeth it not, unto the doore of the Tent of the congregation; to offer an oblation to Iehovah, before the Tabernacle of Iehovah; blood shall be imputed unto that man, he hath shed blood; and that man, shall be cut off, from among his people. To the end that the sonnes of Israel may bring, their sacrifices, which they sacrifice, on the face of the field, even that they may bring them unto Iehovah, unto the doore of the Tent of the congregation, unto the Priest; and sacrifice them, for sacrifices of Peace-offrings, unto Iehovah. 6. And the Priest shall sprinkle the blood, upon the Altar of Iehovah; at the doore, of the Tent of the congregation: and burn the fat, for flavour of rest, unto Iehovah. And they shall not sacrifice any more, their sacrifices, unto Devils; after whom, they have gone a-whoring: This shall be unto them, a statute for ever; throughout their generations. And thou shalt say unto them, Every man, of the house of Israel; or of the stranger which sojourneth among you: that shall offer a Burnt-offering, or a sacrifice: And shall not bring it, unto the doore of the Tent of the congregation, to do it, unto Iehovah: even that man, shall be cut-off, from his peoples.

And every man, of the house of Israel; or of the stranger, that sojourneth among them; that shall eat, any blood: I will even lay my face, against the soule that eateth blood; and will cut it off, from among the people thereof. For the soule of the flesh, it is

in the blood: and I have given it to you, upon the Altar, to make atonement, for your soules: for it is the blood, that maketh atonement for the soule. Therefore have I said, unto the sons of Israel; no soule of you, shall eat blood: and the stranger, that sojourneth among you, shall not eat blood.

And every man, of the sonnes of Israel, or of the stranger, that sojourneth among them; which shall hunt a hunting of wilde-beast, or of fowle, that may be eaten: he shall even pour-out, the blood thereof; and cover it, with dust. For it is the soule of all flesh; the blood thereof it is for the soule thereof: and I have said unto the sonnes of Israel; ye shall not eat, the blood of any flesh: for the soule of all flesh, it is the blood thereof; who-soever eateth it, shall be cut-off.

And every soule, that shall eat a carcase, and a torne thing; whether it be an home-borne person, or a stranger: hee shall both wash his clothes, and bathe (his flesh) in water, and be uncleane untill the evening, and then hee shall be cleane. And if hee wash them not, and bathe not his flesh: then hee shall beare, his iniquitie.

Annotations.

1. *Is* [sonnes] the Priests; for they were the sacrificers for the people; therefore this Law is first directed unto them, then unto all the people. And as the extraordinary sanctification of the Church was appointed in chap. 16. for the ordinary and daily sanctification of all and every one is here taught; and how after their purification from all their sinnes, they should be careful to serve the Lord in newness of life, in that place, and after that manner which hee prescribed. *the thing* *Hebr.* the word. Every man [or], Any man, who-soever. *Hebrew*, man, of the house of Israel; whereunto the Greeke addeth, or of the Proselytes that are adjoynd unto you: and so Moses addeth in verse 8. Targum Iosaphat explaineth it, young man or old; and so in verse 10. and 13. *killeth an Oxe* or a Bull, meaning for sacrifice to God, verse 4. 5. for this law concerneth holy things, sanctified, and meet for the Altar; which might not be killed, nor offered (as v. 8.) but in the Lords Court. This is often and instantly commanded, *Deut.* 12. 5. 6. 13. 14. 26. 27. & 14. 23. 26. & 15. 19. 20. The Hebrew canons say, He that killeth holy things out of the court (of the Sanctuaries) although he offer them not, if hee doe it presumptuously, is guilty of cutting-off. *Lev.* 17. 3. 4. If hee kill in ignorance, hee is to bring the Sin-offering appointed, *Maim.* in *Magnafah hakorbanot*, (or treat of offering sacrific.) c. 18. 3. Herby Israel was taught to serve God in Christ only; for he is the true Tabernacle, *Heb.* 9. 11. in whom God dwelleth among men, & by whom alour service and

sacrifices are sanctified and made acceptable unto God in his church: so that none can come unto the Father but by him: Ioh. 14. 6. and he is the door of the sheep: Ioh. 10. 7. 9. The Tabernacle also figured the Church, where God requirith his worship to be performed by all his people: 1 Tim. 3. 15. Rev. 21. 3. Eph. 2. 20. 21. 22. Act. 2. 47. And so it is written, For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. Ezek. 20. 40. in the Camp which is described in Numb. 2. answerable whereto the city Jerusalem was, in the ages following: as is noted on Exod. 40. 33.

Verf. 4. blood [that is, murder: for such corruption of God's worship, is hateful unto him as bloodshed. So in Esa. 66. 2. he saith, He that killeth an ox, as if he slew a man. So the Hebrews, as Sol. archi here saith, As if hee shed the blood of man, for which he is guilty of his life. he hath shed blood.] Targum Jonathan explaineth it thus, And it shall be to him, as if he had shed innocent blood. cut-off] in Chaldee, destroyed: so the Greeke, that soule shall be destroyed.

Verf. 5. the face of the field] that is, the open field: see the notes on Levit. 14. 7. As the heathens, so the Israelites (before the making of the Sanctuary) sacrificed every where in the fields, high places and mountains. The Hebrews say, Before the Tabernacle was set up, the high places were lawfull, and the service was in the first borne: after the Tabernacle was erected, high places were unlawful, and the service [was performed] by the Priests: Talmud Bab. in Zebachim, chap. 14. Here Israel is restrained to the Tabernacle, but the other nations were not so, but might sacrifice other where, as did Iob and his friends, Iob 1. 5. and 42. 8. 9. And in the Hebrew canons it is said; He that killeth the holy things of the heathen, without [the Sanctuary], is guilty: likewise he that offereth them without. But it is lawfull for the heathens to offer burnt-offerings unto God, in every place, and he himself may offer in an high place which hee hath builded. But it is unlawful [for a Jew] to helpe him, &c. for hee was forbidden to offer without [the Court]. And it is lawfull to teach them, and to learne them how they may offer, unto the name of the Blessed [God]. Maim. in Maaf hakorbanoth, chap. 19. fect. 16. The same liberty which the nations had before the Law, wee have now againe [spiritually] under the Gospell, Iohn 4. 21. 24. which God foretold, saying, My name shall be great among the nations, and in every place incense shall be offered unto my name, and a pure offering. Mal. 1. 11. unto the doore] that is, into the courtyard: see the notes on Levit. 8. 3. of the congregation] or, of assemblie: in Greeke, of the testimony: Iohn verse 9.

Verf. 6. a favour of rest] in Greeke, a favour of sweet smell: which the Chaldee expoundeth, so to be accepted with favour before the Lord. Of these words and rites, see Levit. 1. 9.

Verf. 7. unto devils] as all Jewes and Gentiles did which sacrificed not by faith in Christ, and in

such sort and place, as God approved of. Deut. 32. 17. 1 Cor. 10. 20. and as they had done when they made the golden calfe, Exod. 32. at which time, they sacrificed unto the idol, Act. 7. 41. and so unto the devils as Ieroboams idols are also called Devils, 2 Chron. 11. 15. and Antichrists likewise, Revel. 9. 20. Devils are in Hebrew named here Seghmrim, that is, rough and ragged as hairy goats: because in such shape they sometime appeared, like Satyres: Esa. 34. 14. or of their horrow and terror, which they cause unto men: for so the word originally signifieth. The Chaldee calleth them Sheim of their mewing and destroying the creatures: which name Moses alter giveth them in Deut. 32. 17. The Greeke translareth, unto Vaine things. gona-whoring] the Chaldee expoundeth it, error, or committed idolatrie: which sinne is often called whoredome or fornication: (see the notes on Exodus 20. 5. and 34. 15. Levit. 20. 5. 6. Deut. 31. 16.) because it violateth the covenant betweene God and his people, which is called marriage, Hosea 2. 2. 19. 20. and 3. 1.

Verf. 8. stranger] or joynour, in Greeke a proflyte: meaning a heathen joyned to the Jewes religion and church: so after in verf. 10. and 13. shall offer] as the sacrifice might not be killed, yet, so neither might it be offered out of the Sanctuary, though it were killed therein. Whereupon the Hebrews say, He that killeth the holy things, and fresheth them out of [the Sanctuary], is twice guilty: for killing, and once for offering. If he kill within, and offer without, he is guilty for offering: likewise if he kill without, and offer within, he is guilty for killing. Maim. in Maaf hakorbanoth, chap. 18. fect. 5. And Sol. archi (on Levit. 17.) saith, The Law speaketh of offering a Burnt-offering, to shew that a man is guilty for burning the pieces [of the Sacrifice] within the campe, as is hee that killeth in without: that is, he kill, and another offer, both of them are guilty. a sacrifice] to weat, of Peace-offerings, as the Chaldee explaineth it. As by the doctrine of our Saviour in Matth. 23. 19. the Altar sanctified the gifts: so the Hebrews understand this Law, for sacrifices offered by fire, and upon an altar without saying: He that offereth without, is not guilty, till he offer upon an altar which he hath made without: but if hee offer on a Rocke or on a Stone, he is free, [so weat, from the judgment of death; for] it is not called Korban [an offering], except it be on an Altar, yea though it be without: as it is written. (in Gen 8. 20.) And Noe built an Altar, Maim. in Maaf hakorbanoth, chap. 19. fect. 1.

Verf. 9. doore of Tent] and [so in ages following, to the doore of the House or Temple, that is, in the courtyard. And if the Tabernacle or Temple should haply bee burnt, (as it was by the Babylonians, 2 King. 25. 9.) yet was it lawfull to offer in the courtyard upon the altar, as Ezra did after their returne, Ezr. 3. 3. 4. 5. 6. So the Hebrews say, Whoso killeth holy things at this time, and offereth them out of the Court, is guilty: because it is meet he should offer within. For loe it is lawfull to offer, although there be no house. Because the first holiness sanctifieth for that time present, and for the time to come. Maim. in Maaf hakorbanoth, chap. 19. fect. 15. It figured,

that our service unto God, must bee by faith in Christ, and in the communion of his Church; as before is shewed on verse 2. to doe it] that is, to offer it: see the notes on Exod. 10. 25. cut-off] in Greeke, that soule shall be destroyed, as in v. 4. Verf. 10. every man] Hebr. man man, which Iohanan expoundeth young man or old man: as in verf. 12. and 13. the stranger] in Greeke, or of the proflytes assigned unto you. This Law therefore seemeth not to binde the heathens, any more then the former, of sacrificing, verf. 5. so in v. 12. & 13. my blood] to weat, of soule or beast, as is explained in Leviticus 7. 26. and this at his common table: for as the former lawes were for sanctifying the people in their holy things; so these which follow are for their civil conversation. Whereas it is said, it maketh atonement for the soule, (verse 11.) left any should thinke he is not guilty save for the blood of holy things, the scripture saith any blood. Chazkuni on Leviticus 17. will set] Hebr. will give my face, which the Chaldee expoundeth my anger: and so face is often used for anger; which appeareth in the countenance: as, I will appease his face, Gen. 32. 20. and, the face of the Lord hath divided upon you, Lam. 4. 16. and, I will not cause my face to fall upon you, Ier. 3. 12. and the face of the Lord, is upon them that doe right, 1 Pet. 3. 12. and many the like. the soule] which the Chaldee expoundeth the man. See the notes on Gen. 12. 5. cut it off] that is, destroy him, as the Chaldee and Greeke translareth. The Hebrews say, He that eateth so much as an olive of blood, presumptuously, is guilty of cutting off: if ignorantly, he is to bring the Sin-offering appointed. And the thing is plain by the law, that hee is not guilty, but for all blood of cattell, beasts and birds onely, whether they be unclean or cleane, Leviticus 7. 26. But the blood of fishes, and of Locusts, and of creeping things, and the blood of man, they are not guilty for them, by the name of blood. The blood therefore of cleane fishes, and locusts, is lawfull to be eaten drunke. And the blood of unclean locusts, and fishes: is unlawfull, because it is the durtie of their bodies. Mans blood is unlawfull, by the doctrine of the scribe, if it be separated [from the body]: but one may swallow downe the blood of his teeth, without prohibition. Maim. in treat. of Forbidden meats, chap. 6. fect. 1. 2.

Verf. 11. the soule, [that is, the life: see Gen. 9. 4. So in Targum Jonathan it is expounded here, and in verse 13. the life of the soule. of the flesh] the Graddeth, of all flesh, &c. to Moses [speaketh in v. 14. is in the blood] the Greeke saith, is the blood sheweth: as in verse 14. which blood is figuratively called the life, because the feat thereof is in the blood, as Moses here sheweth: so that if the blood be gone, the life is gone with it, as daily experience confirmeth. Hereupon David saith, What profit is my blood? Psal. 30. 10. that is, in my life: and the shedding of blood, is the taking away of ones life, Gen. 9. 6. Chazkuni explaineth it thus, For the soule of the flesh, i. of every creature, it hangeth in the blood, and therefore I have given it to make a monument for the soule of man: the soule cometh and maketh atonement for the soule. have given it] to weat, the blood, and to the life or soule of the

beast, to make atonement for your soules; that is, to be the expiation and rancome for your life or soule: in figure of Christ, whose blood was to be shed for the remission of sinnes, Matth. 26. 28. through which he should make peace, Colol. 1. 20. and men have redemption, Ephel. 1. 7. who was to give his soule (or life) for a rancome for many, Matth. 20. 28. And this is the cause why God forbiddeth all blood, that men might be kept in faith and reverence expectation of the blood of Christ, which being once shed, should spiritually be given unto his people for to drinke by faith, unto the life and salvation of their soules, Ioh. 6. 53. 54. 55. And to teach the people not to ascribe the worke of their salvation unto themselves or their owne worke, but unto Christ onely, was this prohibition of blood: and the like was for the fear of all such beasts, as had the fat burned on the Altar, which therefore might not be eaten of men. See the notes on Leviticus 3. 17. and 7. 25. 26. it is the blood] not of buls and goats, (have onely in shadow.) for it is impossible that such blood should take away sinnes, Heb. 10. 4. but the blood of Christ is it that maketh atonement, and cleanseeth from all sinne: Hebrews 9. 12. and 10. 19. 1 John 1. 7. And as the Apostle saith, without shedding of blood is no remission, Hebrews 9. 22. so the Hebrew doctors, from these words of Moses, say, There is no remission of sinns, but by blood, as it is written, For it is blood that maketh atonement for the soule. Talmud in Ioma c. 1.

Verf. 12. Therefore] in Greeke, For this cause. Although other reasons may be rendered of the forbidding of blood, as to refrain men from cruelty, or from communion with idolaters, (for the Magi, or wise men of Chaldee, used to eat blood, when they conversed with Devils, and by them foretold things to come, whereas otherwise the Chaldeans chewed blood as an unclean thing, as Maimon theweth in Mareh nebuchim:) yet the maine, if not the onely cause is here given of God, to be the use of blood upon the Altar, for their atonement; which was merely figurative, and which had the end and accomplishment in Christ. Colol. 2. 16. 17. And besides the former significations, as the not eating of the flesh of such sacrifices as had their blood carried into the holy place, signified that they which cleaved to the rudiments of Moses Law, should have no portion in Christ, (as is shewed on Levit. 6. 30. from Heb. 13. 10. 1. 3.) so the not eating of blood, which made atonement for the soules of men, seemeth also to signifie, that they which cleaved unto the legall sacrifices, should not eat, that is, not have communion, benefit or nourishment to their soules: but they which come unto Christ by faith, doe eat the flesh and drinke the blood (in spirit and truth,) by which their atonement is made with God, Ioh. 6. Matth. 26. compared with Heb. 13. 10. &c. And as the way into the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing, Heb. 9. 8. so the communion with that blood whereby atonement for sinns was made, was not yet fully manifested, while as the outward Tabernacle and figurative sacrifices therein, were in use.

Verfe 13. hunt a hunting.) and so take it by hunting. This law for wild-beasts caught by hunting, concerneth tame beasts also, as touching the slaying of them: as is said in Deut. 12. 21. thou shalt kill of thy herd and of thy flock, &c. and thou shalt eat. And as is said in Deut. 15. 22. of the blemished fiddlings, which were to be eaten in their cities, as the Roe-brake, and as the Hart, from which words the Hebrewes say, Here thou art taught, that the wilde beast and the tame, are alike in this business of killing, &c. Maimony in Shechitab (or treat. of Killing beasts): chap. 1. sect. 1. that may be eaten; which is usually eaten: which Targum Jonathan expoundeth, that is lawful to be eaten. he shall even pour out; or, then shall he feed the blood thereof: so that no flesh of beast or bird might be eaten in Israel, unless the blood were orderly let out, and the flesh cleaned of it. And when the people in a warre, flying upon the spoile, and the catcled on the ground, and did eat the flesh not purified from the blood, they sinned against the Lord; till Saulooke order for the more lawful killing of them, 1 Sam. 14. 32. 93. 34. Of this point, the Hebrewes have these rules. It is commanded, that who so will eat the flesh of any cattell, wild beast, or fowle, it be flaine, and afterwards eaten. He that slayeth, blesseth God first, who sanctifieth us by his commandments, and hath given a charge concerning the slaying. And it is unlawfull to eat of that which is flaine, all the while that it doth tremble. And who so eateth thereof, before the soule (the life) be gone out, transgresseth. Fishes and Locusts, there is no need to slay them: but the catching of them, maketh them lawful. Behold hee saith (in Numb. 11. 22.) Shall the Rocks and the herds be flaine for them to suffice them? or shall all the fishes of the sea be gathered for them? The gathering of the fish, is as the flying of the beasts. So of the Locusts, there is mentioned their gathering only, Eke 33. 4. that if any of them dye in the water, they may be eaten, yet it is lawful to eat them alive. The place where the beast must be flaine, is the necke. The instrument to slay it with, may be any knife of metall, or of stone, or of flasse, and the like cutting things, which are sharpe, and have no gap in them. It is lawful to slay in all places without the court (of the Sanctuary), for within the court, they slay but the holy things of the altar only: common beasts or fowles, may not be flaine within the court: Deut. 17. 14. 15. So that which is flaine out of the place (which God hath chosen) is lawful to be eaten in any of the gates: but hee that slayeth common things within the court, that flesh is unlawfull to be used; but they bring it. Any man may slay, as the deere, or the soote, or the childe, &c. if others looke that it be flaine lawfully: but if a knife fall of it selfe, and slay, though it be in the manner of slaying, yet it is unlawfull; for it is said THOU SHALT KILL. (Deut. 12. 21.) so it must be flaine by mankind. Hee that slayeth a beast in the name of a sacrifice for a vow, or an offering which he voweth; it is unlawfull to be eaten: &c. Adam, in Shechitab, c. 1. and 2. &c. The taking of beasts and birds by hunting, may signifie the converting of sinners by the preaching of the Gospell; as the catching of fishes, is applied to the catching of men, Luk. 9. 10. And as Peter when hee was called to

preach the word unto, and communicate with the Gentiles, was bidden in a vision to kill beasts, and eat, Act. 10. 12. 13. 28. So this Law for killing of beasts and burying their blood, seemeth to figure out the mortifying of sinners by the word of God, and burying of the old man & natural sinfull life, after which, communion with them is lawful. Rom. 6. 2. 3. 4. cover it with dust] the Greeke translateth, earth shall cover it. The covering of blood is in use (they say) both within the Land of Israel, and without the land: of common beasts, but not of the sanctified. That must in Cholins. 6. This taught a reverend regard which they should have of the soule or life of the beast, which was in the blood; that it should be buried with a kinde of honour, for buriall is honourable, Eccles. 6. 3. It also showed the lawfulness of killing these creatures for food; that their blood being covered, should not be imputed unto them of God as appeareth by the contrary, Job 16. 18. O earth, cover not thou my blood, and Ezek. 24. 7. Her blood is in the midst of her, set it upon the top of a Rocke, see poured it not away from the ground, to cover it with dust: that it might cause wrath to come up to take vengeance, &c. where blood not covered, signifieth a crying to God for vengeance. The Hebrewes performed this charge carefully; for in their canons it is said; Water commanded to cover the blood of the cleane beast or cleane fowle that is flaine, Leviticus 17. 13. Therefore we are bound to blesse before the covering of it. Blessed art thou O Lord our God, King eternal, which bath (sanctified us by his commandments, and given us a charge to cover the blood. Hee that killeth birds and many flocks of wilde beasts in one place: blesse with one blessing for them all, and maketh one covering of all (their blood.) If the blood be mixt with water, if there be in it the appearance of blood, it ought to be covered: otherwise, it is free: &c. If the blood be suncke into the ground, yet if the signe (or mark) thereof may be discerned; it ought to be covered. We cannot wound to cover any blood, but of the flaine beast it is unlawfull to be eaten, as is (said) in Levit. 17. 13. THAT MAY BE EATEN: &c. Wherever must it be covered? With any kinde of dust, as earth, lime, chalk, sal, or other like rubbish that is small as powder, but not in a basket, or a stone, or thicke dust, which are any kinde of dust. It may be covered with embers, or dust of any sort. Hee that slayeth must lay dust underneath, and after that slay, and after that cover it with dust: and hee that slayeth, he must cover it. And if he cover it not covered it, and seeth it afterward, hee is bound to cover it: for this is a commandment by it selfe, and dependeth not upon the slaying only. And hee may cover it with his foot, but with his hand, or with the knife, or with an instrument (or vessel), lest this rite grow into a contempt, and so the commandment concerning it be contemned. For the honour is (God) which commanded it; who hath delivered us from groping in darkness, and hath ordained us a Lampe, to make straight the things that are crooked, and a Light to teach the paths of righteousness: and so it is said, (in Psa. 119. 105.) Thy word is a Lampe unto my foot, and a light unto my path. Maimony in Shechitab, chap. 1. sect. 1. &c.

Verfe 14. the soule] that is, the life: as Jonathan expounds it, the life of the soule. for the soule Heb. in the soule. It is often in stead of For: but some here keepe the usuall signification, and change the order, as Chazkuni interprets it, in the blood thereof is the soule thereof. But Iarchi thus, the blood is to it in the soule thereof, for the soule heareth in it. the blood of any beast] to wett, of beasts or birds, not any of their blood, Lev. 7. 26. Sonot onely that which cometh out in the slaying of the beast, but that remaineth within in the heart or other parts, is unlawfull to be eaten. The blood which is the joyce (of the beast) and the blood of the members, as the blood of the milke, and the blood of the kidneys, and the blood of the stomack, and the blood that is gathered in the heart, and the blood that is found in the liver, who so eateth of them is not to be cut off, but is beaten: for it is said, ye shall not eat, any blood. Of that for which a man is to be cut off, he saith, FOR THE SOULE OF THE FLESH IS IN THE BLOOD: he is not guilty of cutting off, but for the blood wherein the soule (or life) goeth out. Maimony in treat. of Forbidden meates, chap. 6. sect. 4. is the blood] figuratively spoken, for is in the blood, as verfe 11. Verfe 15. every soule] that is, as the Chaldee translateth, every man: as verfe 10. a carkaffe] to wett, that is, which died of it selfe, or is killed by a other thing, and is not orderly flaine: (see Lev. 7. 24.) Quid the Hebrewes say, Hee that eateth (presumptively) so much as an olive of the flesh of any cattell that is dead, or wilde beast that is dead, or fowle that is dead, is to be beaten. And whatsoever is not killed so as it must, but that is a dead carkaffe. Nothing is forbidden by the name of a carkaffe, but the sorts of cleane things onely because they are fit to be flaine, and if they be flaine, after a lawfull manner, they are lawfull to be eaten. But unclean things, whose slaying availeth them not, whether they be duely flaine, or dye alone, or the flesh be cut off from them alive; who so eateth of them is not beaten as for a carkaffe, or a torne thing; but as for eating of unclean flesh. Who so eateth a cleane bird alive all of it, is beaten as for eating a carkaffe. Who so eateth of the flesh of an untimely birth of a cleane beast, is beaten as for eating a carkaffe. And it is unlawfull to eat of any beast that is borne, untill the eighth night (after) Exodus 12. 30. for who so varieth not eight daies for a beast, it is as an untimely birth; though he is not beaten for that. The Law forbiddeth a dead hee, and that is a carkaffe: and forbiddeth that which smelteth to dye, though it be not already dead, and that is the torne thing. There is no difference in the death, whether it dye of it selfe alone, or whether it fall and dye, or whether it be strangled untill it dye, or that a wilde beast hath rent and killed it. Maimony in treat. of Forbidden meates, chap. 4. sect. 1. 2. 3. 4. 8. As the forbidding of unclean meats, Levit. 11. spiritually forbid communion with wicked persons, Acts 10. 12. 28. so this prohibition of things not duely flaine, forbideth in myserie, to have religious communion with such as are dead in their trespasses and finnes; and which are not mortified by the worke of Gods word and spirit, Ephes. 2. 1. 2. 3. 4. Cor. 6. 16. 17. Colos. 2. 23. and 3. 5. By the former explanation out of Maimony it appeareth

that the strangled thing forbidden by the Apolles unto the Gentiles together with blood, in Acts 15. 20. 29. was the carkaffe or dead thing here spoken of, for the Law otherwise mentioneth not the strangled. And this compared with Deuteronomie 14. 21. where the Gentiles are permitted to eat such things; giveth light to the true meaning of that decree in Acts 15. and a torne thing] and is here for or, distinguishing and disjoining it from the carkaffe aforesaid. Any cleane beast or bird, which by other beast or fowle, or any other way, was torne or maimed, but not fully dead, is here meant: as is noted upon Exodus 22. 31. where this law is first given, and shewed to read also unto sanctification. If it bee torne and dead, it is a carkaffe (forementioned,) but this is a different precept, and so meaneth torne things yet living; as the Hebrewes observe. Maimony in Forbidden meates, chap. 4. sect. 6. Again, The torne thing spoken of in the Law, is that which is inclining to die. And it is not called torne, but that the scripture speaketh by an instance; as that a Lion or the like, hath torne it and broken it, and it is not yet dead. And there are other sicknesses (or diseases) which if they happen unto it, it is accounted torne. Maimony in Shechitab, chap. 5. sect. 1. 2. These beasts torne, or inclining to death; figured such persons as the Apostle liketh unto untaught brist beasts made to be taken [for a prey] and destroyed, which still bee corrupted (or utterly perished) in their own corruption: 2 Pet. 2. 12. Where the Greeke words eis halafin, that is, for a prey, or to be taken: seems to expresse the Hebrew terephah, the torne thing here mentioned: as in Job 24. 5. the Hebrew Latereph, for a prey, is turned in Greeke eis halafin, by Aquila an ancient interpreter. So that the eating of flesh, that is the communion with them, is by this law forbidden: such flesh was to be cast unto the dogge: Exodus 22. 31. home borne] the naturall Israelite. or a stranger] of the Profelytes, as the Greeke translateth: that is, heathens converted to the faith and Church of Israel. For if they were not joynt Profelytes, the strangers in Israel might eat these things; as Moises sheweth in Deuteronomie 14. 21. (saying of the dead thing (or carkaffe) thou shalt give it unto the stranger that is in thy gates.) (which the Chaldee there expoundeth the unconverted inhabitant.) that hee may eat it. For the scripture mentioneth three sorts of strangers, open Idolaters, which might not dwell in the land of Israel: others that practised not Idolatrie, but yielded to some chiefe grounds of true religion, and such might dwell in the gates or cities of Israel: and the third sort converts or profelytes, which were bound to all the Law, as the Jewes themselves; and such are spoken of throughout this chapter. Of all these three sorts, (see the annotations on Exodus 12. 43. 45. 48. his flesh] or, as the Greeke translateth, his body: which supply is here added from the next verse, where Moises expelleth it. the evening] the end of the day, and beginning of a new. This washing and bathing, signified a renewing by repentance and faith in Christ to remission of finnes, with sanctification

by the spirit, 1 Cor. 6. 11. Rev. 1. 5. Heb. 10. 22. See the notes on Levit. 15.

Ver. 16. *his flesh* his body with water, saith the Greeke version: 16. Paul speaketh of our bodies washed with pure water, Heb. 10. 22. It figured their cleansing by repentance, as Iohn said, *I baptise you with water unto repentance*, Mat. 3. 11. *his iniquities* that is, his guiltiness, and his punishment. See the notes on Gen. 19. 15.

CHAP. XVIII.

1. God forbiddeth his people to doe after the manner of the heathens. 2. Unlawfull marriages and copulations, with neere kindred. 3. Other unlawfull lests. 4. Idolatrie. 5. and beastlinesse. 6. wherewith the Canaanites were defiled, and for which the land should spew them out. 7. By whose example Israel is warned to keepe Gods statutes and judgments, lest the like evils come upon them also.

1 And Iehovah spake unto Moses, saying. Speake, unto the sonnes of Israel, and say unto them: I, am Iehovah your God. After the doing of the land of Egypt, wherein ye dwelt, shall ye not doe: and after the doing of the land of Canaan, whither I bring you, shall ye not doe: and in their statutes, ye shall not walke. My judgments shall ye doe, and my statutes shall ye keepe, to walke in them: I, am Iehovah your God. And ye shall keepe my statutes, and my judgments, which a man shall doe, and shall live by them: I, am Iehovah.

6 None of you shall approach, unto any neere-kinne of his flesh, to uncover (their) nakednesse: I, am Iehovah.

7 The nakednesse of thy father, and the nakednesse of thy mother, shalt thou not uncover: she is thy mother, thou shalt not uncover her nakednesse.

8 The nakednesse of thy fathers wife, shalt thou not uncover: it is thy fathers nakednesse.

9 The nakednesse of thy sister, the daughter of thy father, or the daughter of thy mother, whether she be borne at home, or borne abroad: thou shalt not uncover, their nakednesse.

10 The nakednesse of thy sonnes daughter, or of thy daughters daughter: thou shalt not uncover their nakednesse: for they, are thy nakednesse.

11 The nakednesse of thy fathers wives daughter, begotten of thy father, she is thy sister: thou shalt not uncover her nakednesse.

12 The nakednesse of thy fathers sister, thou

shalt not uncover: she, is thy fathers neere-kinne.

The nakednesse of thy mothers sister, thou shalt not uncover: for shee, is thy mothers neere-kinne.

The nakednesse of thy fathers brother, thou shalt not uncover: unto his wife, thou shalt not approach, she, is thine aunt.

The nakednesse of thy daughter-in-law, thou shalt not uncover: shee, is thy sonnes wife, thou shalt not uncover her nakednesse.

The nakednesse of thy brothers wife, thou shalt not uncover: it, is thy brothers nakednesse.

The nakednesse of a woman, and of her daughter, thou shalt not uncover: her sonnes daughter, or her daughters daughter, thou shalt not take, to uncover her nakednesse, they are neere-kinne, & is wickednesse.

And a woman unto her sister, thou shalt not take, to vex (her,) to uncover her nakednesse upon her, in her life.

And unto a woman, in the separation of her uncleannes: thou shalt not approach, to uncover her nakednesse.

And unto thy neighbours wife, thou shalt not give thy copulation, for seed, to defile thy selfe with her.

And of thy seed shalt thou not give, to cause, to passe through (the fire) unto Molech: and thou shalt not profane, the name of thy God; I, am Iehovah.

With a male, thou shalt not lye, like copulation with a woman: it, is abomination.

Neither shalt thou give thy copulation, with any beast, to defile thy selfe therewith: neither shall a woman, stand before a beast, to lye downe thereto; it, is confusion.

Be not ye defiled, in any of these (things) for in all these, the nations are defiled, which I cast out, from your faces. And the lands are defiled; and I doe visit the iniquities thereof, upon it: and the land speweth out, the inhabitants thereof. You shall therefore keepe my statutes, and my judgments, and shall not doe, any of these abominations; neither the homeborne, nor the stranger that sojourneth among you. For all these abominations, have the men of the land done, which were before you: and the land, is defiled.

The land spue not out, you also, when ye defile it: as it spued out, the nation, which was before you. For whosoever shall doe, any of these abominations: even the foules that doe them, shall be cut-off, from among their people. Therefore yee shall keepe my charge, not to doe, any of the statutes of abominations.

which were done before you; and ye shall not be defiled in them: I, am Iehovah your God.

Annotations.

1. [That is, doings or actions, as the Greek and Chaldee translate: the singular number impheth all and every one of their unlawful practices. land] which the Chaldee explaineth, the people of the land. O: Egypt, the scripture testifies, that it was an Idolatrous land, and there Ista had beene defiled, Ezek. 20. 7. 8. and 23. 8. Likewise of Canaan, Levit. 20. 23. therefore these two are expelly named, and all other implied.

2. [statutes or decrees, ordinances described by their lawes, either for religion or otherwise if they were superstitious. The Hebrew doctors explaine it thus: We may not walke in the statutes of the heathens, nor bee like unto them, either in apparell, or in haire [Lev. 19. 27.] or any the like, Lev. 18. 3. But Israel must be separated from them & known by their apparell and their other workes, as they are separated from them in their knowledge and opinions: and so he saith [Lev. 20. 26.] I have separated you from (other) peoples. A man must not apparell himselfe with the apparell that is peculiar unto them, nor let the locks of his head grow, like the locks of their heads, nor shave off the sides, and leave the haire in the midst, as they doe, &c. nor build places, as they build temples for idolatrie, &c. Maimony treat. of Idolatrie, ch. 11. sect. 1.

3. Ver. 4. *my statutes* that is, mine only, as, him thou shalt serve, Deut. 6. 13. is expounded by our Saviour, him only thou shalt serve: Matt. 4. 10. It meaneth also all my statutes, Deutero. 12. 32. and so the words of this law, Deut. 27. 26. is explained by the Apostles, all things which are written in the booke of the law, Ga. 3. 10. therefore in the next verse here, the Greeke version addeth, And ye shall keepe all my statutes. Of this it is said; Iehovah who brought you up out of the land of Egypt, with great power, and a stretched out arme, him shall ye feare, and him shall ye worship, and to him shall ye doe sacrifice, and the statutes, and the judgments, and the Law, and commandment which he wrote for you, ye shall observe to doe for evermore, and ye shall not feare other Gods; and the Covenant which I have made with you, yee shall not forget, &c. 2. King. 17. 36. 37. 38. By this therefore God forbiddeh them all niens inventions, Eccles. 7. 29. the works of their owne hands, Jer. 25. 6. and the statutes of the Kings of Israel, which they after made without the commandment of the Lord, 2. King. 17. 8. Mat. 6. 16.

4. Ver. 5. *shall live by them* [or, in them: that is, shall have eternall life of God, for doing them: and so the Chaldee paraphraseth, hee shall live by them to life eternall: and as Solomon Iarchi saith, in the world that is to come. This and the like promises elsewhere, as in Ezek. 20. 13. are legally, and differ from the promises of the Gospell; as the Apostles obtriveth saying; The just shall live by faith: and the Law is not of faith, but the man that doeth them,

shall live by them, Gal. 3. 12. 12. and againe, For Moses describeth the justice which is of the Law, that the man which doeth them, shall live by them, (alleging the very words of this text, according to the Greeke version:) but the justice which is of faith, speaketh on this wise; Say not in thine heart, who shall goe up to heaven, &c. That, if thou shalt confesse with thy mouth, that Iesus is the Lord, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved: Rom. 10. 5-9.

5. Ver. 6. *None of you* Heb. *Man man yee* shall not approach: that is, not any man. To approach or (come neere) is used for carnall copulation, as in Gen. 20.

6. *Abimelech had not come neere unto her*. So in Ezek. 18. 6. and Esa. 3. 1. *I approached unto the Prophets, and she conceived*, &c. Moreover from this word approach, the Hebrewes (comparing herewith the 30. v. Idoe say, Who so cometh to any of these nakednesse the unlawful copulations following, either by way of copulation, or that imbraceth or kisseth by way of lust, any of his kinsme, is to be beaten by the Law. For the meaning is, yee shall not approach unto the things which may bring you unto the uncovering of their nakednesse. And it is unlawful for a man to make signes with hand foot or eye (as Prov. 6. 13.) to any of these, or to sport with her, or to gaze on her beauty, &c. Maimony in Iffure biab, chap. 21. sect. 1. 2. neere-kin] The Hebrew Sheer signifieth flesh,

Psal. 73. 26. Prov. 5. 11. and 11. 17. And as Bafor, flesh, is sometime used for kindred, Gen. 29. 14. so is Sheer, in this case of marriage and copulation; and so by the Chaldee and Greeke it is translated neere, and neere of kinne. nakednesse that is, the secrets, or shameful part of the body, whereof since fincine came on mankind, we are most ashamed: therefore the Greeke translate it shame, or uncomeliness; which also the holy Ghost alloweth in Rev. 16. 15. and in Rev. 3. 18. it is called the shame of nakednesse. To uncover nakednesse here, meaneth carnall copulation, and incest; not only out of married estate, but also unlawfull and incestuous marriages. The Hebrewes say, Whatsoever copulation is forbidden in the Law for which one is guilty of cutting off, and which are spoken of in Levit. 18. they are called Nakednesse, and every one of them is called incest (or nakednesse) as with mother, or sister, or daughter and the like. Maimony, treat. of Wives, chap. 1. sect. 5.

7. Ver. 7. *of thy father, and the nakednesse of thy mother* [This is unetact, but a double Sinne: for by uncovering the fathers nakednesse, is meant the lying with his wife, as Levit. 20. 11. and as after in verse 8. and in verse 14. the uncovering of the uncles nakednesse, is expounded the approaching unto his wife, The Hebrewes say, Hee that lieth with his mother, and see his fathers wife, is double guilty; (whether it be while his father is living, or after his death;) once for that she is his mother, and againe for that she is his fathers wife. Maimony in Iffure biab, chap. 2. sect. 2. It may also be thus spoken, to imply the woman with her father, as the man with his mother: and so Jonathan in his Targum here paraphraseth, The woman shall not lye with her father, and the man shall not lye with his mother.

V. 8. *thy fathers wife*] though these be not thine owne

owne mother, but mother in law. This was Reuben sinne, who lay with Bilhah his fathers concubine, Gen. 35.22. It was a sinne infamous among the heathens, 1 Cor. 5.1. The Hebrew canons say, *A mans fathers wife, and his fomes wife, and his brothers wife, and his fathers brothers wife, these foune are a nakednesse unto him* [that is, unlawfull for him] *for ever: whether they be of the betrothed, or of the married, be they divorced or not divorced, bee their husbands alive or dead; except it bee his brothers wife who hath left no child* (at his death, Deut. 25.5.) *And if he lye with any one of them, whiles her husband is alive, he is double guilty in respect that she is of his neere kinne, and againe for that she is another mans wife.* Maimony in *Iffurei biab*, chap. 2. sect. 1. it is thy fathers nakednesse [that is, it is belongeth to him only to uncover the same.

Verf. 9. whether she be borne at home, &c. [Hebr. of the birth (or kindred) of the house] (or home, or of the birth abroad: which the Chaldee expoundeth thus, which is begotten by the father, of an other woman; or of thy mother, by an other man. The Hebrew canons further explaine it, thus; whether shee be his sister by his father, or by his mother, either in married estate, or by fornication; as if his mother or his father have committed whoredome with others, and he hath a sister from fornication; loe this is a nakednesse [that is forbidden] unto him; as it is written. *Borne at home, or borne abroad.* Maimony in *Iffurei biab*, chap. 2. sect. 2. So in Targum Jonathan it is expounded, *whom thy father hath begotten of another woman, or of thy mother; or whom thy mother hath borne by thy father, or by an other man.*

Verfe 10. daughters daughter and in other of their nexte descent: how much more then his further daughter, though shee be not named. The Hebrewes say, *Who so comeneth with a woman by way of fornication, and begetteth a daughter of her, that daughter is a nakednesse* (forbidden) *him, in the name of his daughter.* And although it be not said in the Law, *Thou shalt not uncover thy daughters nakednesse: for as much as it is forbidden the daughters daughter, it keepeth silence concerning the daughter, which yet is forbidden by the Law, and not by the Scribes only.* Maimony in *Iffurei biab*, chap. 2. sect. 6. *thy nakednesse* [that is, borne of thy nakednesse.

Verf. 11. begotten] or, the generation, or kin of thy father. This some doe understand, a kin to thy father by marriage with her mother, and not begotten of his body: but the Greeke translatheth it *Homo patris*, begotten of the same father; and the Chaldee expoundeth it likewise. The Hebrew doctors also explaine it, *The daughter of his fathers wife, which is his sister by his father: she is a nakednesse* (unlawful) *for him.* But if his father marry a wife, and shee hath a daughter by an other man, that daughter is lawfull for him, for she is not (Molech) begotten of his father. But is he not guilty concerning her, by the name of his sister? And why is it said, *the daughter of thy fathers wife? to make him guilty concerning her, in this respect also.* Therefore be that comeneth with his sister, which is his fathers daughter in marriage, is double guilty: once by the name of *Thy sisters nakednesse*, and againe by the name of *The nakednesse of thy fathers wives daughter.*

But if his father have forced a woman, or inticed her, and begotten a daughter of her, and (the fomes) company with her, he is not guilty but by the name of his sister only: for the daughter of a forced woman, is not the daughter of his fathers wife. Maimony in *Iffurei biab*, chap. 2. sect. 3.4.

V. 12. fathers sister] thy aunt, by thy fathers side. Verf. 13. mothers sister] thy aunt, by the mothers side. Of these the Hebrewes say, *His mothers sister, whether it be her sister by her father, or her sister by her mother; whether in married estate, or in fornication; loe she is a nakednesse* (forbidden) *unto him, by the name of his mothers sister.* And so the fathers sister, whether by mother or father, in marriage or in fornication; she is forbidden him by the name of his fathers sister. Maimony in *Iffurei biab*, chap. 2. sect. 5.

Verf. 14. fathers brother] meaning his wife (as the next words shew,) called his nakednesse, because man and wife are one flesh, Marth. 19.6. So in verf. 16. So the notes on verf. 8. not approach] in Greeke, not goe in: that is, not lye with her: (see the notes on verf. 6. *thine aunt*) the Chaldee explaineth it, *thy fathers brother: wife.*

Verf. 15. daughter-in-law] that is, thy fomes wife, as it is after explained. The Hebrew name *Calah*, elsewhere signifieth a *spouse* or *bride*: here it is, *thine wife*; touching whom, (see what is noted on verf. 8.

Verf. 16. brothers wife] except when the brother deceiveth without children; then the next brother marrieth her, Deut. 25.5. See the notes on verf. 8.

Verf. 17. or her] Hebr. And her: but and is often used for or, as is noted on Genef. 13.8. Of these lawes, the Hebrewes write thus; *When a man marryeth a woman, there are fixe women of her kinne, unlawfull for him for ever, whether his wife live with him, or be divorced, whether she be alive or after her death; and they are these; her mother, and her mothers mother; and her fathers mother, and her daughter, and her daughters daughter, and her fomes daughter.* And if he lye with any one of them, whiles his wife liveth; both of them are to be burned, (Levit. 20.14.) Maimony in *Iffurei biab*, chap. 2. sect. 7. *wickednesse* [in Hebrew *Zimmah*, which properly signifieth a wicked thought or purpose, but is applied also to wicked acts, and particularly to unlawful copulations:] the Chaldee here translatheth it *consell* (or purpose) of finnes: the Greeke, an impietie (or iniquitous act); and in Levit. 20.14. an unlawful act.

Verf. 18. a woman] or, a wife unto her sister, which the Chaldee translatheth with her sister. Which word sister may be understood of any other woman, (whether is often used for any other man, Gen. 26.31. and 19.7.) & then the law here forbiddeth (take any more wives than one) which the reason following seemeth to confirme. The Hebrewes understand it of her next sister in blood, whether she be her sister by the mother, or her sister by the father, whether in way of marriage, or in fornication. Maimony in *Iffurei biab*, chap. 2. sect. 9. *to vexe her* or, vexing her, or for an *adversarie*, as Peninnah is called the *adversarie* (or vexer) of Anna, the other wife of Elkanah, 1 Sam. 1.6. whereby it is probable, that the sister forementioned, is any other wife; and the

Greeke

Greeke here and there translatheth alike *Anticelos* an *emulator* or *envier*. For when one man hath two wives, they are ready to envie and vex one another: see Gen. 4.19.23. and 30.15. in her life; or, whiles she is alive, as the Greeke explaineth it.

Verf. 19. a woman] or, a wife: even from his own wife, every man was to abide, during this her uncleanness. See Levit. 12. and 5. chapters. *for ever* [that is, so long as she is separated for the uncleanness of her monthly flours; whereof see Lev. 15.19. They that transgressed this Law frequently, were to be cut-off, Levit. 20.18. and for transgression thereof in Israel, the prophet proclaimeth, Ezek. 22.10. And by the Hebrew doctors, this uncleanness was as the residue of all the nakednesse forementioned; who so uncovereth her nakednesse, doth so uncovereth her Maimony in *Iffurei biab*, chap. 2. sect. 1.

Verf. 20. not give thy copulation for seed] or, off seed; that is, not lye fleshly with her; not commit adultery: which the Hebrew expresseth here by the lying (or sed) unto seed; and in Leviticus 19.20. the lying (or sed) off seed; and for the Greeke translatheth it here. The phrase meaneth carnall copulation: and nor only when it is unto effusion of seed, but any other uncleanness. The Hebrew canons distinguish between the beginning of this act, (which they call the uncovering of nakednesse) and the accomplishment thereof. And in all these copulations, *whether he hath uncovered her nakednesse*, (beginning the act with his body, or hath accomplished it, yea though he be not to the effusion of seed, when he hath begun the act with his body, they are both of them guilty of death by the Magistrate, or of cutting-off, or of beating, or of chastisement. Maimony in *Iffurei biab*, chap. 1. sect. 10.

Verf. 21. of thy seed] that is, of any of thy children, thy son or thy daughter, as Moses expoundeth it in Deut. 18.10. See also Lev. 20.2. through the fire] this word fire, is after expressed in Deut. 18.10. and in 2 Kings 11.3. which another Prophet expoundeth, *burne in the fire*, 2 Chron. 28.3. which was the abominable custome of the heathens, of dedicating their children unto idols and Devils: and the like abomination, the Israelites committed in a valley neere to Ierusalem, 2 Chron. 33.6. Iern. 22.5. which King Iosias abolished, when he defiled Tophets, which was in the valley of the sons of Hinno; that no man might make his sonne or his daughter, to passe through the fire to Molech, 2 King. 23.10. This sin is here forbidden amongst whoredomes and incests, because even it is spiritual whoredome, as in Lev. 20.5. it is called a *going a whoring after Molech*. The manner of doing this wickednesse, is not now certainly knowne: but is thought to be done two waies, some being burned to death, other some made to passe only between two fires, for a signe of consecration. So of Achaz King of Iudah, it is said, *he burnt his sons in the fire*, 2 Chron. 28.3. and of the Lewes, that they burnt their sons and their daughters in the fire, Iern. 7.31. and that they burnt their fomes with fire, for burnt offerings unto Baal, Iern. 19.5. yea they sacrificed their sons and their daughters unto Devils; and shed in-

nocent blood, the blood of their sons, and of their daughters, whom they sacrificed unto the idols of Canaan. Psal. 106.37.38. R. Bechai (on Lev. 18) saith that the parents were perwaded, that by this sacrifice, the rest of their children should be delivered from death, and that they themselves should prosper for it, all daies of their life. Of the manner of consecrating and not killing their children, the Hebrewes write thus; *There was a great fire kindled, and (the father) took some of his seed, to deliver the same unto the Priests that served the fire: and the same Priests gave the son unto his father, after that hee was delivered into their hand, to cause him to passe through the fire, by his leave: and the father of the son, was he that made him passe through the fire, by the leave of the priest, and he led him through on his feet, from one side to another, in the midst of the flames; but burned him not to Molech, after the manner that they burned their fomes and their daughters, to other Idols; but this service named Molech, was by passing through only. Maimony treatise of Idolatrie, ch. 6. sect. 3. And for the manner of killing their children, in the honor of Molech, it is thus recorded in an Hebrew commentary called *Talkuth*, upon Iern. 7. fol. 61. col. 4. Though all other houses of Idolatry were in Ierusalem, yet Molechs house was without the city, in a place apart. How was Molech made? It was an image having the face of a Bellicke, and hands spread abroad, like a man that openeth his hands, to receive (somewhat) *Whisping* was below: and for it there were seven chapels builded, before which this image was set. Who so offered a fault, or dove, went into the first chapel; if he troghe a Lambe, he went into the second; if a Ramme, into the third; if a calf, into the fourth; if a bullock, into the fifth; if an Ox, into the sixth; and if he offered his son, hee went into the seventh. He kissea Molech, as (in Hof. 13.2.) *Let the sacrificers of men, kisse the calves.* The son was set before Molech, and Molech having fire put under it, was made burning hot. Then the Priests taking the child, put him into Molechs burning bands; and to the end that the father might not heare the cry of the child, they did beat upon Tabers: thereupon was the place called Tophet, of Toph, which is a Taber. But of these things, wee have no certainty, save that the Scriptures witness (such impiety to have bene in Israel. Molech) the name of an Idol, or Star, which the Ammonites and other heathens worshipped, called also Molech, Amos 5.26. and Milcom, 1 King. 11.5.7. and was so named, as being Molech, King; wherefore the Greeke translatheth it *Archon* a Prince: and is thought of some to be the star Saturne, the highest of all the Planets, unto which the Carthaginians are said to have sacrificed the best of their fomes, *Diodor. Sicul. l. 20.* and likewise the Phoenicians, *Enseb. prep. Evang. lib. 4.* Others thinke it was the Sunne, which is as King and chiefe of all the Planets, and whom the Phoenicians worshipped by the name of *Belshamen*, that is, *Lord of heaven*, as Sanchonjatho rellifieth, in *Enseb. Evang. prep. lib. 1.* called in the holy Scriptures *Baal*. And this seemeth probable, for whereas in Tophet in the valley of the sons of Hinno, they used to make their children passe through the fire to Molech, 2 King. 23.10. Ieremy*

saith

faith they offered them unto Baal, leam. 19. 5. compared with Ier. 7. 31. and Ier. 32. 35. So either it was a statue, as the Prophet saith, the statue of your God, Amos 5. 26. or, the multitude of idols, as Simeon saith, God gave them up to worship the host of heaven, Act. 7. 42. which another Prophet confirmeth, saying, They shall spread them before the Sun, and the Moon, and all the host of heaven, whom they have loved, and whom they have served; Ier. 8. 2. Of like sort were Adam melech, and Anam melech, the Gods of Sepharvaim, unto whom that people, burnt their children in fire. 2 King 17. 31. Of this Idol Melech, R. Solomon (on Ierem. 7. 31.) saith there was an Image of brass, set up in the valley of Hinnom neere Jerusalem, after the forme before noted out of Luke.

not profane } or, not pollute, not prostitute it is contrary to hallowing or sanctifying, Lev. 22. 32. And as Gods name is profaned unduly wayes, Lev. 21. 6. and 19. 12. so in speciall by idolatry; as when they applied Gods name or word, to the service of Molech forementioned, or the like. The Hebrew doctors among other things, do censure this unto the giving of ones life for the truth and religion of Gods saying: Who so ever ought rather to be killed, then to transgress (Gods law) if he be killed, for that he will not transgress, he be sanctified the name (of God); and if he be before ten men of Israel, he be sanctified the Name publicly, as did Daniel, Ananias, Misael, Azarias &c. Dan. 3. & 6. And of such it is said (in Pl. 44.) for thy sake we are killed all the day, &c. But who so ever ought to be killed rather then to transgress; and hee transgresseth rather then he will be killed, hee be profaneth the Name (of God) and if it be before ten of Israel, hee profaneth it publicly, and hee disannulleth the affirmative precept, for sanctifying Gods name; and transgresseth against the prohibition of profaning his name. Maimony, tom. 1. in Iesudai basterab, ch. 5. sect. 4.

Veri. 22. with a male } or, with man-kinde: this was the sin of Sodom, Gen. 19. 5. and of other heathens, Rom. 1. 27. called the going after other fests, Iuce veri. 7. They that thus sinned, were by Moses Law to be stoned to death, Lev. 20. 13. by the law of Christ, they shall bee shut out of the kingdom of God, 1 Cor. 6. 9. 10. like copulation with a woman } Hebrew, with the hyings (or copulations) of a woman.

Veri. 23. to lye downe thereto } or, that it may lye with her, which senteth the Greeke version also affordeth. So in Lev. 20. 16. where such beastliness is punished with death. And whether it be tame beast, or wild-beast, or fowle, all are to be stoned to death, Maimony in Iurafisab, ch. 1. sect. 16. confusion } in Greeke, a detestable thing.

Veri. 24. in any of these } or, in all these; which Targum Jonathan expoundeth, in any-one of these; every of which, the Hebrewes call Nakednes, after the scripturall phrase: and they say, There are also other women, which are forbidden by tradition, and the doctrine of the Scribes; these they call Secundaries, as being second (or next) to the forsaied nakednes; and of them there be 20. women, and they are these.

1. The mothers mother, and this is infinite, as the mothers mothers mothers mother, and so all upward, are unlawful.

2 The mother of his mothers father, only: and no further are forbidden.

3 His fathers mother, infinite: as the fathers mothers mothers mother, and all upward, are unlawful.

4 The mother of his fathers father, and no further.

5 The wife of his fathers father, infinite. Though he were the wife of our father Iakob (or Noe) see it is unlawful for every of us.

6 The wife of his mothers father, and no further.

7 The wife of his mothers brother, as the mother.

8 The wife of his mothers brother, whether by his mother or by the father.

9 His sons daughter in law (that is, his sons sons wife) infinite: though it should be his sons sons sons sons wife, even to the worlds end. So that Noe if he were now living, might never marry with any widow, that had been wife to any of his sons.

10 His daughters daughter in law (or sonnes wife) and no further.

11 The daughter of his sons daughter, & no further.

12 The daughter of his sons son, and no further.

13 The daughter of his daughters daughter, only.

14 The daughter of his daughters son, only.

15 The daughter of his wives sons son, only.

16 The daughter of his wives daughters daughter, only.

17 The mother of his wives fathers mother, only.

18 The mother of his wives mothers father, only.

19 The mother of his wives mothers mother, only.

20 The mother of his wives fathers father, only.

There are found of these which are secondarily unlawful, some which are infinite. The mothers mother, and all upward. The fathers mother, and all upward. The grandfathers wife, and all upward. The sons wife, and all downward. Maimony in Iosoth (or Iosoth of Wives) ch. 1. sect. 6.

Veri. 25. doe visit } or, have visited, that is, punished, or, (as the Greeke translate) recompensed: the time past being used for the more certainty, till the thing were already done.

Veri. 26. any of these } or, any of all these abominations. So in veri. 29. stranger } or, forsojourner, in Greeke, profetiee.

Veri. 28. the nation } in Greeke, the nation, in Chaldee, the peoples.

Veri. 29. the soules } that is, the persons. cut off } or, destroyed, as the Greeke and Chaldee explaine it. Of this judgement, see Levit. 24. 17. Gen. 17. 14.

Veri. 30. my charge } Hebrew my keeping (or custody) that is, which I command to be kept. In Greeke, my ordinances: in Chaldee, the custodie of my word.

statutes of abominations } that is, most abominable statutes: meaning their finfull practices, which do grow custome grew to be as a Law among them.

CHAP. XIX.

Sundry lawes, teaching 2, holinesse, 3, obedience, 4, and true religion: To leave some of the fruit of the land

land for the poore. 11, Against lying, swearing, defrauding, and unrighteousnesse. 16, Against talebearing, hate, revenge. 19, unlawful mixtures, and fornication. 23, The law for uncircumcised fruits. 26, Against observing heathenish manners. 29, whoredome, familiar spirits. 32, To honour the ancients. 34, to love strangers. 36, to have just ballances. 37, and to observe all Gods statutes.

And Iehovah spake, unto Moses, saying, Speake unto all the Congregation of the sonnes of Israel, and say unto them, Ye shall be holy: for I Iehovah your God, am holy.

Ye shall feare, every-man his mother and his father; and keepe my Sabbaths: I am Iehovah your God.

Turne ye not unto Idols; and make not to your selves, molten gods: I, am Iehovah your God.

And when ye sacrifice, a sacrifice of Peace offering, unto Iehovah: yee shall sacrifice it, for your favourable acceptation. In the day that ye sacrifice it, it shall bee eaten, and on the morrow: and that which remaineth, untill the third day; shall bee burnt in the fire. And if it be eaten at all, in the third day: it is polluted thing, it shall not bee favourably accepted. And they that eat it, every one shall beare his iniquity; because he hath profaned, the holy thing of Iehovah: and that foule, shall be cut-off from his peoples.

And when ye reape, the harvest of your land; thou shalt not wholly-rid, the corner of thy field, in reaping: neither shalt thou glean, the gleanings of thy harvest. And thou shalt not gather the single-grapes, of thy vineyard; nor glean, the grapes that are broken off of thy vineyard: thou shalt leave them, for the poore and for the stranger; I, am Iehovah your God.

Ye shall not steal: neither falsly deny, nor deale falsly, any-man with his neighbour.

And ye shall not swear by my name, to falsehood: and thou shalt not profane, the name of my God, I, am Iehovah.

Thou shalt not fraudulently-oppress thy neighbour, neither rob him: the work of him that is hired, shall not abide all-night with thee, untill the morning.

Thou shalt not curse the deafe, and before the blindes, thou shalt not put a stumbling-block: but thou shalt feare thy God; I, am Iehovah.

Ye shall not do unrighteousnesse, in judgement; thou shalt not respect the person of

the poore, nor honor, the person of the great man: in justice shalt thou judge thy neighbour.

Thou shalt not walke a talebearer, among thy people; thou shalt not stand, against the blood of thy neighbour: I, am Iehovah.

Thou shalt not hate thy brother, in thine heart: rebuking thou shalt rebuke thy neighbour, and not beare sin, for him.

Thou shalt not avenge: nor keep grudge, against the sons of thy people; but thou shalt love thy neighbor, as thy self: I, am Iehovah.

Ye shall keepe my statutes; Thou shalt not let thy cattell gender, with divers-kinds: Thou shalt not sow thy field, with divers-kinds: and a garment of divers-kinds, of linse-woolfe, shall not come upon thee.

And a man, when he shall lye with a woman, to copulation of feed; and shee a bond-woman, betrothed to a man; and redeeming shee is not redeemed; or freedome, is not given her: a scourging shall bee, they shall not be put to death, because shee was not free. And he shall bring his Trespass-offering, unto Iehovah, unto the doore, of the Tent of the congregation: a ram, for a Trespass-offering. And the Priest shall make atonement for him, with the ram of the Trespass-offering, before Iehovah, for his sinne, which he hath sinned; and the sinne, which hee hath sinned, shall be forgiven him.

And when ye shall come into the land, & shall have planted any tree for food; then ye shall count-as-uncircumcised the uncircumcision thereof, the fruit thereof: three yeeres, shall it be unto you, as uncircumcised, it shall not be eaten. And in the fourth yeere, all the fruit thereof shall be holinesse of praises, unto Iehovah. And in the fifth yeere, ye shall eat the fruit thereof, to add unto you, the revenue thereof; I, am Iehovah your God.

Ye shall not eat, with the blood: ye shall not observe-fortunes, nor observe-times. Ye shall not round, the corner of your head: neither shalt thou marre, a corner of thy beard: And ye shall not make in your flesh, any cutting for a foule, neither shall ye make upon you, the print of any mark: I, am Iehovah.

Profane not thy daughter, to cause her to be an-whore: that the land fall not to whoredome; and the land become full, of wickednesse.

Ye shall keepe my Sabbaths; and reverence my Sanctuary, I, am Iehovah.

Turne not unto them that have familiar-spirits, and unto wizards; seek not, to be defiled by them: I, am Iehovah your God.

Thou

32 Thou shalt rise-up before the hoary-head; and honour, the face of the old-man : and feare thy God, I am Iehovah.

33 And when a stranger, shall sojourn with thee, in your land : yee shall not vex him. The stranger, that sojourneth with you, shall bee unto you, as one homeborae amongst you; and thou shalt love him, as thy selfe; for ye were strangers, in the land of Egypt: I am Iehovah your God.

35 Yee shall not doe unrighteousnesse, in judgment: in meteyard, in weight, or in measure. Iust ballances, iust stones, a iust Ephah, and a iust Hin, shall ye have : I am Iehovah your God, which brought you out, from the land of Egypt. And yee shall keepe all my statutes, and all my judgments; and shall doe them : I am Iehovah.

Annotations.

Here beginneth the thirtieth section, or lecture of the Law. See Gen. 6. 9. **B**e holy [that is, separated from sin, & dedicated unto God, and his obedience, which is the sum of the first Table, yea of all the Law. The Apostle openeth it thus, As obedient children, not fashioning your selves, according to the former lusts in your ignorance : but as he which hath called you is holy, so bee ye holy in all manner of conversation : because it is written, Be ye holy, for I am holy, 1 Pet. 1. 14-15. 16. See also Lev. 11. 44.]

3 Vcr. 3, feare of reverence. This openeth the fifth commandment, Honour &c. Exod. 20. 12. shewing that it implyeth inward reverence, as all the Law is spiritual, Rom. 7. 14. And here the mother is named before the father, which is not usual. See the notes on Exod. 20. 12. The Hebrews say, It is written, Honour thy father and thy mother, Exod. 20. 12. it is also written, Honour the Lord with thy substance, Prov. 3. 9. Again it is written, Yee shall feare every man his mother and his father, Lev. 19. 3. it is also written, Thou shalt feare the Lord thy God, Deut. 6. 13. as he commandeth the honor of Gods great name with his feare, so he commandeth the honour and feare of parents. He that curseth his father or mother, is stoned: and he that blasphemeth (God) is stoned: he that maketh them equal in punishment. For honor, the father is set before the mother; and for feare, the mother before the father : to teach that they are both alike for honour or for feare. What is this Feare? It is not to stand in his place, nor sit in his place, nor to oppose his words, nor to carve as his words, nor to call him by his name either living or dead; but to say Sir, or my Lord, my Father, Maimony in Mischna tom. 4. tract. of Rebells, chap. 6. sect. 1. &c. Sabbath in Chaldee, Sabbath days : both the seventh day, and all other days of rest, which were likewise called Sabbath, Lev. 23. 32. See the annotations on Exod. 20. 8. I am Iehovah] This is a ground and rea-

son of these, and almost all the other precepts following : as it was prefixed before the ten Commandments : see Exod. 20. 2.

Vcr. 4. Turne ye not to weer, your faces : or Love not. Regard not : in Greeke, Follow not. It implyeth also the turning-away of the heart, Deut. 30. 17. and 29. 18. But from this word, the Hebrews say, that it is forbidden even to looke attentively on the similitude of an image. Maimony treat. of Idolatry, ch. 2. (sect. 2. Idols) called in Hebrew *Elilim*, which properly significth things of nought, vaine, and without worth: according to the nature of which name, Paul saith, we know that an Idol is nothing in the world, and that there is none other God but one, 1 Cor. 8. 4. *Elilim* significth, Gods; *Elilim*, so Gods; which the Greeke here nameth *Elilim*, whereof our English Idols is derived : in the Chaldee they are called *Elilim*, or *Aberration*. And *Elilim* is applied to other things also, which are of no value; as in Job 13. 4. *Physicians Elil*, that is, vaine or of no value, &c. in Jer. 14. 14. false prophecies prophesied *Elil*, things of nought. And as *Elilim* are the same that *Idols*, in signification, so Images of silver and gold, are called *Elilim* Idols, Lev. 24. 22. So that hereby God forbiddeth the transgression of the first and second commandments. And the Hebrew doctors say, It is not *Idolatry* only when a man is forbidden to turne after it in his thought; but every thought which offendeth a man to any of the fundamentall points of the Law, were answered that it come not into our heart, &c. Maimony treat. of Idolatry, ch. 2. f. 3. *molten Gods* [Hebrew, gods of melting; meaning Images, Gods of silver and gold, as Exodus 20. 23. such as was the molten calfe, Exod. 32. 8. 31. The Prophet calleth them teachers of lies, Habak. 2. 18. yet unto such, Idolaters said, ye are our Gods, Elay 42. 17.]

Vcr. 5. of Peace-offerings] or of payment, whence see Lev. 3. 1. for your favourable-acceptation, which may be acceptable to God for you: see the notes on Lev. 3. 1. This sense *Sol. Larchi* giveth of these words here. Some doe understand it, as you will, such as you like best to offer: but they, who follow, sheweth the former interpretation, that to be meant. Though this later also is good, and may be implied; and is so expounded by *Rabbi*, that they should give their good will thence, and not grudge or have an eye to any thing that they offered before the Lord. For some men (which he do not offer with the heart, but because they feare to doe so, and it were a shame for them, if they should doe likewise. But another meaning (saith he) may be this, Doe the thing that may bee for your favourable-acceptation, as that it bee eaten on that day, or with morrow.

Vcr. 6. burne] as being polluted by overleaping keeping it. See these things opened in Leviticus 7. 18. 19.

Vcr. 7. eaten at all for, any of it eaten: Hebrew, eating eaten. A polluted thing, or abominable, in Greeke, unsacrificable; but Aquila turneth it in Greeke *Apobeton*, a thing to be rejected, which word Paul useth, in 1 Tim. 4. 4. See the notes on Lev. 7. 18.

Vcr. 8. his iniquities] in Greeke, *sinne*, meaning punishment to his iniquities: see the notes on Leviticus 23. 17. the holy things] Hebrew, the holiness; in Greeke, the holy things. that shall be destroyed : the Chaldee translateth, that man shall be destroyed : see Lev. 9. 18. in Greeke, the vessels that eat it, shall be destroyed out of their people.

Vcr. 9. nor wholly-ripe, nor make a full-end, nor make cleane-ridance, of the corner of thy field, to reape the same. The like is after, in Leviticus 23. 22. corner, that is, the out side, or utmost part : the corner may also be understood for many corners. The Hebrews declare it thus : Hee that reape his field, must not reape all the field wholly, but must leave a little standing-corne for the poore, in end of the field, (Lev. 23. 22.) whether he cut it, or plucke it up : and that which is left, is called the Corner [Peah.] And as he must leave of the field, so of the trees, when he gathereth their fruits, he must leave a little for the poore. If he transgress, and doe reape all the field, or gather all the fruits of the trees: he must take a little of that which he hath reaped, or of that which he hath gathered, and give it to the poore; for the giving of it is a commandment. Yea though he have ground it, or baked it into bread, yet he must give thereof a corner to the poore. If all which he hath reaped, be lost or burnt, before he hath given the corner, as he be to be beaten: because he hath transgressed a prohibition, and cannot confirm the commandment thereof, which unto him is broken off. Maimony in Mischna tom. 3. in Maasnoth gnanijim, ch. 1. sect. 2. 3. What is the measure of the Corner? By the Law, there is no measure for it; yet if hee leave but one ear of corne, he is discharged. But by the words of the Scribts, it must be no less than one of sixtie. And a man may add more then one of sixty, according to the greatness of the field, or multitude of the poore, or blessing of the field. As if the field be very small, so that if hee leave thereof but sixtie, it will not benefit a poore man; when hee so addeth unto the measure : and so if there be many poore, hee addeth. And if hee did sow little, & reaped much, hee is blessed: he addeth according to the blessing. And who so addeth more unto the corner, hee hath his reward increased, and there is no measure limited of this addition. They leave no corner, but leave it unto the field, so the end that the poore may know where to goe to come, &c. At three times in the day they reape the corner for the poore; at morning, and at midday; and at the evening sacrifice, [that is, 3. of the sheaves in the afternoon] and the poore that comes not at such of these times, they suffer him not to take any away; and there may be sixties for the poore, to come together all of them, to take it. If a man have two fields, hee must not reape the one wholly, and leave in the other a corner most seven times; for it is written, the corner of thy field, but hee must leave in every one a corner for the same. He that soweth his field with a kind of seed, though hee make therein two three things, hee leaveeth but one corner. If he sow two kinds of seed, though hee make but one floor, hee must give a corner for the one sort, for it is selfe, and a corner for the other sort, for it is selfe. If he sow with two kinds of wheat, or two kinds of barley, hee make but one floor, hee leaveeth but one corner; if two floors, hee giveth two corners. Maimony in Maasnoth gnanijim, or tract. of

Gifts to the poore) c. 1. (sect. 1. 2. 3. 15. and ch. 2. f. 12. 17. and c. 3. f. 1. 14. in reaping] or, to reape the same: which in Lev. 23. 22. Moises explaineth thus, when thou reapest, gleane] or gather. the gleaming] or gathering, that is, the ears of corn which fall off, as the Greeke version explaineth it. So the Hebrews say, the gleaming is that which falleth out of the sickle in the time of reaping, or that falleth out of the hand when hee gathereth the ears and reape, if so be that which falleth be but an ear, or two. But if there fall three together, those three are the owners of the field. And that which falleth off after the sickle, or from after the hand, though it be but one ear, is not for gleaming. He that plucketh up things which are to be plucked, that which falleth from under his hand, is for gleaming, if he reape, and there be left an ear unrcaped, if the top of it reach to the other standing corne which is thereby, so that he may reape it with the other standing corne, it is the owners of the field; if not, it is for the poore. If the winde scatter the corne, so that the harvest of the owner of the field, is mixed with that which is to be gleaned, then they measure the field, how much gleaming it is meet for to afford, and they give (so much) to the poore. If the owner have transgressed, and gathered the gleanings, though he have ground it, and baked it, hee must give it to the poore. If it be lost or burnt, after it is gathered, before it be given to the poore, he is to be beaten. Maimony in Maasnoth gnanijim, ch. 4. (sect. 1. 5. and c. 1. f. 4.)

Vcr. 10. nor gather the single-grapes] that is, the grapes which grow single, and not in clusters; such the owner of the vineyard might not gather, but leave them for the poore. Gnoletah are single-grapes Elay 24. 13. *Habad*, vers. 5. differing from the clusters of grapes, Mich. 7. 1. So the Hebrews explaine this law, saying, Gnoletah are little clusters which are not thick, as clusters which are not compact together, and whose grapes are not joynted one upon another, but dissevered. And it is called Gnolet, because it is to the other clusters as a gnolet that is, a child to a man, &c. and single berries, they are gnoletah. A branch whereon there is a cluster, and single grapes on the twig of the branch, if the single grapes be cut off with the cluster, they are the owners of the vineyard; if not, they are for the poore. If a vineyard have all single grapes, it is for the poore, as it is written, THOU SHALT NOT GATHER THE SINGLE GRAVES OF THY VINEYARD, although it be all single grapes. And no single grapes or particular berries are due (to the poore), but in the vineyard only. Maimony in Maasnoth gnan. ch. 4. sect. 17. &c. the grapes that are broken off, or the particular berries. The Hebrew *Peret*, which hath the signification of parting, breaking, and falling off, meaneth here such particular grapes as are broken and fall off from the clusters in the vintage. That as in the field, the corner was that which was left growing, and the gleaming was of the ears that fell away in the reaping : so the single grapes, were such as grew not in clusters; and the *Peret*, are grapes broken and fallen off in the gathering. So the Greeke translateth it, *Rhoage*, that is, berries broken-off; and the Chaldee *Nithra*, is of like meaning; and the Hebrews expound it to be particular berries one or two, that are broken off.

off from the cluster, in the time of the grape-gathering: but if there be three berries together, or more; they are not *Pere*, nor left for gleaning, but are the owners. Yet that which is thrown to the earth, in the grape gathering, they count for *Pere*, though it be halfe a cluster, or an whole cone: so that hee that putteth a basket under the vine, in the time when he gathereth grapes, he robbeth the poore: Maimony in *Mattathian gnan*, chap. 4. sect. 15. 16. Besides the fruit of the vine, other fruits that are for food, are implied in this law; therefore in Deut. 24. 20. Moses mentioneth the like of the *Olive tree*: and there in the verse 19. he addeth another branch of this law, touching a *kefe forgotten in the field*, which must not be fetched againe, but left for the poore. So the Hebrew doctors understand this precept largely, for by harvest and reaping, they say is implied whatsoever is like unto harvest, that it is bound to yeeld a corner for the poore; as all kinde of graine in the field, and all pulse, as rife, millet, lentils, also nuts, almonds, pomegranats, grapes, olives, dates, and all such like, what comes in for meat, and groweth out of the earth, and is gathered as an harvest. Therefore herbes are free from paying this duty, because they are not gathered and layd up for mens livelihood, but garlick, and onions, must pay the corner, because they are dried and brought into the house for provision. So they say, There are some gifts for the poore, in the vineyard: the grapes that are broken-off, and the single-grapes, and the corner, and that which is forgotten. Three gifts, are from the revenues of the field; the gleaning, and that which is for gotten, and the corner. And two, from trees; that which is forgotten, and the corner. Maimony in *Mattathian gnan*, ch. 2. sect. 1. 2. and ch. 1. sect. 7. *Thou shalt leave them*. Hence the Hebrews gather, that the poore have nothing to doe with these gifts, until the good-man of the house have separated them purposely. Therefore a poore man, that seeth a corner in the end of a field, may not touch the same, (upon paine of robbery,) until hee know that the master of the house knoweth thereof. After they are thus left, the master of the house hath no right in them, but the poore may come and take them; yet though it be against the masters will. Maimony *Shillem*, ch. 2. sect. 14. and ch. 1. 1. 8. And whereas the master of the familie was to give the first fruits to the Priests, Numb. 18. 12. and the tithes to the Levites, Numb. 18. 24. and a second tithie, for him and his to eat before the Lord, Deut. 12. 17. 18. these gifts, were to be left for the poore, before any of the other: and every third yeere, that a tithie was also given to the poore; Deut. 14. 22. 29. besides other reliefe, Deut. 7. 8. to merciful was God, to the poore of his people. Neither might they be defrauded of these gifts, under colour of religion; If a man sanctified his vineyard, (to the Lord,) after single-grapes were knowne to be in it: the poore had those single-grapes notwithstanding: and if the tithie were given to a Levite, and single-grapes were found therein, he was to give them to the poore. Maimony in *Mattathian gnan*, ch. 4. sect. 23. 26. Now who those poore were, to whom these glee-

nings, single grapes, corners, &c. did belong, the Hebrew canons declare thus; *Who so hath two hundred Zarrowes*, (that is, fiftie shekels of silver, for a Zare is the fourth part of a shekel,) and what the shekel is, see the notes on Gen. 20. 16] let him not take of the gleaning, or of that which is forgot, or of the corner, or of the tithie of the poore. If he have 200 lacking, he may take. If they be pawned to his creditor, or he for his owes downe, then also hee taketh. And they can not binde him to sell his house or staffe. Thalmud *Bab. in Pesch*, ch. 8. f. 8. for the [stranger] and for the fatherlesse, and [or the widow, Deut. 24. 19. By the stranger is chiefly meant the proselyte (as the Greeke here translatheth,) converted to the faith, though others are not forbidden, because in these gifts, was no holiness at all, as in other things that were sanctified. The Hebrews say, every stranger spoken of, in the gifts to the poore, is not meant, but of the righteous stranger. For hee hath need of the second tithie. And the Levite shall come, and the stranger, (Deut. 24. 19.) the Levite is without the covenant, so the stranger is within the covenant. Notwithstand, they withheld not the poore heathen from these gifts. It is said, *Thou shalt leave them for the poore &c.* all the while that there are poore men require them. If the poore cease to seeke or come again for them, that which is left, is free for any man to take. And he is not bound to give (the poore) the price, for it is not said, he shall give them to the poore, but he shall leave them. And it is not meet to leave those beasts and birds, but for the poore: and hee that eatu poore. After that the poore are gone into a vineyard, or come away: the grapes which remain after ward, are for any man, &c. Maimon *Mattathian gnan*, chap. 1. sect. 9. 10. 11. I am Iehovah, by whose commandment, this law was established in Israel, to the end that they might remember their owne poverty and bondage which they indured in Egypt; and that by doing these works of mercy, the Lord might blesse them, in all the work of their hands. Which reasons, Moses rendeth out of this precept, in Deut. 24. 19. 22.

Verf 11. not scale] see the notes on Exod. 20. 17. In that he speaketh also many ye shall not, Chazoni here gathereth, that he that seeth one scale, and holdeth his peace, he also scaleth as doth the principal in the theft. *falsly deny* in Greeke; not deny, is a general word for lying, or denying of things in respect either of God; as Prov. 30. 9. or of man, as Lev. 6. 2. And unto this latter, of denying other mens goods, that are in their hand, doe the Hebrews referre this prohibition. Maimony *Shillem*, 3. treat. of *Orther*, ch. 1. 1. 8. *deale falsly* or, or swearing falsly, or any other way.

Verf 12. so full hand] or falsly, in Greeke; to as much things. The contrary is required, *Thou shalt sweare the Lord liveth, in Truth, in judgement, and in Justice*. Ierem. 4. 2. And Gods Name is of large signification, as is noted on Exod. 20. 7. fo that whosoever use any of Gods proper names, or deduce him by other words, as he that liveth for ever, he that created heaven and earth, &c. (as Rev. 10. 6.) or any the like, it is a full oath.

understood cursing also, which is of the same nature as in Gen. 24. 8. 41. the same thing, is called *curse*, and a *curse* (or exclamation.) So the Hebrew canons say: Whether one sweare by (Gods) proper name; or by any of his surnames; as by him whose name is *Gracious*, or whose name is *Mercifull*, or any the like in any language; so it is a full oath. And so an *exclamation* and a *curse*, is an oath. As when a man saith, *Cursed be he of the Lord*, or of him whose name is *Gracious*, or *Mercifull*, who ever hath eaten this thing, and blasphemeth that oath, eaten is: he hath sworne falsly. Likewise that faith may, nay, wife, by way of oath, or yea, yeaseth mentioneth Gods name or surname, soe it is as if he had sworn. And so hee that promiseth I will not do this or that, and mentioneth Gods name or surname: it is in oath, Maimony in *Mishle*, 10. 3. treat. of *Oathes*, ch. 2. sect. 2. &c. not profane or pollute, but contravertive thate (sanctitie) is; as Levit. 22. 32. The wordier, in the former branch, is here againe necessarily understood, as often in the scripture: and (to the Greeke version addeth it, ye shall not profane. By this, not only falsly, but rashly, vaine, unadvisedly, needlesse oaths, and all other abuses of Gods name are forbidden: as is noted on Exodus 20. 7. The Hebrews say, Although he that sweareth obviously or falsly, be beaten (by the Magistrate,) making a sacrifice (to the Priest,) yet is there not a punishment made thereby, for all the iniquity of his oath; as is written, (in Exodus. 20. 7.) the Lord will not forgive innocent: he is not freed from the judgement of (the God of) heaven, until hee have his payment made, for the great Name which he hath profaned, as is written, *Thou shalt not profane the name of the Lord thy God: I am the Lord*. Therefore a man must beware of this iniquity, more then of all transgressions. This is one of the heaviest iniquities; although for it there is no cutting off, nor death, by the Magistrates, yet is this in a profanation of the holy Name, which is greater then all iniquities. It is necessary to warn children much, and to teach their tongues the words of truth, without swearing, that they fall not into a custom to swear continually, as doe the heathens. And this thing is both as a duty upon their parents, and upon themselves. And it is a great good thing for a man to be sworn as all. Maimony treat. of *Oathes*, ch. 1. sect. 2. 3. 12. Accordingly are wee to understand the doctrine of our Saviour, when hee saith *Swear not at all*, Matt. 5. 34. Whereby hee forbiddeth not the lawfull use of oaths commanded of God, Deut. 6. 13. but all abuse in common speech, which was and is accustomed most sinfully, to the dishonour of God.

Verf 13. fraudulently [oppress] in Greeke, *deceitfully* or *injury*. This word signifieth to oppress or injure. This word signifieth to oppress or injure. The next, to oppress-by-violence: see the notes on Lev. 6. 2. Both these, did Iohn the Baptist bid unto the soldiers, Luk. 3. 14. *rob* not, violently oppress, and plucke-by-force, as it is said of *Beniamin*, hee plucked the spoore out of the Egyptians hand, in Sam. 13. 21. For these finnes *fraudulently*, and robbery, the Prophets doe often rebuke, Ezech. 22. 29. Ier. 22. 3. Eley 3. 14. *Rob* not, Pal. 66. 11. It cometh from covenant, as is said, they covet fields, and take them

by rapine, Mich. 2. 2. and proceedeth unto murder, as he that is greedy of-gaine, taketh away the life of the owners thereof. Prov. 1. 19. The Hebrews say, *Who so defreth his neighbours house, wife, goods, or any other thing which it is possible for him to get of him*: when he hath thought in his heart how he might get that thing, and his heart is altered with the thing, he transgreth this Law. *Thou shalt not desire*, Deut. 5. 21. and *Desire* is not but in the heart only. *Desire* bringeth a man to Coveting, and Covetize bringeth him to Robbery. For if the owner will not sell the thing, though he would give a great price, then fallst hee to rob, Mic. 2. 2. And if the owners stand up against him to rescue their goods, or to forbid him to rob, then he fallst to shedding of blood. Goe and learne by the fact of Achab and Naboth. Loe thou must learne that he which defreth, transgreth one prohibition; and he that getteth the thing which he defreth, by importing the owners, or requesting it of them, transgreth two prohibitions; therefore it is written, *Thou shalt not Covet, and Thou shalt not Desire*. And if he take it by robbery, he transgreth three prohibitions. And who so robbeth his neighbour of the worth of a farthing, is as if heeooke his life from him, Prov. 1. 19. Maimony in treat. of Robbery, ch. 1. 1. 10. &c. If a man finde and keepe backe a thing which his neighbor hath lost, hee transgreth also this Law; as is noted on Deut. 22. 1. the work; that is, the wages for the work; as the Greeke translatheth it wages. So in Job. 7. 2. an hireling looketh for his work, that is, for the reward of his worke; and in Ier. 22. 13. *Woe unto him*, &c. that useth his neighbours service for nought, and giveth him not his work; that is, his wages. So Christ saith, *My work is with my God*, Eley. 49. 4. that is, my reward; and these two are joyned, as belonging to the same, as the Lords reward is with him, and his work before him, Eley 40. 10. that is, his recompence for worke. This is a particular instance, of the forelaide oppression, as Moses after sheweth, saying, *Thou shalt not fraudulently-oppress an hired servant &c. at his day thou shalt give him his hire*, Deut. 24. 14. 15. So in Malac. 3. 5. where God threatneth judgement for this sin. See more, in the notes on Deut. 24.

V. 14. not curse] or, as the Greeke translatheth, *not speake evil of the deafe*: or, not revile; as in Exod. 22. 28. is spoken of the Magistrates; here it is spoken of the deafe, who cannot hear, nor thereat be offended: so by proportion it is meant of all other; even of enemies, as *Blasphemy* persecutors, blasphemers and curse not: Romans 12. 14. By the Hebrew canons, if a man cursed, not a ruler only, but any one of Israel, hee was to be beaten: which they grounded upon this Law, *Thou shalt not curse the deafe*: and wherefore mentioneth hee the deafe? For that, though it be one that heareth not, neither is grieved for the curse, yet is he to be beaten for his cursing. Hee that curseth, any of Israel, man or woman, great or small, he is once beaten; and if he curse a Judge, he is twice beaten; and if he curse the Ruler (or Prince) he is thrise beaten. He that curseth himselfe, is beaten, as he that curseth others: for it is written (in Deut. 24. 9.) *Take heed to thy selfe, keep thy toule*, Maimon *Shillem*, ch. 26. f. 1. 2. 3. *not put* in Hebr. not give a beating, c. 26. f. 1. 2. 3. Kkk 2 stumbling

stumbling-blocks, or (as the Greek translatheth it) a scandal: which as it should not be before the blind, so neither before any, as it is written, let no man put a stumbling-block, or a scandal in his brother's way, Rom. 14. 13. and 17. 1. and 19. 1. because of scandal, Mat. 18. 7. Generally this forbiddeth all occasion of error or fall unto any, especially to the blinde and ignorant for Curfew is he that maketh the blinde to erre out of the way, Deut. 27. 18. And as the soule is more precious then the body, so the sinne is greater to put a scandal of sinne, or stumbling-block of iniquitie, before the consciences of the weak or ignorant, Rom. 14. 13. and 16. 17. 1 Cor. 8. 9. 13. Rev. 2. 14. Sol. larchi expoundeth Moses thus, Before him that is blinde in a matter, dost not give such counsel as is unmeet: for him.

Ver. 15. unrighteousnesse) or injurious will: it is a generally word for all in justice either in heart, as Psalme 8. 3. or with mouth, as Mal. 2. 6. Job 27. 4. Ekev 59. 3. or with hand and ad, Psalme 7. 4. Ezek. 18. 8. and applied sometime in special to unrighteousnesse in judgment, as here, and in Psal. 82. 2. All that doe this, are an abomination to the Lord, Deut. 25. 16. respect the person) or, lift up, or accept the face, which is to this favour, and to grant ones request: which sometime is taken in the good part, as is noted on Gen. 19. 21. and may be observed in a King. 3. 14. Lam. 4. 16. but in cases of judgement, it usually denoteth partiall carriage; and respect of one mans face or person, more then of anothers, which God forbiddeth here, and in Deut. 16. 19. Prov. 18. 5. Job. 13. 10. Psal. 58. 2. Jam. 2. 1. 9. of the poore) though in respect of his poverty he may seeme to be thought, yet God would have all partiality in judgement to be avoided. honour the person) or, countenance the person (or face) of the great: as in Exod. 23. 3. we were forbidden to countenance (or honour) the poore. The Gr. translatheth Thaumaster, which properly is to admire, but used for honorable respect, as is noted on Gen. 19. 21. in justice) or, with rightnesse. Of this, see the annotations on Deut. 16. 18.

Ver. 16. nor walke a talebearer, or, calumniator, or nor walke with talebearing and crimination. The Hebrew Rekel, properly signifieth, a merchant, or trafficker up & down with spices, or other things, 1 Kings 10. 15. Ezek. 27. 15. 17. 22. 3. Whereupon Rekel (the word here used) is a talebearer or accuser, that maketh merchandise as it were of words, uttering them as wares, going from place to place, to heare, and to spread-broad criminations of other men. His propriety is descibed to be a revealer of secrets. Prov. 11. 13. and 20. 19. his end, to feed blood. Ezek. 22. 9. yet pretending friendship and good neighbourhood, Iern. 9. 4. 5. Wherefore the Greek translatheth it here, Thou shalt not walke with guile, and in Prov. 11. 13. and 20. 19. he is called in Greek double tongued. The Holy Ghost in the new Testament seemeth to call him in Greeke Diabolos, that is, a false-accuser, calumniator, or make-base, 2 Tim. 3. 3. 1 Tim. 3. 11. and Jo Apollia (an ancient Greeke interpreter) translatheth Rekel, Diabolos, in Prov. 11. 13. And to this the Chaldee version agreeth, saying, Thou shalt not divulge accusations,

(or criminations,) among thy people. Which phrase is used in Dan. 6. 24. of those men which made accusations against Daniel, (there translated in Greeke Diabolomati.) Hereupon Diabolos the Devil hath his name of calumniating and accusing the brethren. Rev. 12. 9. 10. whom the Syriack in Mat. 4. and other places, calleth a Divulger of accusations, or criminations. So that the Hebrew Rekel, is in Greeke Diabolos, in English, a Calumniator, a Make-base, a Devil, (as ludas is called a Devil, John 6. 70.) Therefore this sin is great, & when it spread in Israell, that they (with their other sins) were called talebearers: they were called reprobate sinners, because the Lord had rejected them, Jer. 6. 28. 30. The Hebrew doctors explain it thus; He that backbiteth his neighbour, transgresseth against this Law, Thou shalt not walke a talebearer among thy people, (Levit. 19.) and though they be not beaten for this thing, yet it is a great iniquitie, and occasioned the killing of many soules of Israell, therefore this is joyued next unto it, Thou shalt not stand against the blood of thy neighbour, (Levit. 19. 16.) Goe and learne what becometh unto Dey the Edomite. (Psalme 52. 1 Samuel 22. 9-19) Who is a Talebearer (Rakil) Hee that is laden with words, and goeth from one to another, and saith, Thou saidst such a one, 3. or, Thou have I heard of such a one, although the thing be true; yet such a man marreth the whole world. Maimony in Misneh, tom. 1. in Degnoth chap. 7. sect. x. 2. And as this Law, immediately followeth the former about the judges; so the Hebrewes apply this precept unto the judges. It is unlawful for any of the Judges, when he goeth out from the judgement hall, to say, I am he that doth acquit, or condemne; and my followers are against me: he what case I do seeing they are more then I. And further hee, he is in the compass of this, He THAT WALKETH AS A TALEBEARER, REVEALETH SECRETS (Iov. 11. 13.) Maim. in Sanhedrin, ch. 22. 17. Whence the Greeke version of that place agreeth: A double-tongued man, revealeth counsels (or secrets) in the Synedion (or Council.) And so in Proverbs 19. The Israelitish Thargum followeth the former exposition, but with another phrase, expounding this Law thus: My people the house of Israell, ye shall not follow the third (or the third) tongue against your neighbours: meaning heretofore, the slanderous or calumniating tongue. See Psalme 101. 5. He that slandereth, (or hurteth with the tongue,) is translated there by the Chaldee, He that speaketh with a third tongue: and in Psal. 140. 12. A man of tongue, that is, an evill tongued, or evill speaker, the Chaldee expounds it, A man which speaketh with a third tongue, And hence is that phrase of Iesus ben Syrach, in Ecclesi. 28. 14. A third tongue hath divided many: and in v. 15. A third tongue, hath cast out vertuous women; meaning calumniators & backbiters. They are called of the Hebrewes treble tongued, for the much hurt which they doe to their neighbours whom they calumniate, and to whom they tell it, and to themselves. Our wise men have said, the evill tongue killeth three; the speaker, and the receiver, and him that is spoken against; but the receiver more than the speaker. Maimony in Degnoth, chap. 7. sect. 3.

stand against the blood) that is, not stand and see thy neighbours blood spilt; & thou with draw thy helpe from him either by word or deed. So the Hebrewes explain this Law, saying: Hee that pursueth his neighbour to kill him, all Israell are commanded to deliver him from the hand of the pursuer, yea though it be by the life of the pursuer. As, if he hath been wounded to leave off, and yet bee pursueth him, &c. hee may be killed. And if they can deliver him with the losse of some of the pursuers limmes, as by striking off his hand, or breaking his leg, or striking out his eye, let them doe it. Who so can deliver him, by bereaving the pursuer of a limme, and doth not, but killeth the pursuer: that man sheddeth blood, and is guilty of death; how be it, the Magistrates may not put him to death. Who so can deliver, and doth not, transgresseth this Law. Thou shalt not stand against thy neighbours blood. And so beeth that seeth his neighbour sinking in the sea; 3. or, receives some wilde beasts coming upon him, and can deliver him, either by himselfe, or by hiring of others, to deliver him, and doth not: or that hath heard, that his neighbour or other wicked have purposed his evill, or bid assure for his neighbour, and he discloseth it not unto him, and the like: he that thus doth, breaketh this Law. Thou shalt not stand against the blood of thy neighbour. Maimony tom. 4. treat. of Murder, ch. 1. sect. 6. 7. 13. 14. It implieth also all other wayes whereby a man may keepe himselfe or others from spilling innocent blood, as in case of judgement, or the like. So Thargum Israelitish expoundeth it, Thou shalt not keepe silent the blood of thy neighbour, in times that thou knowest the truth in judgement. And this Law is joyued with the former of talebearing, as that which often causeth blood-shed: and the Prophet complaineth, In thee are men that carry dead to shed blood, Ezek. 22. 9.

Ver. 17. nor hate thy brother) by brother, is meant hereby any other man: therefore Christ blamed the Pharisees glossie, Thou shalt love thy neighbour, and hate thine enemies, and hath said unto us, Love your enemies: Mat. 5. 43. 44. And this Law followeth the former about blood, because Whosoever hateth his brother, is a murderer, 1 Ioh. 3. 15. And because hatred often riseth of offences, he commandeth to rebuke, and not to hate for such things: which the Hebrewes explain thus: When one man sinneeth against another, he must not inwardly hate him, and keepe silence: it is said of the wicked, And Absalom spake unto his brother Amnon, neither good nor bad, for Absalom hated Amnon, 2 Sam. 13. 22. but he is commanded to make it knowne unto him, and to say, why hast thou done thus unto me? Maimony in Degnoth ch. 6. sect. 6. to thy hear) the Greek translatheth in thy mind (or thought,) which is an effect of the heart, as in Luke 1. 51. there is mentioned the thought (or imagination) of their heart. So in Coloss. 1. 21. the Apostle speaketh of enemies in their minds: and I will write (my Law) in their heart, Jer. 31. 33. is expounded in their minds, Heb. 10. 16. rebuking thy neighbour) that is, thou shalt in any wise rebuke thy neighbour, plainly & soundly reprove. The original signifieth to rebuke with conviction or argument; 3. by words to shew what is right, and to repress the contrary: as to reason, Job 12. 3. Elay 1. 18. to convince

Job 32. 12. to reprove, Elay 11. 4. And it is opposed both unto hatred nourished in silence, as here, and in 2 Samuel 13. 22. and unto flattery, Prov. 28. 23. The same Law is given by Christ, in Luk. 17. 3. If thy brother, sinne against thee, rebuke him: and if he repent, forgive him. This duty David desired, saying, Let the just smite me, &c. and let him rebuke me, Psalme 141. 5. and it is the means, both to nourish love among the wife, Prov. 9. 8. and to encrease knowledge among the prudent, Prov. 19. 25. and to procure a good blessing, Prov. 24. 25. The Hebr. doctors say, He that seeth his neighbour sin, or walke in a way not good; is commanded to admonish him to doe better, and to certifie him that he sinneeth against himselfe by his evill deeds, as it is written, Rebuking thou shalt rebuke thy neighbour. He that rebuketh his neighbour, whether it be for things betweene him and him, or betweene him and God: he must rebuke him betweene him and himselfe (alene) and speake unto him gently, and with a soft tongue, and let him know, that he speaketh not unto him but for his good, to bring him to the life of the world to come. If he receive it of him, it is well; if not, let him rebuke him the second and third time: and so continually a man is bound to rebuke him, untill the sinner resist him, and say, I will not heare thee. Maimony in Degnoth, ch. 6. sect. 7. not heare sinne for him) This is the usual and proper meaning of the Hebrew words, as after in Leviticus 22. 9. Numbers 18. 32. and the Greeke and Chaldee versions to explain it: and Chazkuni confirmeth it by the like: Gnathu (saith hee) for thy sake sake, as (in Psal. 44.) for thy sake are wee killed all the day, &c. It teacheth that who he rebuketh not his brother for sinne, shall beare sinne, (that is, punishment) for his sake, because hee seeketh not to save a soule from death, as Iam. 5. 20. therefore God will require his blood at his hands; as Ezekiel 3. 18. It may also be Englished, suffer not sinne upon him, that is, leave him not in his sinne, unreproved. And as a man may beare sinne for his brother, by leaving him unrebuked; so for not reproving him in good sort and in love, but in bitterness and to his reproach. And thus the Hebrewes apply it, saying, He that rebuketh his neighbour, first let him not speake unto him hard words, to make him ashamed, for it is written, AND BEARE NOT SINNE FOR HIM, &c. Hereby a man is forbidden to shame an Israelite, how much more if it be in publicke. Our wise men have said, he that maketh his neighbours face ashamed publicly, shall have no inheritance in the world to come. Therefore a man must be warned that he put not his neighbour to shame publicly, bee he small or great; nor call him by a name whereof hee is ashamed &c. whereby is meant, in matters that are betwixt a man and his neighbour. But in matters of (the God of) heaven, if he convert not in secret, they are to make him ashamed publicly, and denudge his sin, & put him to reproach openly, & despise & set him at naught, untill he returne unto well doing: as all the Prophet in Israell did (unto such.) Maim. in Degnoth, ch. 6. 18.

Ver. 18. nor avenge) The Apostle openeth it thus, Beloved, avenge not your selves, but give place unto wrath: for it is written, Vengeance is mine, I will repay, K k k 3 faith

Hebrews understand strictly, that nothing is forbidden but the wearing of it in garments: therefore they say; Garments of divers kinds, it is lawful to make them, and to sell them; and nothing is forbidden but to wear them only, Deut. 22. 11. It is lawful to dwell in a Tent made all of linen-woolfe, and to sit upon carpets, beds, &c. made thereof. Also to make shrouds of such, to wrap the dead in; for unto the dead there is no commendation. Who so weareth linen-woolfe for purtest it on; is to be beaten. Who so putteth it upon his neighbour, if be that hath it upon him, doe it presumptuously, then he is beaten that hath it on him; and hee that put it upon him, transgresseth this rule. Thou shalt not put a stumbling-block before the blinde. But if hee that hath the garment on him, knoweth not that it is linen-woolfe, but he that put it on him did it presumptuously, he that put it on him is beaten, and hee that hath it on, is free. Maimony in Kilajim, chap. 10. fect. 12. 25. 30. 31.

Ver. 20. a man in Greeke, if any (man) lie with a woman, betrothed] so the Chaldee expounding the Hebrew Necherpheth, which coming of Cereph, that is, to publish and to reproach, is diversely here understood; of some for a woman in reproach and publick transgression of others, publicly betrothed. The Greeke translath it, kept (or reserved) to a man. The Hebrew doctors explaine it thus. The bond-woman (charaphah) betrothed, spoken of in the Law, is one that is halfe a bondswoman and halfe a freewoman, and betrothed to an Hebrew servant. Thalmud Bab in Cheresboth chap. 2. and Maimony in Issure biab, chap. 3. fect. 13. But this betrothing is not complete, as elsewhere he saith, He that is espoused to a woman that is halfe bond and halfe free, she is not espoused with complete espousals until she be made free: and when she is free, they accomplish the espousals, as the espousals of a gille, which is grown great, and he needeth no other espousals. Maim. treat. of Wives, chap. 4. fect. 16. not redeemed] the Chaldee explaineth it thus, not redeemed with money, or freedom: is not given her by a bill of dismissal. a scourging] The Hebrew Bikkereb significeth first a scourfull-inquisition or visitation, and by consequence a scourging or beating; and this is meant of her once, as the Chaldee version sheweth; and the Greeke saith, there shall be a visitation of her: and so the Hebrew Canons explaine it, She is to be beaten; and he is to bring a sacrifice: Maimony in Shegagot, chap. 9. fect. 1. and elsewhere (in Issure biab, chap. 3. fect. 14.) he saith, The lying with this bondswoman, differeth from all other unlawful copulations: for shee free is to be beaten, (Levit. 19. 20.) and he is bound to bring a sacrifice of offering. (Levit. 19. 21.) So in the Thalmud, in Cheresboth, chap. 2. it is said, In all unlawful copulations, whether it be man or woman, they are alike in stripes and in sacrifice: but in (the case of) the bondswoman, the woman is not like to be beaten in stripes, nor the woman to be slain in sacrifice. not free] for if she were free, the punishment of them both should be death: Deut. 22. 24.

Ver. 21. his trespass-offering] whereof see Lev. 5. 23. Ver. 23. into the land of Canaan] the Greeke addeth, which the Lord your God, giveth unto you. This Law was peculiar for the Land of Canaan,

not for other countries. tree for food] or, tree of food, that is, whose fruit ferveth for mans meat. So this law concerneth not other trees that are for timber: and (as the Hebrews thinke) not fruit trees which are not intended by the owner for food. They say, He that planteth a tree for food, and he intendeth it to be a fence for a garden, or that he hath planted it for timber, not for fruit: it is free from the (Law of the) uncircumcised (fruits). If he plant it for fence, and after change his minde, and replant it for food, or planteth it for food, & after replanteth it for fence, as he shall please to intend, so is hee bound concerning it. If he planted it three yeeres for fence, and then replant it for food, it is not the fourth yeere sanctified: for who ever hath not bene (three yeeres) uncircumcised, cannot be the fourth yeere sanctified. He that planteth, for (to observe) a commandment, as when hee planteth a Citron tree, for branches at the feast of Tabernacles, or an Olive tree, for (olive) the Candlestick (in the Sanctuary), it is bound to this law of the uncircumcised. That which the heathens planted before (Israel) came into the land, was free from it: but after they came into the land, though the heathens planted it, it was bound herunto. Whether a man plant a slip or branch of a tree, or pull up the whole tree out of his place and plant it in another place; it is bound to the uncircumcised: and they are to reckon from the house of the planting thereof. Whether he plant it, or slip it, or graffe it, it is bound herunto. Maimony in Magnafar Beni (or treat. of the second Table) chap. 10. fect. 2. 3. 7. 9. 11. 13. And elsewhere they say, Our fathers came into the land; whosoever they found planted, was free (from this law of uncircumcision): what they themselves planted, though before the land was conquered, was bound herunto. Thalmud in Gyorlah chap. 1. fect. 1. count as uncircumcised] or, cut-off the uncircumcised thereof; to wit, the fruit thereof. The Greeke translatheth, ye shall pursue the impurity thereof. three yeeres] By the Hebrew canons, The first (day) of Tisri (that is, the month which we call September,) was the beginning of the yeere for uncircumcised fruits, and for the fourth (yeere.) Maim. in Magnafar Beni chap. 9. fect. 8. as uncircumcised] in Giorlah, unpurified (or unclean): the Chaldee expounds it, abhorred (or put-away) unto destruction. not be eaten] nor sold to infidels, nor any use or profit made of them; but eaten off and destroyed. The fruits that the tree yeildeth, for three yeeres after the planting, are unlawful to be eaten, or put to any profitable use: and who so eateth of them so much as an olive, is to be beaten by the Law. Maimony, treat. of Forbidden meats, chap. 10. fect. 9.

Ver. 24. holiness of praise] that is, fruit of holiness, or an holy thing, to be consecrated unto the Lord for his praise, and eaten with mirth before him: as in Iudg. 9. 27. they made praises; that is, songs and mirth, and as the Greeke there translatheth, dances. This was done, either by giving them to the Priests, as Num. 18. 12. 13. &c. (and so Aben Ezra on Levit. 19. faith, the Priests did eat.) Or the owners did eat them before the Lord, as they did their second tithes. Deuter. 12. 17-17. This latter is the Hebrews common opinion, who say, The fruits of the fourth (yeere) after the

plantation, are holy, Levit. 19. 24. and their right is, to be eaten in Jerusalem, by the owners of them, as the second tithes. He that would redeem these fruits, may redeem them in the second tithes, and if hee redeeme them for his price, he must adde the fifth part. [as Levit. 27. 10. 31.] A vineyard of the fourth (yeere) is not bound to this law [for mentioned in Levit. 19. 9. 10.] in the second tithes, or the single grapes, or the grapes brought up to Jerusalem, or redeemed, and their price carried up to Jerusalem, as the tithes. The grapes of vineyards of the fourth yeere, the Judges ordained that they should be brought up to Jerusalem, a day's journey on every side, to decke the streeter of Jerusalem with the fruits; all other fruits might be redeemed, though they grew in the walles (of Jerusalem.) Who so had trees planted of the fourth yeere, in the yeere of redemption [which was every seventh yeere, Levit. 25. 4. 6.] when every mans hand was alike (free to give them) hee must set up a signe of clods of earth, whereby they might be knowne; that they might not be eaten, until they were redeemed. And if it was within the yeeres of the uncircumcised-fruits, he made signes of pillars clay, that they might be kept from (eating of) them; for the prohibition of uncircumcised fruits was mighty for all life of them was forbidden. Maimony in Magnafar Beni, chap. 9. fect. 1. 2. 4. 7. and Thalmud Bab in Magnafar Beni, chap. 1.

Ver. 25. ye shall eat] to wit, as other common men's freely without redeeming them. And hereupon is that phrase of making a vineyard common, in Deuter. 20. 6. which was in the fifth yeere from the plantation, when they were free to be eaten. to adde] that is, that the tree may adde, or abundantly yeeld unto you, the revenue (or income) thereof; whiles you obey these my commandments; for upon obedience, such blessings are promised, Levit. 26. 3-4. So Targum Jonathan explaineth it, that they may adde unto you from heaven: i. by the blessing of God. By this Law of uncircumcised, or unclean fruits, God taught his people the correction of their finnes, since first man did eat of the forbidden tree: for which the earth was cursed, Gen. 3. 17. and men have no right to eat of the fruit thereof, (for to them that are defiled and unclean nothing is pure, Tit. 1. 15.) until it be sanctified by the word of God and prayer, 1 Tim. 4. 5. So by the fourth yeeres fruits, which were holy to the Lord, he taught them sanctimonie and thankfulness; as by their first fruits, tithes, &c. which they gave unto the Lord, every yeere; hee taught them to honour him, with their substance, and with the first of all their increase, that so their hearts might be filled with plentie, and their prefer to him with new wine; Prov. 3. 9. 10.

Ver. 26. with the blood] that is, any flesh that is not fully dead, or whose blood is not orderly let out, and the flesh purged of the blood as in 1 Sam. 14. 33: (where this phrase is used,) they said, Behold the people in against the Lord, in that they eat with the blood. See the annotations on Levit. 17. The Hebrews understand hereby two things, 1. Not to eat the flesh of any thing, before the blood be sprinkled

(on the altar); nor to eat of common beasts, untill their souls (their life) be gone out. Sol. Iarchi on Levit. 19. In Targum Jonathan it is thus explained; He shall not eat of the flesh of any sacrifice, whiles the blood is in the basin, (unsprinkled.) But Maimony (com. 2. in Shechithah chap. 1. fect. 2.) saith, It is unlawful to eat of a faine beast, so long as it trembleth: and hee that eateth thereof before the soule of it be gone out, transgresseth against a prohibition. And it is comprised in this general rule, YE SHALL NOT EAT WITH THE BLOOD. Chazkuni also saith, With the blood, i. without slaying it; and so it is written (in 1 Sam. 14. 34.) and slay them here, and eat, and sin not against the Lord, in eating with the blood: The Greeke translatheth, ye shall not eat upon the mountains: (reading Flavim, mountains, for Hadem, the blood: mistaking * R. for * D. as they doeundry other times;) meaning it against Idolatry; which though the thing be true, as Ezekiel 18. 6. yet is it not the intentment of this place: and the Chaldee translatheth it aright, with the blood. Some of the Hebrews (as Baal hatwim on this place,) because in the next words is forbidden observing of fortunes and of times, &c. which were heathenish customs, thinke this also to be the like, and understand it of not eating upon or over blood of a man slain; that they should not observe fortunes (or witchcraftment) by eating after the manner of murderers, which eat bread over him that is slain, that the avengers of blood may not execute vengeance on them. Chazkuni also citheth the like exposition: but the former; by comparing it with 1 Sam. 14. is the best.

not observe fortunes] or, not conjecture by signes of good or evil luckes; an heathenish practice, who marked signes for good or evil, as by seeing of beasts or birds which they counted lucky or unlucky; by the falling of a staffe out of their hands, by stumbling when they went out of doores, and many such like. So that which followeth, not observe times; is to count one day lucky, an other unlucky to take a journey in hand, or beginne any worke, and the like. Of these, see the annotations on Deut. 18. 10. 11. where Moses more fully layeth downe this Law, and mentioneth sundry other particulars of this kinde: calling Israel from all false prophets, soothsayers, forerunners, unto Gods word and unto Christalone, the Prophet whom he promifeth to raise up unto them.

Ver. 27. nor round] not compass, that is, not cut round, which the Greeke translatheth, ye shall not make a roundnesse of the haire of your head. This is likely to be a manner of the heathens, especially in their mourning, as these laws, compared with Levit. 21. 5. seeme to imple. a corner] or, the corners. (the singular being put for the plural,) which are the forehead, temples, and behind the eares: the God would not have rounded or cut as with a disc, like an halfe globe, because idolaters used that fashion; as appeareth also by 1er. 9. 26. and 25. 23. & 49. 32. And the Arabians used to poll their heads, as Hierodorus in his Historie, b. 3. certifieth. The Hebrew canons say, None may shave the corners of their head, as the idolaters have done, Levit. 19. 27. and he (that so doth) is guilty for every corner: there

for he that shaveth his two temples, though at once, is to be beaten twice. *Maimony* in treat of *Idolatrie*, chap. 12. sect. 1. *marre* [or, *corrupt*] a corner of thy beard, that is, any of the corners thereof: which the Greeke translareth the sign (or *signum*) of your beard. This Law is againe repeated for the Priests, *Levit. 21.5.* where for *marre* he useth the word *shaveth*, and *Maimony* (in treat of *Idolatrie*, chap. 12. sect. 7.) saith, *It was the manner of Idolatrous Priests, so marre their beards, therefore the Law forbiddeth to marre the beard.* And he maketh five corners, two on the upper lip, and three beneath; and for marring all five, one, he was to be beaten, and for marring all five, to be beaten as for five transgressions. But this is not (as hee saith) meant for trimming them with sizers, but for shaving them off only, for it must be such cutting as is the marring (or *corrupting*) of them. Such shaving the heathens also used in signe of sorrow; as in *Ela*, 1.2. it is said of *Moab*, on all their heads: *balsheth*, every beard cut-off. So in *Ier. 48.37.*

Veri. 28. not make] *Hebr. not give in your selfe*: which the Greeke translareth, *not make in your body, cutting* [or *incision*], in Greeke, *incision*; in the Chaldee, *hure*, or *corruption*: so in *Leviticus 22.5.* Compare also *Deut. 14.1.* *Ier. 48.37.* for a *saule* meaning for a dead soule or person, as *Numb. 6.6.* and as in *Targum Ionathan* it is here explained; that is, in sorrow or mourning for a soule departed: which the Chaldee translareth for the dead; (as *Moses* himselfe explaineth it, in *Deut. 14.1.*) but the Greeke keepeth the word *saule*. Among the Latines also *anima*, the soule, was used for a dead bodie: as in *Virgil Aeneid. 3. Animaeque sepulchra Condunt*. Hereby God calleth them from the heathenish manners, and would have them not to sorrow, as others, which have no hope. 1 *Thi. 4.13.* for among the nations, when their friends die, they lamented, and cut themselves, and made themselves bald for them, *Ier. 16.6.* By the Hebrew canons, He that did cut one gale for the dead, was to be beaten: and whether he were a Priest, or an (other) Israelite, if he cut one gale for five dead persons, or five for one dead person, he was to be beaten five times. *Maimony* treat. of *Idolatrie*, chap. 12. sect. 12. the print of a marke] or, the writing of an impression; which the Chaldee translareth, *engraven marke*; the Greeke, letters printed (or marked). The Hebrewes open it thus. The print of a marke spoken of in the Law, was when one did cut upon his selfe, and filled that place with *shibbole*, or with yoke, or some other colour. And this was the custome of the heathens, that they marked themselves also *Idolatrie*, &c. *Maimony* treat. of *Idolatrie*, chap. 12. sect. 12. From all these and other like heathenish rites, whereby they spared not, but unnaturally mangled their owne bodies, God would keep his people, whose bodies should be the members of Christ, and the Temple of the holy Ghost, 1 *Cor. 6.15.19.* who therefore should beare in their bodie, no other then the markes of the Lord Iesus, *Gal. 6.17.* See the notes on *Deut. 14.1.2.*

Veri. 29. to be an whore] or, to commit fornication. This word is used both for carnall whoredome, and spiritual, which is idolatrie, as *Ex. 34.15.* and to

this latter the Chaldee seemeth to referre it, saying, *Prophane* not thy daughter to cause her to cry: where-by *Idolatrie* is usually meant. What an whore was in Israel, is noted on *Levit. 21.7.* the land [that is, the people of the land, following her evil example,] wickedness] or, wicked thoughts: in Chaldee, *cunill* (or purpose) of times: but *Targum Ionathan* expoundeth it *whoredome*. See the notes on *Levit. 28.17.*

Veri. 30. Sabbaths] in Chaldee, *sabbath* dayes; as before in verse 3. So after in *Levit. 26.2.* reverence] or, *seare my sanctuaries* unto which they were to come on the Sabbaths, *Ezek. 46.3.* which Sanctuaries was now the Tabernacle, afterwards the Temple. This seare was for the presence of God therein: whereupon *Iakob* feared, and said, *How fearful is this place! this is no other but the house of God, &c.* Gen. 28. 16. 17. And *Salomon* faith, *Take heed to thy feet, when thou goest into the house of God; Eccle. 5.1.* And in *Targum Ionathan* this Law is explained thus, *ye shall goe to the house of my Sanctuaries in seare*. From hence the *Lewised* many rites, for coming into the Sanctuaries, and behaving themselves in it, which *Maimony* in tom. 3. in *Beth habchirah* (or treat. of the Temple) chap. 3. sheweth thus. It is commanded to reverence the Sanctuaries, *Levit. 19.30.* and thou reverencest not the Sanctuaries it selfe, but him who commanded the reverence thereof. And what is this reverence of? *Anan* may not come into the mountain of the house (of God) with his staffe, or with his shoes on his feet, or in his working-garments, or with dust on his feet, or with bags of money about him. And I need not speake, how it is unlawful to sit in any part of the mountain of the house, but he must wrap up his excrement in his handkerchiefe. And he may not make the mount of the house a thoroughfare, to goe in at one doore and out at another, to shorten his way: but must goe round about, and so come in there save for the thing that is commanded. And all that went in to the mount of the house, went by the way of the right hand, and turned, and went out by the way of the left: except hee went unto whom some thing had befallen, for which hee turned towards the left hand. Therefore they asked him, what is befallen thee, that thou turnest towards the left hand? (If he said) because I am a mourner: (they answered), Hee that dwelleth in this house, comfort thee. (If he said) because I have the Niddai (that is, the lesser excommunication) upon me: (they answered), Hee that dwelleth in this house, give into thine hand, that thou mayest bring unto the words of thy neighbours. Whosoever had accomplished his service, and went his way, did not goe out with his backe to the Temple, but went backward by little and little, and went softly sidelong, till hee was out of the courtyard, and so did the men that kept the watch, and their comers, and the Levites, &c. all this was for reverence of the Sanctuaries. And whosoever ascended into the Courtyard, went softly unto the place whither it was lawful for him to come, and he was to consider that he stood before the Lords, as he hath said, *Miner eyes and mine heart shall be there*, all dayes, (2 *Chron. 7.16.*) And he was to goe with dread, and with fear, and trembling. And it was unlawful for any man to sit in the Courtyard: neither was there any seat in the Courtyard.

for the Kings of Davids house only, as it is written, *And King David went in, and sat before the Lord*, (1 *Sam. 7.18.*) And it is unlawful for a man to sit on a house, after the fashion of the Temple, or a porch like the porch thereof, or a courtyard like the courtyard thereof, or a Table like the Table there, or a Cantharus like the Cantharus thereof, &c. With these rites like the Cantharus thereof, &c. With these rites, as they were in Israel, we may compare the rites of our Saviour, who for reverence of the Sanctuaries, drove out the merchants from thence, and the sheeple and the oxen, and poured out the changers money, and overthrew the Tables, and said, *Make us my fathers house, an house of merchandise*, *Ioh. 2.14.15.16.* And it is would not suffer that any man should carry any vessel through the Temple: *Mark. 11.16.* And for turning their backs towards the Sanctuaries, see *Ezek. 46.9.* and *8.16.* But as the Sanctuaries of God, was chiefly a figure of the body of our Lord Iesus, *Iohn. 1.9.21.* Hebrewes 2.11. so this precept hath chiefest respect unto him, whom all ought to reverence, and to honour the Son, even as they honour the Father; *Ioh. 5.23.* Who when hee bringeth in the first begotten into the world, he saith, *And let all the Angels of God worship him*, *Heb. 1.6.*

Veri. 31. Turne not unto them] the Chaldee saith, *shun*, and so the Greeke, *ye shall not follow*. So *Levit. 20.6.* Hereby is forbidden, consulting with or enquiring of them: as *Deut. 18.11.* that have familiar spirits] called in Hebrew *Ooth*, (of *Ob* which is a bottle, *Iob 32.19.* in Greeke *Eggastrimones*, as speaking with an hollow voice out of the belly, or as out of a bottle: in Chaldee *Biddin*, *Piddin*. These were spirits of divination, as *Act. 16.16.* which see the annotations on *Deut. 18.11.* And *Ooth* is here for *Baale ooth*, such as have familiar spirits; as is expressed in 1 *Sam. 28.7.* So *Spirits*, revealed for spiritual gifts, and men that have them, in 1 *Cor. 14.1.32.1* *Ioh. 4.1.* wizard or cunning persons, so named of their knowledge which they pretended to have. These are joined to the familiar spirits afore said, as like unto them in kind, and both of them were to be killed by the Magistrate, *Levit. 20.27.* See the notes on *Deut. 18.11.* This precept is added next the former concerning Gods Sanctuaries, which figured Christ, even as in *Deut. 18.* when God calleth them *Romall* such familiar spirits, wizards, &c. he meaneth the Prophet (Christ) unto his people. *Solomon* *Chazkuni* observeth, *ye shall reverence my Sanctuaries* therefore turne not to them that have familiar spirits, and do wizard; for what have you to do with them? *Whosoever have a Sanctuaries*, wherein is *Phylactery* *Thumam*.

Veri. 32. if any signe of honour, 1 *King. 2.28.* the beard thereof] that is the man which hath an old head, or gray haire; which as it is the honour of a man, *Prov. 20.29.* so God would have it to be honoured. The Greeke translareth it, *the beard thereof*, the Chaldee, *him that is skilfull in the Law*. And so it is holden by the Hebrewes, that learned men are by this law to be revered, as the aged; and that when such came within foure cubits, the younger were to rise up, and so soome as

they were past, to sit downe againe. of the old-mayor, of the elder; which was a common name, for aged persons, and for Magistrates, usually called Elders, *Deut. 22.18.* and *25.7.* both are to be honoured, the one for their age, the other for their office. But for their fins, the Lord threatened the contrary, *Deut. 28.30.* which *Jeremy* saw fulfilled, and lamented that the faces of Elders were not honoured, *Lam. 5.12.* By the Hebrewes account a man at sixtie yeeres, was Old; and at severentie, *Hoarie*, or gray-headed. The old man here, is in *Targum Ionathan* expounded the wise man.

Veri. 33. a stranger] in Greeke, a proselyte: this Law is here repeated from *Exod. 22.21.* see the annotations there. vexed him] in Greeke, *ad*, *stult* him: and *Targum Ionathan* addeth, *with hard words*. So it is explained by *Sol. Iarchi*, vexations of words, as, thou shalt not say unto him, *yesterday thou wast an idolater, and now thou comest to learn the Law, which was given from the mouth of the Power (of God)*.

Veri. 34. as one homeborne] that is, as a natural Israelite; for affection towards him, and not communion in the holy things of God: see the notes on *Exod. 12.48.49.* as thy selfe] the same which was commanded before touching the Israelites; *Levit. 18.* The Hebrewes write hereof thus: *The love of the stranger, which cometh and gathereth himselfe under the wings of the Divine-Majesty, is a reward commandment, first because he is among our general neighbours; and againe because he is a stranger; and the law saith, YE SHALL LOVE THE STRANGER*, *Levit. 19.10.19.* He hath commanded the love of the stranger, even as hee hath commanded the love of himselfe; for it is written, *AND THOU SHALT LOVE THE LORD THY GOD*, (*Deut. 6.5.*) *And the holy blessed God himselfe, loveth strangers*, (*Deut. 10.18.*) *Maimony* in *Deguth*, c. 6. f. 4.

Veri. 35. unrighteousnesse] or injuries: evil: see *Levit. 19.* in metre yard] the Greeke translareth it in measures. The Hebrew *Middah* is properly such measure or dimension, as concerneth the greatness of things, or length of them, by the yard, ell, inch, rod, or the like: the next two concern the multitude of things, by weight, as in scales, or by measure, as in vessels. Hereof the Hebrewes say, *Hee that weigheth to his neighbour, by lesser weights, then the people of that countrey are wont to doe, or meteeth by a lesser mete-yard; then they are wont, transgresseth the Law* in *Levit. 19.35.* Although hee that meteeth or weigheth lesse, is a thief; yet he payeth not the double, [as in *Exod. 22.4.*] but payeth him his measure or his weight. Neither is he beaten for this trespass, because he is bound to make restitution. *Who saith in his house, or in his shop a lesser meteyard or weight, transgresseth the Law*, in *Deut. 25.13.14.* For though he himselfe doe not sell thereby, yet an other may come, who knoweth it not, and may measure by it. Whether he buy and sell with an Israelite, or with an *Idolater*, if hee mete or weigh by too little a weight, hee transgresseth, and is bound to restore. And so it is unlawful to let an unskillfull erre in accounts; but hee must exactly reckon with him: yea though hee be one that is subdanted under thy hand, how much more be one with others that are not subdanted. *Maimony* treat. of *Theft*, chap. 7.

36

Verf. 36. *just stones* Hebr. *stones of justice*; which the Chaldee, *stones of justice*; and the Greeke, *just weights*. So *stones* are often used for *weights*, Deut. 25. 13. 14. 15. 16. 17. 18. and 20. 10. 23. where double and deceitful weights are shewed to be an abomination to the Lord. The reason of this name is, for that they used weights of stone, rather then of other things. They make no weights either of iron, or of lead, or of other like metals, because they will neither wax nor lose light, but they make them of the cleare stony rocks, or of glasse, or the like. Maimony, treat. of Theft, chap. 8. sec. 4. Ephah put for all measures, as the Greeke and Chaldee here translate; though the Ephah was one certaine measure, like our Bushels, containing ten Omers: see the annotations on Exod. 16. 36.

just Elin Hebr. *Elin of justice*; the Elin was a measure of liquid things, (as the Ephah was for drie,) and it contained as much as *seventie two* hennes egges: see the notes on Exod. 30. 24. And under these two names, all other measures are comprehended, which God requireth to be just and true; condemning all falshood and deceit: as Ezek. 45. 10. 11. 12. Amos 8. 5. 8. In Israel, the Magistrates looked unto these, as in the Hebrew canons it is said: *The Judges are bound to appoint Officers in every city, and in every shire, that they may go about into shops, and look that their balances and measures be just, and determine the fittest measure of them.* And with respect thereto they finde any weight or measure too light or too heavy, or balances that go awry; they have authority to rebuke him, and to mulct him, as the Judges shall receive, or, Maimony treat. of Theft, chap. 8. sec. 2. These ordinances, as they taught men justice in all their civill affaires, so especially in spiritual things, pertaining to religion, before fully and equally weighed in the balance of the heayn; by the measures and weights of the Lords sanctuaries; that by his lawes, and words of truth, conformed in the holy Scriptures. Act. 17. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. As also that all persons be tried and judged according to their works, by the word of God: Mat. 7. 24. Joh. 7. 24. compared with Job 31. 6. Mat. 5. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And the Lord said unto Moses, saying, And thou shalt say unto the sons of Israel, Every man of the sonnes of

1. And the Lord said unto Moses, saying, And thou shalt say unto the sons of Israel, Every man of the sonnes of

Israel, or of the stranger that sojourneth in Israel, that giveth of his seed, unto Molech; he shall surely be put to death: the people of the land, shall stone him with stones. And I will set my face, against that man; and will cut him off, from among his people: because he hath given, of his seed unto Molech; that hee might defile my sanctuary; and to prophane, the name of my holinesse. And if the people of the land, hiding shall hide their eyes from that man, when hee giveth of his seed unto Molech; that they put him not to death: Then I will set my face, against that man, and against his familie: and will cut off him, and all that goe-a-whoring after him, to goe-a-whoring after Molech, from among their people. And the soule, that useth unto *(them that have)* familiar spirits, and unto wizards; to goe-a-whoring after them: I will also set my face, against that soule; and will cut him off, from among his people. And yee shall sanctifie your selves; and be holy: for I am Iehovah, your God. And yee shall keepe, my statutes; and doe them: I am Iehovah, that sanctifie you. For every man, that curseth his father, or his mother, shall be surely put to death: hee hath cursed, his father, or his mother, his bloods shall be upon him. And the man, that committeth adulterie with a mans wife; that committeth adulterie, with his neighbours wife: the adulterer, and the adulteresse, shall surely be put to death. And the man that lyeth with his fathers wife; hath uncovered his fathers nakednesse: both of them shall be surely put to death, their bloods shall be upon them. And the man, that lyeth with his daughter in-law, both of them shall be surely put to death: they have wrought confusion, their bloods shall be upon them. And the man, that lyeth with a male, like copulation with a woman; they have done abomination, both of them: they shall be surely put to death, their bloods shall be upon them. And the man that taketh a wife, and her mother, it is wickednesse: they shall burne him and them with fire: that there be no wickednes, among you. And the man that giveth his copulation with a beast; hee shall surely be put to death: and yee shall kill the beast. And the woman, that approacheth unto any beast, to lye downe thereto; thou shalt even kill the woman, & the beast: they shall surely be put to death, their bloods shall be upon them. And the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her nakednes, and see

his nakednesse, it is impietie; and they shall be cut off, in the eyes of the sonnes of their people, he hath uncovered, his sisters nakednesse, he shall beare his iniquity. And the man, that lyeth with a woman having her sickness, and uncovereth her nakednes, discovereth her mountaine, and she uncovereth the foundation of her bloods: even both of them shall be cut off, from among their people. And thou shalt not uncover the nakednes of thy mothers sister, or of thy fathers sister: for hee discovereth his neere-kinne, they shall beare their iniquity. And the man, that lyeth with his aunt, hee hath uncovered, his uncles nakednesse; they shall beare their sinne, they shall dye childles. And the man, that taketh his brothers wife, it is uncleannes: he hath uncovered his brothers nakednes, they shall be childles. And yee shall keepe all my statutes, and all my judgments, and doe them: that the land (pue you not out;) which I bring you thither, to dwell therein. And yee shall not walke, in the statutes of the nation; which I send out, from before you: for all these things, have they done; and I am yrked with them. And I have said unto you, you shall inherit their land; and I, will give it unto you, to inherit it; a land that floweth with milke, and honey: I, am Iehovah your God; which have separated you, from the peoples. And yee shall separate, betwene the cleane beast and the uncleane, and betwene the uncleanes fowle, and the cleane: and yee shall not make your soules abominable, by beast or by fowle, or by any thing that creepeth on the ground, which I have separated unto you, for uncleane. And yee shall be holy unto me, for I Iehovah, am holy: and have separated you, from the peoples, to be mine. And man or woman, when there is in them a familiar spirit, or (that is) a wizard, they shall surely be put to death: they shall stone them with stones, their bloods shall be upon them.

Annotations.

1. Any man or Any man whosever. Hebr. man as Levit. 17. 3. Targum Jonathan explaineth, young man or old man; the Greeke hath, If any. The Lord appointeth punishments for the transgression of such Lawes, as were given in the two former chapters. that sojourneth or, that is a stranger in Greeke, proselyte. of his seed that is, of his children. Molech an Idoll to which the heathens offered their children; whereof see Lev. 21. he shall surely be put to death; or hee shall be put to death: Hebr. dying he shall be made to dye. So after in verse 9. 10. 11. 12. &c. the peo-

ple of the land the Chaldee expounds it, the people of the house of Israel. stone him] his sinne being proved before the Iudges by witnesses, the hands of the witnesses were first to be upon him, and afterward the hands of all the people, Deut. 17. 6. 7. Four manner of deaths were in Israel for malfactours, Stoning, Burning, Killing with the sword, and Strangling; And the Hebrewes reckon eighteen euil doers which were to be stoned, (& that was the worst death;) sundry of them are mentioned in this chapter: of all the rest, see the notes on Exodus 21. 12. The manner of stoning is said to be thus; when the malfactor came within foure cubits of the place of execution, they strip him out of his clothes, but covered his nakednesse before; and a woman was not stoned naked, but in one linnen garment. The place of stoning was high; unto which the malefactor with his witnesses went: up his hands being tyed: One of the witnesses stroke him behinde upon his loynes; if that kild him not, the other witnesses threw a great stone upon his heart; if hee dyed not with it, all Israel threw stones upon him. Talmud Bab. in Sanhedrin, chap. 6. and Maimony in Sanhedrin, chapter 15. section 1.

Verf. 3. And I will set] Hebr. will give; that is, will oppose and set firmly: for which in verse 5. Moises uteth the word set. This is meant, if the sinne were not knowne, or could not be proved by witnesses sufficiently before men, that God himselfe would cut off the sinner, which the Chaldee and Greeke doe interpret destroy or make to perish. So Chazkuni expoundeth it, I will set my face, when he transgresseth without witnesses and euident proofe. The Hebrewes reckon sixe and thirrie which for their sins are threatened by the law to be cut off; and they are these. 1. Hee that lyeth with his mother; 2. or with his fathers wife; 3. or with his daughter in-law; 4. or with mankind; 5. or with a beast; 6. and the woman that lyeth downe to a beast; 7. hee that lyeth with a woman and her daughter; 8. or with another mans wife; 9. or with his sisters; 10. or with his fathers sister; 11. or with his mothers sister; 12. or with his wives sister; 13. or with the wife of his fathers brother; 14. or with the wife of his mothers brother; 15. or with a woman that hath her sickness; 16. The blasphemers; 17. the Idol-server; 18. he that giveth of his seed to Molech; 19. hee that followeth him that hath a familiar spirit; 20. hee that prophane the Sabbath; 21. the unclean person that eateth the holy thing; 22. the unclean person that commeth into the Sanctuary. 23. Hee that eateth fat; 24. or blood; 25. or that eateth that which remaineth of the sacrifices, when it is a polluted thing; 26. or that eateth unclean meats; 27. Hee that slayeth sacrifices without the sanctuary; 28. & he that offereth them without; 29. Hee that eateth Leaven at the Passover; 30. he that eateth any thing on Atonement day; 31. or that worketh on that day; 32. Hee that maketh an Oile, like the holy oile of the Sanctuary; 33. or maketh an uncleane like the holy incense; 34. or, that anointeth man flesh with the holy oile of the Sanctuary; 35. Hee that observeth not the Passover; 36. or that offereth not the Law of circumcision. For these they are guilty to be cut off; if they transgress presumptuously, if ignorantly, they must bring a sacrifice offering.

Thus also God was affected with Israel and complained, *Forty yeeres I was yoked with that generation*, Plal. 95. 10.

24 Verſ. 24. *milk and honey* that is, all good and comfortable blessings; which were also figures of heavenly graces: (see the notes on Exod. 3. 8. separated) in Greeke *disparted* (or *disbanded*) *you from all the nations*. Gods laws are as a wall and hedge to keepe his people from the statutes and manners of the wicked. So Solomon said, *Thou shalt separate them to thy selfe for an inheritance; from all the peoples of the earth*: 1 King. 8. 53.

25 Verſ. 25. *separate betweene the cleane beast* that is, put difference, by eating the cleane and refraining from the uncleane according to the Law in Levit. 11. which thing is here spoken of upon their separation from the peoples, because their abstinence from uncleane beasts, figured their abstaining from the communion of uncleane peoples; as Act. 10. 12-28. and as is shewed on Levit. 11. The Hebrewes say, this is mentioned after the unlawful copulations aforesaid, because who so defileth himselfe with them, degenerateth and as is it were transformed into the nature of uncleane beasts, &c. R. *Menachem* on Levit. fol. 151. *for uncleane* that is, that you should count them uncleane, and abstaine from them. The Greeke translatheth, *in uncleanness*.

26 Verſ. 26. *from the peoples* in Greeke, *from all the nations*; as in verſe 24. *to be mine* | or, *to bee unto me*: which the Chaldee interpreteth, *to serve before me*.

27 Verſ. 27. *familiar spirit* | or *spirit of divination*: (see Levit. 19. 31. *their bloods upon them*) in Greeke, they are *guilty*: in Chaldee, *worthy to be killed*. See before on verſe 9.

CHAP. XXI.

1. *Laws concerning the Priests mourning for the dead*: 6. *Of their holiness*, 7. and *marriage*. 9. *The Priests daughter that playeth the whore*, 10. *to be burnt*. 10. *Laws concerning the high Priests mourning*, 13. and *his marriage*. 16. *The Priests that have blemishes*, *must not minister in the Sanctuary*.

AND

1 AND Iehovah said, unto Moses, Say unto the Priests, the sonnes of Aaron: and say unto them, For a soule he shall not defile himselfe, among his peoples. But, for his neere-kinne, that is nigh unto him: for his mother, and for his father, and for his son, and for his daughter, and for his brother. And for his sister a virgin, that is nigh unto him; which hath not bene, to any man: for her, he shall defile himselfe. He shall not defile himselfe, being a chief-man among his peoples: to prophane himselfe. They shall not make baldnesse, upon their head, and the corner of their beard, they shall not have: and in their

death, they shall not cut any cutting. They shall be holy, unto their God; and shall not prophane, the name of their God: for the Fire-offerings of Iehovah, the bread of their God, they doe offer, and they shall be holiness. They shall not take a wife, that is an whore, or prophane; neither shall they take a woman, put-away from her husband: for hee is holy, unto his God. And thou shalt sanctifie him; for he offereth the bread of thy God: he shall be holy unto thee; for I Iehovah which sanctifie you, am holy. And the daughter of any Priest, if the prophane herselfe, to commit-whoredome: she prophaneth her father: she shall be burnt, with fire.

And the Priest that is great among his brethren, upon whose head, the oil of anoynting was poured, and hath filled his hand, to put on the garments: shall not make bare his head, nor rent his garments. Neither shall he goe in, to any foules of the dead: for his father or for his mother, hee shall not defile himselfe. Neither shall he goe out of the Sanctuary; nor prophane, the Sanctuary of his God: for the crowne, the anoynting oil of his God, is upon him. I am Iehovah. And he, shall take a wife in her virginity. A widow or one put-away, or prophane, or an whore; these shall he not take: but a virgin of his peoples, shall he take to wife. And he shall not prophane his seed, among his peoples: for I Iehovah, doe sanctifie him.

And Iehovah spake, unto Moses, saying, Speake unto Aaron, saying: Any man of thy seed, in their generations, in whom there shall be a blemish; hee shall not approach, to offer the bread of his God. For any man that hath in him a blemish, shall not approach: a man blinde, or lame, or flat-nosed, or that hath any thing superfluous. Or a man, in whom there shall be the breaking of a foot, or the breaking of a hand. Or that is crooked-back, or hath a small-spot, or a contusion in his eye: or scurfe, or scab; or hath his bones broken. No man that hath a blemish in him, of the seed of Aaron the Priest, shall come-nigh, to offer the Fire-offerings of Iehovah: a blemish is in him, he shall not come-nigh, to offer the bread of his God. Hee shall eat, the bread of his God; of the holy of holies & of the holies. But hee shall not goe in unto the Veil, nor come-nigh unto the Altar, because a blemish is in him: & he shall not prophane my Sanctuaries: for I Iehovah, doe sanctifie them. And Moses spake it, unto Aaron, and unto his sons: and unto all the sons of Israel.

Annotations.

1. *Here beginneth* (after the Hebrewes account) the one and thirtieth section or Lecture of the Law. See Gen. 6. 9.

1. *The Priests* After the general rules of holiness for all the people, here followeth a speciall law for the holiness of the Priests: their office was to make atonement for the people, and to sanctifie them: therefore must they have a care to sanctifie themselves. And as when God forbiddeth his people to seeke unto such as have familiar spirits, &c. he telleth them of a Prophet, whom he would raise up unto them, by whom they might know his will: Deut. 18. 10. 11. 15. so it is observed here by the Hebrewes, (as *Baalhatturim*, and *Chazkuni*) that immediately after the Law against familiar spirits, and wizards, Levit. 20. 27. this Law is given for the Priests: that the people might have an occasion to seeke unto the former, but might come unto the Priests, and they should inquire for them by *Vrim* and *Tumminim*. the sonnes of Aaron

Targum Jonathan addeth, the males; and Sol. Iarchi saith, the sonnes and not the daughters of Aaron; because the lawes following concerned not the women. So in the Hebrew canons it is said, *Aaron daughters are not forewarned pollution by the dead*: that is, the Priests the sonnes of Aaron. Likewise the prophane (Priests) might defile themselves: for this is his law, the sonnes of Aaron that may execute the Priests office. And young Priest is to be warned by the elder (Priests) not to defile himselfe, &c. and his father is to traine him up in holiness. Maimony tom. 4. treat. of Mourning, chap. 3. sect. 1. 1. 2. 12. for a soule to women, of the dead, as is expressed in verſe 11. elsewhere called a dead soule. Numbers 6. 6. meaning a dead bodie: for properly at death the soule departeth, Gen. 35. 18. and the dead defileth not till his soule be departed, saith Maimony, tom. 3. in Tumminim, chap. 1. sect. 15. wherefore the Chaldee here translatheth for the dead; and Targum Jonathan, for the soule of man that is dead. But the Greeke retaineth the Hebrew phrase, for soules. So before in Levit. 19. 28.

hee shall not defile himselfe: in Greeke, they shall not be defiled. This pollution might be by the funeral of the dead; for who so touched any dead body, or came into a tent (or house) where any dead body lay, or touched a grave; he was uncleane from dead, Numbers 19. 14. 16. so by bearing the dead was uncleane, by proportion from the Law, in Levit. 11. 25. And by the Hebrew canons, a man came within foure cubits (that is, fixe feet) of the dead, he was uncleane. Maimony, treat. of Mourning, chap. 3. sect. 13. among his peoples in Greeke, among their nation: that is, as Chazkuni explaineth it, among all Israel, for they are his people. So peoples are used for the tribes of Israel, in Deut. 33. 3. Iudg. 5. 14. Act. 4. 27.

Verſ. 2. his neere-kinne: those of his consanguinity: see this word in Lev. 18. 6. Sol. Iarchi here understandeth the Priests wife by it; as one for whom hee might defile himselfe. See the notes on verſe 3.

This law is for the inferiour Priests: but the high Priest might not defile himselfe for these, verſe 10. 11.

Verſ. 3. *not bene to any man* which the Greeke explaineth, *not given to* (or *not bestowed on*) a man; meaning, which hath had no husband. For such as had husbands, were to be buried and mourned for by them, as Abraham mourned for Sarah, Genet. 23. 2. These fixe, Father, and Mother, and Sonne, and Daughter, and Brother, and Sister that hath had no husband, are againe mentioned in Ezek. 44. 25. &c. that for them the Priests might be defiled, and after their cleansing, and dayes appointed, to bring their Sin-offring. And it seemeth they were to doe the like for their wives, because Ezekiel the Priest was commanded as an extraordinary case, not to mourne for his wife when shee died, Ezek. 24. 16. 17. 18. So the Hebrew canons say, Every Priest that is defiled for the dead, except for those fixe dead which are expressed in the Law, or for his wife: if it be proved by witnesses, he is to be beaten: Leviticus 21. 1. And whether hee touch the dead, or come into the tent, or beare him, and whether it be the dead person himselfe, or any other uncleanness about him: and if a Priest touch a grave, he is to be beaten. And every Priest that commeth within foure cubits of the dead, is to be chastised with stripes: Maimony treat. of Mourning, chap. 1. sect. 1. 2. 13. he shall defile himselfe: in Greeke, they shall be defiled, meaning all and every of the Priests. This is understood not as a permission, but a dwtie, for them to bury and mourne for these their neere kin. The Hebrewes say: Very weighty is the charge of mourning, for even the Priest is driven to be uncleane, for his neere-kinne, must hee himselfe be about them, and mourne for them, Leviticus 21. 2. It is a commandment; so that if hee would not be defiled, they are to cause him to bee defiled against his will. So for his wife, (but this is not by the doctrine of the Scribes,) because she hath no heire but him, &c. And he is to be defiled for his married wife only, but not for an betrothed wife. Likewise for others, which are not to be mourned for, as such as are put to death by the Synedrion (or Magistrates,) and such as are Apostate from the wayes of the Church, and untimely birthe, and such as willingly kill themselves; the Priest is not to defile himselfe for them. And how long is he commanded to defile himselfe for his neere-kinne? Untill the cover of the grave be closed upon them: for after that, they are as all other dead persons, that if a Priest be defiled, he is to be beaten. Maimony, treat. of Mourning, chap. 2. sect. 6. 7. 8.

Verſ. 4. being a chief-man: or for a chief-man, that is, for any other of his house, or out of his house, save for those before specified. So Chazkuni citeth this as a common exposition of this place, A common Priest shall not defile himselfe for a chief-man among his peoples: be the high Priest among his people. Although I permit thee to defile thy selfe for thy neere-kinne, thou shalt not defile thy selfe for the high Priest, who is not of thy neere-kinne. The Hebrew *Baal*, signifieth a Lord, Master, or chief-man, Iudg. 9. 51. Eia. 60. 8. and so the Chaldee translatheth it here Rabbi; that is, a master, or chief-man: (but the Greeke expoundeth it Suddenly, as if it were written

Babal. Bad also signifieth an husband, Exod. 21. 3. 22, which interpretation some keepe in this place.

Verf. 5. *not make* or, *not shave*, (as the Greeke translatheth) Hebr. *no baldi baldness*, meaning any way, either by shaving, or pulling off the hayre, or otherwise: and the Greeke addeth *for the dead*, which is here intended, as is expressed in Deut. 14. 1. And that not the Gentiles only, but the Israelites also were wont to make themselves bald, in mourning for the dead, appeareth by 1. Cor. 16. 6. Ezek. 7. 18. Amos 8. 10. All the idolatrous priests of the Gentiles are reported to use these ceremonies for their dead, as in the apociphall writings, Baruch 6. 31. 32. it is said, *And the Priests sit in their Temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads: they roare and cry before their gods, as men doe at the feast when one is dead.* the corner] that is, any of the corner; this was the manner of Idolaters, and is forbidden not the Priests only, but all Israelites: see the annotations on Leviticus 19. 27. *cut any cutting* or, *make any incision*: a thing forbidden the people also, Levit. 19. 28. Deuter. 10. 1. So God would have them in their mourning for the dead, not to be immoderate, (as men which have no hope, 1 Thef. 4. 13.) nor to imitate the heathenish customs, which were idolatrous: see the notes on Levit. 19. 28. and Deut. 14. 1.

Verf. 6. *Fire-offerings* in Greeke, *sacrificer*, in Chaldee, *offerings*, which were burnt in fire unto God. As all the people were forbidden the foresaid superstitions, because they were holy, & Gods peculiar treasure, above all peoples, Deuter. 14. 2. so the Priests in speciall, because they were to be holier than other men, in respect of their ministrations unto God. Therefore the high Priest, who came yet neerer unto God, is forbidden to mourne for such, as common Priests might mourne for, Levit. 21. 10. 11. the bread] or, the food: which the Greeke interpreteth the gifts, the Chaldee, the offering. See Levit. 3. 11. shall be holiness] that is, men of holiness: which the Greeke and Chaldee translate holy ones.

Verf. 7. a wife that is an whore] This is the second law concerning the Priests holiness, that as they should not defile themselves by the dead: so neither by the living. The whore, (called in Hebrew, *Zonah*) is by the Hebrewes said to be she that is not a daughter of Israel, or a daughter of Israel, that hath lien with a man unto whom it is not lawfull for her to be married; [such as are forbidden in Levit. 18.] or that hath lien with a prophane man, though she may be married unto him. Whosoever hath lien with a man that hath made her a whore, whether by constraint or willingly, whether presumptuously or ignorantly, after he hath uncovered her nakednes, she is unlawfull by the name of an whore, [for a Priest to marie her.] Any woman of whom her husband hath become jealous, and the thing was hidden, and she hath not drunk of the bitter water, (Numb. 5. 11) is unlawfull for a Priest to marie her, because she is a suspected whore. Maimony in *Issurei biath*, chap. 18. sect. 1. 6. 22. Hebr. and prophane, or, prophane: whereby (see

meth not to be meant a common harlot, or one that hath defiled her body, for that was forbidden before under the name of an whore: but as a Priests daughter by her whoredome is said to prophane her father, verf. 9. fo children might againe bee prophaned by their fathers, and made unfit for to be married unto Priests. And thus the Hebrews expound this here, saying, *Who is shee that is prophane? Shee that is borne of one that is forbidden the Priests. And so every one of the women which are forbidden the Priests, if she be married to a Priest, she prophaneeth her selfe. Maimony in Issurei biath*, chap. 19. sect. 1. And Sol. Iarchi here expoundeth *prophane*, one that is borne of such as are unlawfull for the Priests, as the daughter of a widow by the high Priest, (Levit. 21. 14.) or the daughter of a divorced woman by a common Priest, (Levit. 21. 7.) &c. put away, or cast out, as the Greeke also translatheth it, that is, divorced and not for the cause of adulterie; which thing was permitted unto men under Moises law, for the hardness of their hearts; Deuter. 24. 1. &c. Matth. 19. 8. What Priest forever, married with any of these three, was to be beaten by the Magistrates: as is after shewed, on verse 15. According to the equitie of this Law, the Apostle requirith that the wives of the Ministers of the Church, bee grave, not slanderers, sober, faithful in all things, 1 Tim. 3. 11.

Verf. 8. And thou] or, Therefore thou shalt justify him: speaking to Israel, who were to respect the Priests holy, and not suffer them to marry with such as might defile them: nor any other way to be uncleane, when they ministered before the Lord the bread] in Greeke, the gifts; in Chaldee, the offering, as before in verf. 6. holy unto thee] thou shalt reverently esteeme him as an holy person, justified unto Gods service. The Hebrewes say, *he commanded to separate the Priests, and to sanctifie them; and to prepare them for the oblation*, Levit. 11. 8. And every man of Israel, must give much honour to the Priest, and let them be first, for every thing that is in the Sanctuary: to open the law first, and to kiss first, and to receive a stately portion first. Maimony in *Cle hamkdash*, chap. 4. sect. 1. 2.

Verf. 9. of any Priest] Hebr. of a man a Priest, Which word man, sometime signifieth any one, as Gen. 2. 6. and 24. 16. Levit. 21. 17. sometime a man of dignitie, as Psal. 49. 3. and that may also be respected here. to commit whoredome] or, committing it, to weete, under her husband; as the Hebrews canons explaine it, saying *There are ten which are to be burnt, namely the Priests daughter that committeth whoredome under her husband; and hee that lieth with his daughter, &c. Maimony in Sanhedrin*, chap. 15. sect. 1. 2. The man that lieth with her that say was to be strangled, as againe they say; *There is no unlawfull copulation punished with strangling, but the lying with a mans wife only: and if she be a Priests daughter, she is burnt and she that lieth with a Priests daughter, Maimony in Issurei biath*, chap. 1. sect. 6. See the annotations on Levit. 20. 10. prophane the father] the Greeke version saith, *he prophane the fathers name*: the Chaldee, *her fathers holiness*. And Iarchi explaineth it, *she prophaneeth and committeth*

for that men will say of him, Cursed is hee that doeth this (woman), Cursed is hee that brought her.

Verf. 10. *weat among his brethren* or, *greater then his brethren*: that is, the High Priest, who because he was specially figured Christ (called our Arch or High Priest and great High Priest, Heb. 3. 1. and 4. 14.) therefore hee was to have more speciall care in his sanctitie, both in avoiding pollution by the dead, and in his marriage. And this Law concerned not the high Priest only, but the second Priest (or Priests of the second order) mentioned in 2 King. 25. 28. and 23. 4. which ministered in the place of the high Priest if by any accident hee were polluted, (as is noted on Levit. 16. 33.) and the Priest also that was anointed for the warre, Deut. 20. 2. because these all were greater then their brethren. See the notes following on v. 13. oil of anointing] an holy oile, wherewith only the high Priests and Kings in Israel were anointed, and ordained to their office: see Exod. 30. 25. 33. and hath filled his hand] with the sacrifices, to offer them, as the Chaldee paraphrase here explaineth it, which the Greeke callet *percelling*, or *consecration*. See Exod. 29. 9. Both these were to be done to the high Priest: but if there were no anointing oile, they ordained him with the high Priests garments only; saith Maimony in *Cle hamkdash*, ch. 4. sect. 12. and he was bound to these lawes, as well if hee had beene anointed with oile. the garment] the eight ornaments wherewith the high Priest was to be decked: see Exod. 28. not make bare] or, *make-free*, which the Greeke translatheth, *not put the miter off his head*; but the Chaldee saith, *not let his locks grow*, to weete, *not within 30. dayes*, as Iarchi explaineth it: meaning that hee should not behave himselfe as a mourner for the dead. See the annotations on Lev. 10. 6. From which place, the Hebrewes gather, that one of the rites which mourners for the dead were to use, was not to poll their heads: Maimony treat. of Mourning, chap. 5. (sect. 1. 2. rent his garment) which was another signe of sorrow, see Lev. 10. 6. and Gen. 37. 34.

Verf. 11. *goe in* namely into any tent, house or place where any dead is, whereby he should be defiled, Numb. 19. 14. any] (ones of the dead) in Greeke, any dead soule; meaning a dead corpse; as before in verf. 1. his father, &c.] which was lawfull for any common Priest, verf. 2. but not for the high Priest. The Hebrews explaine it thus; *The high Priest may not be defiled for his neere kinne, as for his father or his mother, &c. neither may hee come into any tent where the dead is, though his neere kinne. See thou art taught* (in Lev. 21. 11.) *that he should neither goe in, nor to be defiled. So that if hee touch, or carry (a dead person) hee is to be beaten* (as if hee come into a tent, and tarry there whiles one is dead, &c. he is to be beaten twise for coming in, and for being defiled. If he be defiled before, and afterwards come into the tent, he is to be beaten even for coming in. Maimony treat. of Mourning c. 3. (sect. 6. 7. how be it, these lawes have exceptions in cases of neediness, as the Hebrew canons also shew thus.

A Priest that lighteth on a dead body in the way, hee be it to defile himselfe, though it be the high Priest, he is bound to defile himselfe for him, and so bury him. As if one of Israel be thrown (dead) in the way, hee hath none to bury him. Provided, that the Priest be himselfe alone, and no other with him; and that hee call there in the way, and none doe answer him. But if when hee call, others doe answer him, this is not a dead, which hee is commanded (to bury) but hee must call others to doe it. If a Priest and a Nazirite walke together in the way, & light upon a dead; the Nazirite must goe about (2. bury him,) for his holiness is not perpetual; and the Priest may not defile himselfe, though he be but a common priest. If there be the high Priest, and a common priest, then the common priest is to defile himselfe: and whosoever is before his fellow in dignity, is to bee after him in pollution. And if the second chief priest, with the priest that is anointed for the warre, (Deut. 20. 2.) doe light upon a dead: hee that was anointed for the warre, must be defiled, and not the Sagan [or second chief priest.] Maimony *ibidem*, ch. 3. sect. 8. 9. Vnto this Law, that the high Priest might not defile himselfe for his parents or children; the words in Moses blessing of tribe of Levi, seeme to have reference; *Who saith of his father and of his mother. I respect him not; and his brethren hee acknowledge* (Gen. 1. 23.) and his sonnes, he loveth not, &c. Deut. 33. 9. Compare also Lev. 10. 2. 7.

Ver. 12. *goe out of the Sanctuary* to weete, in the time when he should serve there. And this Law was not for the high Priest only, but for all priests, who if any of their friends there died, or tidings of the death of any came unto their eares, might not therefore depart and leave off their ministrations, upon paine of death, Lev. 10. 7. So the Hebrewes explaine it; *A Priest that goeth out of the Sanctuary in the time of service only, is guilty of death, whether he be the high priest, or a common priest*, Levit. 10. 7. *So that which is said of the high Priest, (in Lev. 21. 12.) AND HE SHALL NOT GOE OUT, &c. is not but for the time of service only, that hee shall not leave his service and goe out. If it be so, why is this warning repeated for the high Priest? Because a common priest, which is in the Sanctuary, in his service, and be heareth of death of one for whom he is bound to mourne, though he may not goe out of the Sanctuary, yet he serveth not, because he is sorrowfull, and if he serve when he is sorrowfull, by the law he prophaneeth his service, whether it be about the sacrifice of a particular person, or the sacrifice of the congregation. But the high Priest serveth when he is sorrowfull; for it is said, Neither shall hee goe out of the Sanctuary, nor prophane the Sanctuary; as if he should say, hee shall continue and serve the service that he is employed in, and it is not prophane. But though the high Priest serveth when hee is sorrowfull, yet it is unlawfull for him to ease of the holy things; as it is written (in Lev. 10. 19.) Had I eaten the Syn-offering to day, should it have beene good in the eyes of the LORD? So neither hath hee a portion to eat at evening. Maimony in *Biath hamkdash*, ch. 2. sect. 5. 6. 8. nor prophane the Sanctuary, the Greeke expoundeth it, *nor prophane the sanctified name of his God. the crowne, the anointing oile*. This may be understood of two things, of the golden*

den place, which is called *Necor*, a *Crowne*, Exodus 29.6. And of the Anointing oil, both which were upon him. Or the latter explained the former, and the *Necor* is called *Necor*, a *Crowne* or *Separation*, because by it he was separated from other men, and other Priests. Thus the Greeke translareth it, the holy oile the anointing of his God, is upon him.

13 V. 13. a wife in her virginities that is, a wife that is a virgin, as the Greeke translareth it. Three women are unlawfull for all Priests, the divorced, the whore, and the prophane: and the high Priest is forbidden to have the three forenamed, and the widow. Whether he be the high Priest which is anointed with the anointing oile, or ordained in the (priestly) garments; and whether he be the priest that serveth, or the great Priest that serveth in his places; [in stead of the high Priest when he is polluted, called the second Priest, 1 King 2. 28.] and likewise the Priest anointed for the warre, (Deut. 20. 2.) they all are commanded to marry virgins, and forbidden to marry widowers. *Maimony* in *Iffure biab*, chap. 17. sect. 1. The high Priest was a figure of Christ, Heb. 3. 1. his wife which was to be a virgin, was a figure of the Church, which is to be chaste, pure, holy, as the Apostle writeth to the Church of Corinth, I have espoused you to one husband, that I may present you a chaste virgin to Christ: 2 Cor. 11. 2. See also Rev. 14. 4.

14 V. 14. a widow whether she be a widow after betrothing or after marriage, she is forbidden him. *Maimony* in *Iffure biab*, chap. 17. sect. 11. A virgin of his people; that is, either of the tribe of Levi, or of any other tribe of Israel; as Iehozabab the Priest's married Iehosabab the daughter of King Iehoram, of the tribe of Iudah, 2 Chron. 22. 11. So in Ezekiel 44. 22. it is said of the Priests, they shall take maidens of the seed of the house of Israel. And in the Hebrew canons, Priests and Levites and Israelites, may lawfully goe in (that is marry) one with another; and that which is borne goeth after the male: [that is, if the father be a Priest or Levite, the child is a Priest or Levite, if the father be a common Israelite, the child is a common Israelite, though born of a Priests daughter.] *Maimony* in *Iffure biab*, ch. 19. sect. 15.

15 V. 15. no prophane his seed which he should doe, by marrying with any of those forbidden him, that his (sonnes after him might not execute the priests office, because they were borne of an unlawfull mother. A priest that goeth in to a divorced woman, or an whore; and an high priest that goeth in to them, or into a widow; those are made prophane (women) for ever: and if hee beget a sonne of her, that which is borne is prophane. *Maimony* in *Iffure biab*, ch. 19. sect. 3. That therefore the magistrates punished the priests, that married and lay with any unlawfull woman. Every priest that marieth any of the three women, (in ver. 7.) and lieth with her, is to be beaten. An high priest that goeth in to a widow, is to be beaten. If an high priest marry a widow, and lie with her, hee is to be beaten twice, once for transgressing this, He shall not take a widow; and once for this, He shall not prophane. And whether he be an high priest, or a common priest, that hath any of these (forbidden women) if hee lie not

with her, he is not beaten. And in every place where he is to be beaten, she is to be beaten. Every priest that goeth in to an heathen woman, is to be beaten, as to an whore. A woman that hath been a widow, and hath been divorced, and hath been made prophane, and hath been an whore, and an high priest goeth in toward unto her: he is to be beaten four times, for lying with her once. Like judgement is for a common priest, if hee goe in to one divorced, which was made prophane, and after that an whore, he is to be beaten twice, for lying with her once. But if this order be changed, he is to be beaten but once. *Maimony* in *Iffure biab*, chap. 17. sect. 2. &c.

V. 17. of thy seed that is, as the Chaldee interpreteth, of thy sons, in their generations; that is, they or any of their posterity, in the ages following. A blemish in Hebrew *Mum*, in Gr. *Momos*, in Chaldee *Mama*; which significeth, any thing to be blamed, for deformitie, want of perfection; any imperfection of body, in the whole or any part. To offer the bread that is, as the Gr. saith, the gifts, in Chaldee, the offering, or sacrifice. The reason hereof was, that the Priests were to be in their persons and works, to figure out Christs person and workes who was holy, blameless, undefiled, separated from sinners, and a Lamb without blemish, and without spot. Heb. 7. 26. 1 Pet. 1. 19.

V. 18. blind either in whole or in part, publishing, disfigured, or that had any blemish in his sight, eye, eyelid, or the like. The Hebrew reckon nineteene blemishes, that might be in the eye of a priest; and even in the eyelid. *Maimony* in *Biath hamikdash*, cha. 8. sect. 17. lame, or limping; on one, or both legs; having any imperfection in his gate, or feet; and in the feet, there might be twentie blemishes, *Maimony* ibidem. Deaf, in Greeke, *short-mosed*, or having the nose cut off. It implyeth all manner deformity in the nose, wherein there might be (as the Hebrew say) nine blemishes. that hath any thing profane, or that is excessive, either in the whole body, or any member over long: so in Leviticus, for the sacrifices. The Greeke translareth it, hee, the earre cut off.

V. 19. the breaking of a foot that is, a broken sinke that shall be broken-footed, or broken hamed. In the hands, the Hebrews say there might be seven blemishes.

V. 20. crooke-backed; that hath a blemish bulke on his backe or any other place, as *Turcher* Ierusalem referreth it to the eyebrows, shutting over the eyes; and so it agreeth with thome which follow. But the Greeke favoureth the former interpretation. hath a small spot, or a skin flie: this by the Hebrews, is referred to Imperfection in the eyes. By others to the small or thin stature of the body; as to be a dwarf, or over slender. The Hebrew *Dak*, is generally that which is small; or that he that hath a white small spot, without the blacke (of the eye) is the *Dak* spoken of in the Law: saith *Maimony* in *Biath hamikdash*, ch. 7. sect. 5. The Greeke translareth it *Ephelos*: and Ephelus nothing else but a certainewise greynesse and hardnesse of an eyes cleare; saith *Cornel*, *Celsus*, l. 6. c. 5. a contrition [or] softness,

wherby the white and blacke is mixed confusedly together. *Teballut* (the Confusion) spoken of in the Law, is when the white of the eye is drawn, and some of it gotten into the blacke untill the blacke is mingled with the white: saith *Maimony* ibidem. scurfie, or, dry-scalle, maulne called in Hebrew *Garab*, (whereupon the Latines borrow the name *Porrigio*), the Greeke translareth it *Pfora* a; and it may be on any part of the body, as the Hebrews observe: *Maimony* in *Biath hamikdash*, ch. 7. 10. This is againe mentioned in Lev. 22. 22. and in Deut. 28. 27. as a plague incurable [scab] or scurfie, as the Greeke calleth it *Leichen*, to which the Chaldee version agreeth; for *Chaziz*, & the Arabik *Chaziza*, is that which the Greeke call *Leichen*: it is mentioned once here, and in Lev. 22. 22. *Maimony* (in *Biath hamikdash*, c. 7. sect. 10.) calleth it an Egyptian scab (or tetter) which is hard and scurfie; and that is the *Tallepheth* (the Scab) spoken of in the Law. It may also be on any part of the body of man or beast.

stones broken, or a cod (or scurf) bristled: the Greeke translareth, which hath in one stone. These twelve particulars are named, all other of like nature being implied. The Hebrews say, There are in all, an hundred and fortie blemishes, that doe disfigure the Priests: eight in the head, two in the necke; nine in the eares; five in the browes; even in the eye-lids; nineteene in the eyes; nine in the nose; nine in the mouth; three in the belly; three in the backe; seven in the hands; sixteene in the members of generation; twentie in the feet; eight in all (or a part) of the body, eight in the skin of the flesh; and seven in the strength of the body, and the breath. *Maimony* in *Biath hamikdash*, ch. 8. sect. 17. A blemish in him

This generall is added to the former particulars, to teach that any other blemishes though unnamed, did disfigure a Priest from sacrificing. All blemishes whatsoever, whether they be in him from the beginning of his creation, or grow upon him afterward, whether they be transitorie, (blemishes that may be removed,) or not transitorie; hee is disabled by them, till they be done away. A fixed blemish, as a broken foot or hand, or a transitorie blemish, as scurfie or scab. And not the blemishes, onely which are written in the law, doe disfigure the priests; but all blemishes to be seene in the body, as it is written, WHOEVER HATH A BLEMISH IN HIM, out of any places and those that are written in the Law, are for an example. *Maimony* in *Biath hamikdash*, ch. 6. sect. 3. 4. Further to shew this, they say, An old man, that is neere unto trembling and shaking as bee stands; a sick man, when hee trembleth through sickness and feeblenesse of strength, (as a blemishd.) If a Priest serveth when hee sinke off, or when hee hath a sinking breath out of his mouth, (so hee prophaneeth his service, as doe all other that have blemishes. *Maimony* ibid. ch. 7. sect. 12. 13. By this God figured the perfection that should be in Christ, Heb. 9. 14. and taught also what graces are requisite in his ministers, 1 Tim. 3. 2. 3. 7. Tit. 2. 8. 9. and in the whole Church, which is unto him a royal priest-hood, an holy nation, 1 Pet. 2. 9. which Christ hath sanctified and cleansed, that he might present it unto himself glorious, a Church not having spot or wrinkle, or any such thing: but that

it should be holy, & without blemish, Eph. 5. 26. 27. So the Saints are said to be without blemish, before the throne of God, Rev. 14. 5. the fire offering in Greek, the sacrifices, in Chaldee the offerings. If any priest that have a blemish, do serve in the sanctuary, he prophaneeth the service, and is to be beaten: *Maimony* in *Biath hamikdash*, chap. 6. sect. 1. A blemish in Greeke, because a blemish is in him. Sol. Iarchi explaineth it thus, whilst his blemish is on him, hee is rejected: but if his blemish be done away, hee is fit (or approveable.) Besides the blemishes forenamed, such Priests as had transgressed in their ministrations, served before idols, were no more to serve in the sanctuary, but were reputed as blemishd. Therefore King Iosias put downe the priests of the high places, that they came not up to the Altar of the Lord: 2 King. 23. 9. and for such this Law is given in Ezek. 44. 10. 13. The Levites that are gone away (are gone from me, who Israel went astray away from me after their Idols, they shall even bear their iniquities, &c. And they shall not come neere unto me, to doe the office of a Priest unto me, nor to come neere to any of my holy things, in the most holy place: but they shall beare their shame and their abominations which they have committed. And in the Hebrew canons it is said, Every priest that hath served Idols, whether presumptuously or ignorantly, although hee returne with full repentance, yet may hee never minister in the sanctuary. And whether hee hath been a priest to the Idoll, or not worshipped it, &c. hee is disallowable for ever. If he transgress, and doe offer (in the sanctuary) his offering is not of a sweet smelling favour, although hee was in ignorance when hee misdeed, or when hee worshipped. Who so transgresseth and maketh on house without the Sanctuary, to offer his offering therein unto God, that is not as an Idols house. Notwithstanding, every priest that ministrateth in such an house, may never more minister in the sanctuary. *Maimony* in *Biath hamikdash*, ch. 9. f. 13. 14. the bread; who found allowable by his genealogie, but had a blemish found upon him: hee saie in the wood chamber, and did cleave wood for to lay on the altar, and had a portion in the holy things with the men of his fathers house, and did eat of them. *Maim. ibidem*, ch. 6. f. 12. So for the priests that fell to Idolatry, God appointed, that they should be ministers in his sanctuary, Bishops at the gates of the house: that they should lay the Burnt offering, and the sacrifice for the people, &c. but not come neer to any of his holy things in the most holy place, &c. Ezek. 44. 11. 13. 14.

V. 22. He shall eat. Herein the blemishd priests had a priviledge above the unclean, which might not eat of the holy thing, Lev. 22. 3. 6.

V. 23. unto the veile of the holy place, whither the priests went in at times, accomplishing the services, Heb. 9. 6. unto the Altar that which was in the courtyard, Exod. 40. 29. Any priest that had a blemish, might not come into the Sanctuary, from the Altar & forward, Lev. 21. 23. and if hee transgressed & went in, hee was to be beaten, although hee served not. And if hee served in the Sanctuary, it was unlawfull, and hee prophaneed the service, and was to be beaten also for the service. *Maimony* in *Biath hamikdash*, ch. 6. sect. 1. not prophane my sanctuaries; the

Greeke expoundeth it, not prophane the holy name of his God. *doe sanctifie them.* This Chazkuni referreth to the velle of the altar forementioned, unto which none that had blemish might come.

Ver. 24. *All the sons of Israel* because it concerned the Priests, to take heed they sinned not in their ministrations: for the people were to sanctifie them, v. 8. and to looke that no disallowable person served in the Sanctuarie. Therefore the Hebrewes do record, that the great Synedrion used to sit in the chamber of heben-stone [by the Sanctuarie,] and the principall of their worke continually was to sit and judge concerning the Priesthood; and to examine the priests for their genealogies, and for their blemishes. Every priest that was found disallowable for his genealogie, he put on blacke clothes, and wrapped himselfe over with blacke, and went out of the court. And who-soever was found perfect and lawfully, he put on whites, and went in and ministered with his brethren the priests. Who so was found lawfull for his genealogie, but had a blemish found upon him, hee sate in the wood chamber, and bewed wood, &c. Maimony in Biath hamikdash, ch. 6. sect. 11. 12.

CHAP. XXII.

- 1. The Priests in their uncleannes, must abstaine from the holy things.
- 6. How they shall be cleansed.
- 10. Who of the priests house may eat of the holy things.
- 14. What they must pay that eat of them unlawfully.
- 17. The sacrifices must be without blemish.
- 26. The age of the sacrifice.
- 26. The Law of eating the sacrifice of Consequen.

And Iehovah spake unto Moses, saying. Speake unto Aaron, and unto his sonnes, and let them be seperated, from the holy things of the sonnes of Israel; that they prophane not, the name of my holinesse, in the things which they sanctifie unto mee, I am Iehovah. Say unto them, Throughout your generations every man which shall come nigh of all your feed, unto the holy-things, which the sons of Israel sanctifie unto Iehovah; and his uncleannesse, upon him: that soule shall even be cut off, from my presence, I am Iehovah. Any man, of the seed of Aaron, which is leprous, or hath an issue, hee shall not eat, of the holy-things, untill he be cleane: and hee that toucheth any thing that is uncleane by a soule, or a man, whose seed of copulation goeth from him. Or a man, that toucheth, any creeping-thing, whereby hee is made-uncleane: or a man, by whom he is made-uncleane; according to any uncleannes of him. The soule, which hath toucheth it; even he shall be uncleane, untill the evening: and

hee shall not eat, of the holy-things; unlesse hee bathe his flesh, with water. And when the Sun is gone downe, then he shall be cleane: and afterward, hee shall eat of the holy-things, for it is his bread. And a car-kasse, and a corne thing, hee shall not eat, to make himselfe uncleane therewith: I am Iehovah. And they shall keepe my charge; that they beare not sinne for it; and doe therefore, if they prophane it: I Iehovah, doe sanctifie them. And any stranger, shall not eat of the holy thing: a forreiner of the Priests, and an hired person, shall not eat of the holy-thing. But a priest, if he buy a soule, with the purchase of his money, hee shall eat of it: and he that is borne in his house, they shall eat of his bread. And a priests daughter, if she be married to a man that is a stranger: she shall not eat of the heave-offring of the holy-things. But a priests daughter, if she be a widow or put-away, and have no feed; and is returned unto her fathers house, as in her youth; she shall eat, of her fathers bread: but any stranger, shall not eat thereof. And a man, if he eat of the holy-thing, in ignorance: then hee shall add the fit part thereof, unto it; and he shall give unto the priest, the holy-thing. And they shall not profane, the holy-things, of the sonnes of Israel: which they heave-up, unto Iehovah. Or cause them to beare, the iniquity of trespass; when they eat, their holy-things: for I Iehovah, doe sanctifie them.

And Iehovah spake, unto Moses, saying. Speake unto Aaron, and unto his sonnes, and unto all the sons of Israel; & say unto them: Any man, of the house of Israel, or of the stranger in Israel; that will offer his oblation, according to all their vovves, and to all their voluntarie-offerings; which they will offer unto Iehovah, for a burnt-offring. For your favourable-acceptation: a perfect male, of the beeves, of the sheepe, or of the goats. Any, which hath a blemish in it, yee shall not offer: for it shall not be, so favourable-acceptation, for you. And the man, that will offer a sacrifice of Peace-offerings, unto Iehovah; to separate a vow, or for a voluntarie-offring; of the herd, or of the flock; it shall be perfect, for favourable-acceptation; there shall not be in it, any blemish. Blinde, or broken, or maymed, or having a wenne, or scurfe, or scabbe, yee shall not offer these unto Iehovah: nor give of them, a Fire-offring, upon the Altar, unto Iehovah. And bull or lambe, that hath any member superfluous, or lacking: thou mayest make it,

voluntary-offring; but for a vow, it shall not be favourably-accepted. And that which is bruised, or crushed, or broken, or cut; yee shall not offer, unto Iehovah: and in your land, yee shall not do it. And from the hand of a strangers sonne, yee shall not offer, the bread of your God, of any of these: because their corruption is in them, a blemish is in them; they shall not be favourably-accepted, for you.

And Iehovah spake unto Moses, saying. A bull or a sheep, or a goat, when it shall be brought forth; then it shall be, seven dayes, under his damme: and from the eighth day, and thence forth; it shall be favourably-accepted, for an oblation of a Fire-offring, unto Iehovah. And cow, or sheepe: it and the young thereof, yee shall not kill, in one day. And when ye will sacrifice a sacrifice of consecration, unto Iehovah: ye shall sacrifice, for your favourable-acceptation. In that day, shall it be eaten; yee shall not leave thereof, untill the morning: I am Iehovah. And yee shall keepe my commandments, and doe them: I am Iehovah. And ye shall not prophane, the name of my holinesse; and I will be sanctified, among the sons of Israel: I Iehovah, doe sanctifie you. That brought you out from the land of Egypt; to be unto you, for a God: I am Iehovah.

Annotations.

Let them be seperated] in Greeke, Let them take heed of the holy things, meaning, that they desire them not: So that as the former chapter shewed the purity and perfection that should be in the persons that drew neere unto the Lord: this teacheth what purity and perfection ought to be in the things offered, or to be offered unto him. The Hebrew *Nascer* here used, significth a religious separation in respect of holinesse; as is noted on Lev. 15. 31. of my holinesse] translated in Greeke, *wholy name*: which is profaned, when the holy things in the sanctuarie are defiled, being offered or eaten by persons uncleane, and forbidden of God. See after, in ver. 15. 32. the things] this addition is supplied also in the Greeke, *Whatsoever thing they sanctifie unto me*. And this is added, as Sol. Iarchi here saith, to imply also the holy things of the Priests themselves.

Ver. 3. your generations] either now, or at any time hereafter. shall come nigh] namely, so close, as is expressed in ver. 4. So Iarchi saith, *This coming nigh is not meant but of eating*. your seed] that is, your children: in ver. 4. holy things] Hebrew *holinesses*, meaning things of holinesse, and particularly holy meats; which though the blemi-

shed priests might eat of, Lev. 21. 22. yet the unclean might not. Lev. 7. 20. 21. See the notes on Lev. 7. 10. And by the holy things, are meant not only the Sacrifices, but first fruits, and all the heave-offerings of the holy-things, which the sons of Israel offered unto the Lord, Numb. 18. 8. 9. 10. 11. as it is there sayd, every one that is cleane in thy house, shall eat of it, Numb. 18. 13. See after on ver. 9. uncleannesse upon him] before hee is washed from the same; see the annotations on Lev. 7. 20. cut off from my presence] in Greeke, destroyed from me: in Chaldee, destroyed from before me. It meaneth death by the hand of God, as v. 9.

Ver. 4. Any man] Hebrew *Any man*: that is, whatsoever: Targum Ionathan saith *young man or old man*. And this concerneth women also, the daughters of Aaron, who were to eat of some of the holy things; but so as they were cleane when they did eat, Numb. 18. 19. 11. See after, in ver. 11. 12. leprous] whereof see Levit. 13. an issue] whereof see Lev. 15. 2. &c. by a soule] the Greeke translath, *any uncleannesse of a soule*; whereby the dead is meant, as Lev. 19. 28. and 21. 11. and what uncleanes that was, see in Numb. 19. 11. 14. seed of copulation] or, effusion of seed, whereof see Lev. 15. 16.

Ver. 5. creeping thing] which when it is dead, defileth him that toucheth it, Lev. 11. 31. &c. made uncleane] so much as would make a man uncleane, and that was of creeping things the quantity of a lentile (or little pease) as Iarchi here noteth. See Lev. 11. 31. a man] to weat, an unclean man, as a Leper, he that hath an issue, or the like, by touching of whom, men were made unclean. Lev. 13. 45. and 15. 5. &c. Or a dead man; and thereto Sol. Iarchi here referreth it, and of a dead man, so much as an olive would defile.

Ver. 6. The soule] that is, the man, as the Chaldee expounds it: and Targum Ionathan addeth, *the man a priest*. untill the evening] untill the end of that day, and beginning of a new. See the notes on Lev. 11. 24. 32. bathe] or, wash his flesh, that is, his body, as the Gr. translatheth: see Lev. 15. 5. 13. It figured repentance for sins, as I baptise you with water unto repentance, Mat. 3. 11. & sanctification by the blood and spirit of Christ, as ye are washed, ye are sanctified, ye are justified, in the name of the Lord Iesus, and by the Spirit of our God, 1 Cor. 6. 11. And this sanctimony, though common to the whole Church, Lev. 11. did especially pertaine to the priests and ministers, whom Christ (who is likened to a refiners fire, and to sifters sife) will purifie by his grace, as it is said, He shall purifie the sonnes of Levi, and purge them as gold and silver: that they may offer unto the Lord, an offering in righte-ousnesse, Malac. 3. 2. 3.

Ver. 7. and afterward] in Greeke, and then he shall (or may) eat, to weat, when his tunne is gone downe before: then though he were washed, hee might not eat. See the notes on Lev. 11. 32. his bread] his food, allowed him of God for his livelihood: Numb. 18. 11. 19. Who-soever eateth of the heave-offrings, blessing with a blessing for his foods, and after eat; hee blessing him that sanctifieth them

them with the sanctification of Aaron, (Numb. 18.8.) and commanded them to eat of the heave-offerings. *Maimony in Trumoth, ch. 15. sect. 22.*

8. Veri. 8. *a carcase and a worming thing* what these were, is before shewed, on Lev. 17. 15. and 22. 31. They were unlawful to be eaten of any Israelite, especially of the Priests as here and Ezekiel 44. 31. and figured the fanaticie of their communion; as is noted on Lev. 17. and further appeareth by Ezekiel 4. 13. 14.

9. Veri. 9. *my charge* or *observe my observation* that is, which I commanded to be kept: in Chaldee, the observation of my word. Here it is specially to bee understood, as Iarchi also saith, of eating the heave-offering, and of uncleannes of body. *finis* that is, the punishment of sinne: So in Lev. 19. 17. Numb. 18. 32. and 9. 13. *foris* that is, for the holy thing, forepoken of, and dyle to weete, by the hand of Gods; as Targum Jonathan explaineth it, by flaming fire. For by men, such were beaten only, as the Hebrew cannons shew, saying, *An unclean priest is forbidden to eat of the heave-offering, whether it be unclean or cleane, Levit. 22. 4. Every unclean (Priest) thus eateth of the heave-offering which is cleane, he is guilty of death by the hand of (the God of) heaven, Levit. 22. 9. and therefore he is to be beaten.*

But if hee eat of the heave-offering which is unclean, though it be forbidden hee is not to be beaten, because it is not holy. The unclean may not: eat of the heave-offering, until their sunbe set, and three starres appeare after the Sunne is gone downe, Levit. 22. 7. *Maimony in Trumoth, ch. 7. sect. 1. &c.* The like judgement is for the stranger, that is whosoever is not a priest, or of the priests family; for if hee eat of the holy things presumptuously, hee is in danger of death. The stranger that eateth of the heave-offering presumptuously, whether hee be unclean or cleane, whether hee eat of the heave-offering that is cleane or unclean, he is guilty of death, by the hand of (the God of) heaven, as it is written. *AND DIE THEREFORE, IF THEY PROFANE IT: and he is to be beaten, for eating thereof. And if hee eat in ignorance, he is to add the fifth part thereof unto it, (Lev. 22. 14.)* *Maimony, ibidem, ch. 6. sect. 6.*

10. Veri. 10. *any stranger* that is, whosoever is not of the priests family, The Hebrew canons say, *The heave-offering, and the heave-offering of the tithes, are to be eaten by the Priests, whether old or young, male or female by them, and their Canaanish servants, and their cattell* Lev. 22. 11. *The stranger is forbidden to eat of the heave-offering, Lev. 22. 10. Maimony in Trumoth, ch. 6. sect. 1. & 5.* *forreiner* or *joynour*, in Hebrew *Tosab*, in Greeke *Parsen*, which is a stranger-inhabitant, one that dwelleth in the house continually, but is not of the house: and so foreteth from the Slave, which is one of the household, and from the *Hireling*, which is none of the household, neither abideth therein continually but for a terme. *The forreiner, is he that is hired for ever: the Hireling, is he that is hired for yeeres. And an Hireling (servant, hee is as a forreiner and an hireling, (Lev. 25. 39. 40.) And a priests daughter married to a stranger, shee is as a stranger, and is is forbidden to eat of the heave-offering, (Lev. 22. 10.) whether it be*

himselfe or his wife. *Maimony in Terumoth, c. 6. s. 4.* By the *forreiner* or *joynour* in this place (meaning also an heathen man, uncircumcised), who leaving his open Idolatrie, and yielding to the Moral law, though not to the ordinances, as circumcision and the like; might dwell among the Israelites, Deut. 10. 11. See the annotations on Exod. 12. 45. 46. 48. And from hence the Hebrews gather, that an uncircumcised priest, though he had no other uncleannes, might not eat of the holy things. *It is unlawful for an uncircumcised priest to eat of the heave-offering, by the sentence of the Law; for he is a forreiner and the Hireling is spoken of concerning the Heave-offering, Levit. 22. 10. and the Forreiner and Hireling is spoken of concerning the Paschever, Exod. 12. 45. What is the Forreiner and Hireling? he is in the Paschever? It is an uncircumcised person, in whom it is forbidden: so the Forreiner and Hireling spoken of in the Heave-offering, the uncircumcised person is forbidden it; and if hee eat, hee is to be beaten by the Law. *Maimony in Terumoth, ch. 7. sect. 10. And in another place, they say, All the obligations which they be the most holy things or the lighter holy things, eat of them but cleane persons only, that are circumcised. Though his sunne be set, if hee have not made his atonement, he may not eat of the holy things. Maimony in Magnafeth bakorbanoth, ch. 10. sect. 4. a hired person* any outlander, or any Israelite; as before is shewed, *not eat* neither drunk, nor anoint himselfe with any of the holy things, appointed unto the Priests. For, the heave-offering were given, for meat, for drinke, and for anointing, because anointing is as drinking, Psal. 109. 18. and drinke is comprehended under eating: they are to eat the which is to be eaten, and drinke that which is to be drinke, and to anoint with that which is to be anoint, not wine or the like, but they anoint with that which is cleane, &c. *Maim in Trumoth, c. 11. s. 1.* So for this prohibition they say, *Whether hee eateth which is wont to be eaten, or drinke that which is to be drinke, or anoint him with the thing that is to be anoint, (it is unlawful) for it is said (Jud. 11. 39. 40.) SHALL NOT PROFANE THE HOLY THINGS, Lev. 22. 15. Maimony ibidem, ch. 10. sect. 2.**

Veri. 11. *by a foule* that is, a person, converted of the heathens; as before is noted; and as Sotah here explaineth it, a *Canaanish forreiner*. Such by coming to bee of the Priests familie might eat, though Israelites might not care. And as the Hebrews say, *An uncircumcised Priest, and who is unclean, although they themselves might not eat of the heave-offering, yet their wives and their servants might eat. Maim in Trumoth, c. 7. s. 1. 2.* with the purchase of his money Hebrew, the purchase (or bought) of his silver; which the Greeke translates bought (or purchased) with silver. So that though hee bought them not himselfe, if they were bought into his house by a wife whom he married, or were bought by his servants, they might eat. *Maim in Trumoth, c. 7. s. 1. 13.* he that is borne by his wife, or the child of his house, that is, hee be borne by a woman; such as were the children of his slave. See

the notes on Gen. 15. 3. and 7. 12. Those slaves belonging to the Priests household, if they were cleane, might eat of some of the heave-offerings that were given for the Priests livelihood. See Numb. 18.

Veri. 12. *a stranger* such as were not of the Priests stock: for other Israelites are counted strangers in this case. So a stranger is here expounded by Iarchi, *Levite, or an Israelite.* of the heave-offering which the Chaldee expoundeth the separate things of the sons of Israel, Num. 18. 8. The justified things of the sons of Israel, Num. 18. 8. The reason hereof was, because by her marriage shee went out of her fathers house, into her husbands: as on the contrary, a common Israelite by marriage with a Priestess, became of his house, and might eat. The Hebrews say, *Two things are contained in this prohibition; that if the a priests daughter be defiled, and made an whore or prostitute (as Lev. 21. 7.) it is unlawful for her to eat of the heave-offerings for ever, according to the judgment of every profane person for the profane is as the stranger in all respects. And if she be married to an Israelite, he may never eat of the Wave-brest and of the Heave-shoulder (Lev. 7. 34.) although shee be divorced, or (her husband) dye; [whereof the next verse speaketh.]* *Maim in Trumoth, ch. 6. sect. 7.*

Veri. 13. *no seed* no son, saith the Chaldee version, This understood also either if he had no child, or if his children be all dead as is after shewed, *in his youth* so that though hee hath brought forth no seed, yet if he be with child, hee may not eat of the holy things. *Maim in Trumoth, ch. 8. s. 2.*

of her fathers bread The Hebrew doctors say, *We have heard this expounded of the bread, and not all the bread: (see returneth to (eat of) the heave-offering, but not of the wave-brest, and heave-shoulder. Maimony in Trumoth, ch. 6. sect. 9.* Hereupon also they inferre, *An Israelite which hath had seed by a Priestess eateth for her child sake he is male or female; though is defiled seed unto the worlds end; for it is said, AND SHE HAVE NO SEED. As the seed of an Israelite from a Priests daughter disablers her from (eating) so the seed of a Priest from an Israelite, inhabits her to eat. An Israelites daughter, that is married to a Priest, and he dye, and she have a sonne by him: if she be married after to an Israelite, she may not eat of the heave-offerings. If the Israelite dye, and she have a sonne by him, she may not eat, because of that her son by the Israelite: if that sonne of hers by the Israelite dye, she may eat for her sons sake. A Priests daughter that is married to an Israelite, and she have a sonne by him: if she be againe married to a Priest, she may eat of the heave-offerings. If he dye, and she have a sonne by him, she may not eat. If her son dye which shee had by the priest, she may not eat, because of her son which shee had by the Israelite. If her son dye which shee had by the Israelite, she returneth to her fathers house, as in her youth, and eateth of the Heave-offerings, not of the brest or shoulder. An Israelites daughter that is married to an Israelite first, and have a son by him, and after is married to a Priest, eateth of the heave-offering. If he dye, and she have a son by him, she eateth for her last sons sake for shee becometh her to eat, as his father inhabits her to eat.*

Maimony ibidem, c. 6. s. 1. 12. 13. 17. 18. 19.

Veri. 14. *a man* that is, any stranger formentioned, which belongeth not to the Priests familie. Targum Jonathan expoundeth it, *a man of Israel, in ignorance* or, *through inadvertent error.* But if hee doe it presumptuously, hee is guilty of death, by the hand of God, ver. 9. of beating by the hand of the Magistrate. *add the fifth* The stranger that eateth of the heave-offering in ignorance, payeth the principall and the fifth (part.) Though hee knoweth it to bee the heave-offering, and that it is forbidden him, he knoweth not whether hee is guilty of death for it, or no: for this is ignorance, and he payeth the principall, and the fifth part. Whether hee eat, or drinke, or anoint himselfe with it; and whether hee eat of the heave-offering that is cleane, or that is unclean, in ignorance, hee must pay the principall, & the fifth. Whosoever payeth the principall and the fifth payeth to the owner, and the fifth part to any Priest that hee will. And hee never payeth, but according to the price that it was worth, as the time when hee did eat it: whether it bee cheaper at the time when hee payeth for it, or dearer. *Maimony in Trumoth, c. 10. s. 1. 2. 16. 25.* See also the annotations on Lev. 5. 15. 16.

Veri. 15. *not profane* as before, which they heave up) that is, offer up (as the Greeke and Chaldee expound it,) separate unto (or before) the Lord.

Veri. 16. *Or: cause them to beare* or, *And they shall not cause them to beare:* which may be understood of the Priests, that they should not by their negligence, cause or suffer the people to bear the punishment of their trespass; and thus the Greeke favoureth, saying, *And bring upon them inquiry.* Or, it may be referred to the people, that they should not cause themselves to beare inquiry (that is, the punishment) of trespass, for eating the holy things. The Chaldee translates, *And they receive upon them iniquities and sinns, when they eat in uncleanness their holy things.* Whereupon some of the Hebrews (as Sol. Iarchi here observeth) understand this word them, of the Priests themselves. These Lawes for cleanness corporall in all such as partake of Gods holy things, led them and us to spiritual cleannes in our communion with Christ & his graces: that we should have our hearts purified by faith, Act. 15. 9. and sprinkled from an evil conscience, and our bodies washed with pure water, Hebrews 10. 22. that cleansing our selves from all filthinesse of the flesh and spirit, wee may perfect our belief in the feare of God, 1 Cor. 7. 1. For, if we walke in the light, as God is in the light, we have fellowship one with another, and the blood of Iesus Christ his sonne, cleanseth us from all sinne, 1 John 1. 7. But if wee eat and drinke of his holy things unworthily, we eat and drinke judgment to our selves: 1 Cor. 11. 29.

Veri. 18. *all the fowles* in Greeke, all the congregation of Israel. These lawes following, doe concerne things which were to be offered unto God in what condition and state they ought to bee, before they came upon his altar: therefore the speech is directed both unto Priests and people.

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the King, and of his sons, Ezra, 6.8.9. 10. Stealso the annotations on Lev. 17.5.

27 Ver. 27. *under his dam* Hebrew *under his mother*. All these feasts, he is said to be lacking time. Turtle doves, whose time is not come, are as beasts that lack time: and young pigeons whose time is past, are all as bleats; but they that offer them are not beaten, although the oblation is displeased, and not acceptable. *Maimony in Issre Mifbeach*. ch. 3.18. 9. See the annotations on Exod. 22.30. and Lev. 1.14. The Hebrews say, the reason why it should be seven dayes under the dam, was that the Sabbath might passe over it: R. Menachem on Lev. 22.

28 Ver. 28. Cow] The Hebrew word is the time that was in verse 27. and may imply the male as well as the female, that neither of them might be killed with their yong in one day: but the Greeke and Chaldee versions, apply these things to the female. The Hebrews say, *The prohibition concerning it And the yong* THERE OF, is of force concerning the female, for it may be certainly knowne that it is her yongling: and if it is certainly knowne, that this (beast) was the father of it, they do not kill them both in one day: but if he kill them, he is not beaten; for the thing is doubtfull whether it be of force concerning the males or not. *Maimony* som. 2. in *Shechibrah*. ch. 12. sect. 11. or [hepe] or goat, or any cleane beast which was lawfull to be eaten for common meat; This prohibition hath not place but concerning cleane beasts only: & it is of force even for mixtures of divers kinds: as if a Roe engender with a Goat, or a Goat with a Roe, it is unlawfull to kill it and the yong in one day: *Maimony in Shechibrah*. ch. 12. sect. 8.

it and play yong Hebrew, *and the son*. The Hebrew also speaketh as of the male, *his and his son*, but the Greeke and Chaldee translate *her and her son*.

nor kill either for sacrifice to God, or for common food. The Hebrews doe so explaine it, saying, *He that killeth it and the yong thereof in one day, the fesse is lawfull to be eaten, but the killer is to be beaten*. Lev. 22.28. And he is not beaten but for the killing of the latter: therefore if hee kill the one of the two, and his fellow come and kill the other, his fellow is to be beaten. The prohibition concerning it and the yong thereof, is of force at all times and in all places, for common beasts, and for sanctified, whether they be holy things that are to be eaten, or not to be eaten. Therefore if the first kill in the court (of the sanctuary) and the second without, or the first without, and the second within the court; whether they be both common, or both holy, or one common and the other holy, he that killeth the latter, is to be beaten, as for killing it And the yong THERE OF. The prohibition is not but for the killing only, as it is said, *Y SHALL NOT KILL*, &c. He that killeth a cow, and afterward killeth two of her yong, is to be beaten with two beatings: if he kill her (two) yong ones, and afterward killeth her, he is beaten but once. If he kill her, and her yong, and her yonglings yong, he is beaten twice. If two men receive two beasts, the one the damme, and the other the yong, and they come for judgment: he that receiveth the first, killeth first, and the other must stay till the morning. *Maim. in Shechibrah*. ch. 12. s. 1. 2. 3. 12. 13. Compare herewith the

Law in Deut. 21.6. where the bird with her yong or eggs, may not be taken together. It shewed Gods murther to the creatures, in that he would not have the dam and the yong killed in a day: lo Targum Jonathan paraphraeth on this Law thus, *My people the sons of Israel, as our father is merciful in heaven, so be ye mercifull on earth: a cow or an ewe, and the yong thereof, ye shall not slay in one day*, of this the Hebrews say, the day goeth after the night, as if he kill the first in the beginning of the fourth night, he may not kill the second, till the beginning of the fifth night. And so, if he kill the first in the end of the fourth day, before evening, he may kill the second in the beginning of the fifth night: But if he kill the first in the evening of the fifth night, he may not kill the second till the sixth night: *Maimony in Shechibrah*, ch. 12. sect. 17.

Ver. 29. of confession] or, of thanksgiving, which was a kind of peace-offering, see Lev. 7.12.

Ver. 30. *untill the morning*] If it were kept longer then the time appointed of God, it became polluted, was to be consumed with fire, and might not be eaten, upon paine of Gods wrath upon them: such iniquity, Levit. 7.18. See the annotations there, as also on Exod. 12.10.

Ver. 31. *I am Iehovah*] Targum Jonathan explaineth it thus, *I am the Lord, who will give reward to them that keepe my precepts and commandments*.

Ver. 32. *not prophane*] Gods name is prophaned, or polluted, by the wilfull & presumptuous breach of any one of all his commandments, as the Hebrew Doctors teach from this and other like places: see the notes on Exod. 20.7. Lev. 18.14. and 19.12. *doe sanctifie you*] God the author of our sanctification, doth this in Christ, by his Spirit, 1 Corinth. 1. 2. 2. and 6. 11. the outward means whereof is his word, and ordinances of the same, Iohn 17.17. Ephes. 5.26. And these legall ordinances, which stood in meats and drinks, and divers washings and carnall rites: imposed on them untill the time of reformation, [sanctified unto the purifying of the fesse]. Hebrews 9.10. 13. but the blood of Christ, who through the eternal Spirit offereth himselfe without blemish unto God, is it which purgeth our conscience from dead workes, to serve the living God: Hebrews 9.14. and 10. 10. and by offering, he hath perfected for ever, them which are sanctified, Heb. 10. 14.

CHAP. XXXIII.

1. The feasts of the Lord. 3. The Sabbath. 4. The Passover, and unleavened cakes. 9. The feast of first fruits. 15. The feast of Pentecost. 22. Gleaning be left for the poore. 23. The feast of Trumpets. 25. The day of Atonement. 33. The feast of Tabernacles.

And Iehovah spake unto Moses, saying, Speake unto the sonnes of Israel, and say unto them; The solemne-feasts of Iehovah, those which

solemne

ye shall proclaime, convocations of holines: these are my solemne-feasts. Six dayes, shall worke be done, but in the seventh day, shall be a Sabbath of sabbatisme, a convocation of holinesse; ye shall not doe, any worke: it shall be a Sabbath, to Iehovah, in all your dwellings.

These are the solemne-feasts of Iehovah; convocations, of holinesse: those which ye shall proclaime, in their appointed season. In the first moneth, in the fourteenth day of the moneth, betwene the two-evenings: shall be the Passover, to Iehovah. And in the fifteenth day, of the same moneth, shall be the feast of unleavened cakes, unto Iehovah: seven daies, ye shall cate unleavened cakes. In the first day ye shall have, a convocation of holinesse: yee shall not doe any servile worke. But ye shall offer a Fyre-offring, unto Iehovah, seven daies: in the seventh day, shall be a convocation of holinesse; yee shall not doe, any servile worke.

And Iehovah spake unto Moses, saying, Speake unto the sonnes of Israel, and say unto them; When ye be come into the land, which I give unto you, and shall reape, the harvest thereof: then ye shall bring a sheaf, the first-fruit of your harvest, unto the Priest. And hee shall wave the sheaf, before Iehovah, for your favourable-acceptation: on the morrow after the sabbath, the Priest shall wave it. And yee shall offer, in the day that you wave the sheaf: an hee-lambe perfect, of his first yere; for a Burnt-offring, unto Iehovah. And the Meat-offring thereof, shall be two tenth deales; of fine flower mingled with oile: a Fire-offring to Iehovah, a savour of rest: and the drink-offring thereof shall be wine, the fourth part of an Hin. And ye shall not eat bread, or parched-corne, or green-eares, untill this selfe same day, untill ye have brought, the oblation of your God: it shall be a statute for ever, throughout your generations, in all your dwellings.

And ye shall number unto you, from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offring: seven sabbaths, they shall be complete. Vntill on the morrow, after the seventh Sabbath; ye shall number, fifty dayes: and ye shall offer a new Meat-offring, unto Iehovah. Out of your habitations, ye shall bring bread for a wave-offring, two loaves, of two tenth-deales; they shall be of fine-flower: they shall be taken with leaven: they are the first-fruits, unto Iehovah. And yee shall offer with the

bread, seven hee-lambes perfect, of the first yere, and one bullock, a yongling of the herd and two rams: they shall be a burnt-offring, unto Iehovah; & their Meat-offring, & their drink-offrings, a Fire-offring of a favour of rest, unto Iehovah. And yee shall offer, one goat-buck of the goats, for a sin-offring: and two hee-lambes, of the first yere, for a sacrifice of Peace-offrings. And the priest shall wave-them, with the bread of the first fruits for a wave-offring, before Iehovah; with the two lambes: holines shall they be unto Iehovah, for the Priest. And ye shall proclaime, in this selfe same day, a convocation of holines shall it be unto you, ye shall not doe, any servile worke: it shall be a statute for ever, in all your dwellings, throughout your generations.

And when you reape the harvest of your land; thou shalt not waolny rid, the corner of thy field, when thou reapest; neither shalt thou glean, the gleaning of thy harvest: thou shalt leave them, for the poore and for the stranger, I am Iehovah your God.

And Iehovah spake unto Moses, saying, Speake unto the sons of Israel, saying: In the seventh moneth, in the first day of the moneth, ye shall have a Sabbathtime, a memorial blowing of trumpets, a convocation of holines. Ye shall not do, any servile worke: but ye shall offer a Fire-offring unto Iehovah.

And Iehovah spake unto Moses, saying, Also in the tenth day of this seventh moneth, it shall be a day of Atonement; a convocation of holines, shall it be unto you; and ye shall afflict your soules: & shall offer a fire-offring unto Iehovah. And ye shall not do any work in that same day: for it is a day of atonements, to make atonement for you, before Iehovah your God. For every soule, that shall not be afflicted, in the seventh day: he shall even be cut-off, from his peoples. And every soule that shall do any work, in this selfe same day: I will even destroy that soule, from among his people. Yee shall not doe, any worke: it shall be a statute for ever, throughout your generations, in all your dwellings. It shall be unto you, a Sabbath of sabbatisme; and yee shall afflict your soules: in the ninth day of the moneth, in the evening; from evening unto evening ye shall rest your Sabbath.

And Iehovah spake unto Moses, saying, Speake unto the sons of Israel, saying: In the fifteenth day, of this seventh moneth, shall be the feast of Bootheres, seven dayes, unto Iehovah. In the first day, shall be a convocation of holines: ye shall not doe, any servile

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36 vile worke. Seven daies, ye shall offer a Fire-offring, unto Iehovah: in the eight day, a convocation of holinesse shall be unto you, and ye shall offer a Fire-offring unto Iehovah, it is a solemne-assembly; yee shall not do, any servile worke. These, are the solemne feasts of Iehovah; those which ye shall proclaim, convocations of holinesse, to offer a Fire-offring, unto Iehovah; a Burnt-offring, and a Meat-offring, a sacrifice, and drink-offrings, the thing of a day in his day. Beside, the Sabbaths of Iehovah: and beside your gifts, and beside all your vows, and beside all your voluntary-offrings; which yee shall give, unto Iehovah. Also, in the fifteenth day, of the seventh month, when yee have gathered-in, the revenue of the land; ye shall festively-keep the feast of Iehovah, seven daies: in the first day, shall be a sabbatism; and in the eighth day, a sabbatism. And yee shall take unto you, in the first day; the fruit of goodly trees, boughes of Palme-trees, and branches of thick trees, and willowes of the brooke: and ye shall reioyce, before Iehovah your God, seven daies. And yee shall festively-keep it, a feast unto Iehovah; seven daies, in the year: it shall be a statute for ever, throughout your generations, in the seventh month, shall yee festively-keep it. Ye shall dwell in Bootheres, seven daies: every home-borne in Israel, shall dwell in Bootheres. That, your generations may know; that I made the sons of Israel to dwell, in bootheres, when I brought them out, from the land of Egypt: I am Iehovah your God. And Moses declared, the solemne-feasts of Iehovah; unto the sons of Israel.

Annotations.

Solemne feasts: The Hebrew *Moged*, is generally a *fit-time, or season*, Gen. 1.14. 1 Sam. 13.8. but applyed here often, to the *solemne feasts* in Israel, which were appointed of God, at their festimes in the yeere. The Greeke here and in many other places translatheth it, *Heorte, a Feast*: sometime *Panaguria* a *General-assembly*, both which words Paul useth in Col. 2.26. Heb. 12.23. The Lord having given lawes before concerning the sanctity of his Church; doth now give order for the times and manner of publique professing and exercising holy duties, appertaining to sanctification: & of shewing thankfulness & joy, for former benefits, with expectation of greater to come by Christ. *shall proclaim* or, *shall call*. convocations of holinesse, [that is, holy convocations, or meetings: to be seated for nourishment of faith and godlinesse: all which now have their accomplishment in Christ, Col. 2. 16-17.

V. 3. *shall worke be done* in Gr. *deu phut do worke* that is, *all thy worke* that thou hast to do, as Ex. 10.9. of *Sabbatism* that is, of *resting* in Gr. *anaphite* the notes on Ex. 16.23. Thus the weekly Sabbath, are the first of the Lords solemne feasts; and callee his holy daies, which should be of us, called *addition and honourable*, Ely 58.13. See Exod. 20.8. 9.10. any worke] for other feasts the prohibition any servile worke, ver. 7.8.21.25.35.36. But for the Sabbath day, and the day of Atonement, ver. 28.29. he forbiddeth all manner of worke: it is not to be greater; for on other feast daies, they might doe such worke as pertained to the eating of meat and drink, Exod. 12.16. but on the Sabbath, and day of Atonement, they might not doe such, Ex. 16.23. Lev. 16.29. See after on v.7. The Hebrews say, The ceasing from work on the feast daies is commanded, Exod. 34.21. and who doth therein, disanneth a commandment, and transgresseth against a prohibition, Exod. 20.10. And yet work willingly & presumptuously, he is guilty of curse; and if there be witness and proofe of it, he is punished. And if he doe it ignorantly, hee is bound to the Sin-offring appointed, (of Lev. 4. Maimon. 1. treat. of the Sabbath, c.1. f.1. to himselfe) to his honour, and service; not for any worke, but for pleasure of our owne, Ely 58.13. Therefore no sacrifices were to be offered on the Sabbath, then on other daies, Num. 28.3.9.10. The Chaldee translatheth, *before the Lord*. your daies, the other feasts were especially to be kept before the Sanctuary of the Lord, whether all the men of Israel, were to assemble, Ex. 23.14.17. Deut. 16.6.16. but the Sabbaths were to be observed in places where they dwelt, in the Synagogs, in every citie, Act. 15.21.

V.4. *convocations of holinesse* [the Gr. translatheth, *Festis to the Lord*, called *holy*, that is, *holy by day* or proclamation. Hereupon the Hebrews, *Answer* commanded *to honour the Sabbath*, and delight therein *for all good daies*, [that is, *festivities*], as it is more (in Ely 58.13.) **THE HOLIE (day) OF THE LORD, HONORABLE:** and of all good daies is said, A CONVOCATION OF HOLINESS. Maimon. tom.1 in Ier. tob. ch.6. f.16.

V.5. *first month* called *Abib*, and *Nisan*, which was made the first, upon their coming out of Egypt: see Exod. 12.2. and 13.4.4. Som Targum Jonathan it is here said, *In the month of Nisan, in the 14. day &c.* the seven evenings; that is, the attencione, as is opened on Exod. 7.2.6.8. the forenoon of the fourteenth day of Abib, the day wherein they killed the Paschal lambes, was full to worke in: at noone they left off, and began their rest. The Hebrew canons say, *It is unlawful to doe worke on the evenings of the feasts* (from the time of the) evening sacrifice and from even as on the evenings of the Sabbaths. And so doth worke in them still, *reuer* (ie a feast) after singing. And he is tolerated, and more to be tolerated by force: though he is not faine to be forgiven, or excommunicated: except in the evening of the evening, after mid-day, for who doth worke there, after mid-day, is to be scourged, or excommunicated.

(with the Nisan) if he be not scourged. For the fourteenth day of Nisan (or Abib) is not like the other evenings of feasts: because in it, are the feast, and the killing of the sacrifice. In the 14. of Nisan, it is unlawful to doe worke, save after the midst of the day, and forward; for that is the trace of killing (the sacrifice). Maimon in Ier. tob. chap. 8. sect. 17. 18. the Passover] Targum Jonathan explaineth it, *the time of killing the Passover*: to the name of the Lord. The Passover was a yeerely feast in remembrance of their deliverance out of Egypt, when God passed over the houses of Israel, and killed not their first borne: see Exod. 12. It figured our redemption by Christ, who is our Passover (or Paschal lamb) sacrificed for us: in remembrance whereof we are commanded also spiritually, to keepe the feast, with the unleavened cakes of sincerity and truth, 1 Cor. 5. 7.8.

V.6. *of unleavened cakes* a feast adjoynd to the Passover, Exod. 12.15. and 13.6. the rites herof are opened there: the sacrifices peculiar to this feast, are set downe in Num. 28.19.25. The signification was to teach us holinesse of life, from the time of our redemption, unto the end of our daies, which seven daies mystically figured; as is shewed on Exod. 12.15. Chazkuni (on Levic. 23.) saith; The evening of the first good day, and that night, called the Passover; according as they imply themselves about the oblation which is called the Passover. In the residue of the feast, from the first night and forward, is called the feast of unleavened cakes.

V.7. *servile worke* Hebr. *worke of service, or of servitude; or laborious*, as ploughing, sowing, weaving, or any the like: but worke about meat or drinking which they should use the same day, might be done, Exod. 12.16. And the like law was for all other feasts daies, ver. 8. 21.25.35.36. save on Atonement day, ver. 28. then, no worke might be done. So besides the Sabbath, which was every seventh day, there were seven holy daies in the yeere; in five whereof, they might doe no servile worke, and in the seventh, no worke at all. Those fixe were, the first and the seventh of the feast of unleavened cakes; the day of Pentecost, or of first fruits, ver. 17. 21. the first day of the seventh month, which was the feast of Blowing trumpets, ver. 24. 25. and the first and eight day, of the feast of Bootheres, ver. 35.36. The seventh was Atonement (or expiation) day; wherein they might doe no worke at all, ver. 28. Of these, the Hebrews give these rules. The fixe daies wherein the Scripture forbiddeth worke, which are the first and seventh of the Passover; the first and eight of the feast of Bootheres; the day of the feast of Weekes (or Pentecost,) and the first day of the seventh month: are called good daies: and the eighth is like in them all; for it is unlawful to doe any servile worke in them, save the worke which is needfull about food, Exod. 12.16. Who foretelleth from servile worke in them, observeth a commandment; and who doth in any of them, worke which is not necessary for food, as if he build up, or pull downe, or weave, or the like; he breaketh a commandment, and transgresseth against this prohibition, **YE SHALL NOT DOE ANY SERVILE WORKE:** and if he doe, and there

be witness and evident proofe, hee is by the law, to be beaten. [But for working on the Sabbath, hee is to be stoned to death, Num. 15. 32. 35.] All worke needfull about meat is lawfull, as killing (of beasts) and baking (of bread), and kneading (of dough), and the like. But such worke as may be done in the evening of a feast day, they doe not on the feast day: as they may not reape, nor thresh, nor winnow, nor grinde the corne, or the like. For all these and such like may be done on the evening of the feast, and there is thereby no corruption, or minishing (of the taste.) But they knead, and bake, and kill, and boile (or roast) on the feast day; because if they doe these on the evening, there is thereby corruption, or minishing of the taste. For warme bread, or meat boiled this day, is not like the bread that was baked, or the meat that was boiled yesterday; nor the meat slain to day, like that which was slain yesterday; and so all the like unto these. They may not bake, or dresse on a feast day, that which they will eat on the common working day; no worke is permitted, which is needfull about meat: as, I have about those which are to be used on the feast day. If he have made it to eat on the feast day, and there remain some; he may eat that which is left on the working day. Butting and anointing, are contained under the generall of meat and drinke, and may be done on the feast day. Maimon in Ier. tob. chap. 1. sect. 1. &c.

V.8. *a Fire offring* that is, *burnt-offrings*, as the Greeke translatheth, and so Moyses explaineth it in Numb. 28.19. thought it impleth also other sacrifices offered up in fire to the Lord. Targum Jonathan expoundeth it, an oblation to the name of the Lord. seven daies] all the daies of the feast, seeme to be called generally convocations of holinesse, ver. 2. and in every of them, an extraordinary number of sacrifices were to be offered, Numb. 28. 24. and 29. 17. 20. 23. 26. &c. though the first and last were the great daies of the feast, in which they might doe no servile worke. Of these other daies, the Hebrews say; The daies which are betweene the first and the seventh of the Passover, and the first and the eighth of the feast of bootheres, are called the prophane (or common working) daies of the solemne feast, and they are called the Solemne-feast. And although it is not said of any of them, it shall be a Sabbath; yet forasmuch as it is called a convocation of holinesse, and it is the time of feasting in the sanctuary, it is unlawful to doe worke in them; that they be not like other prophane daies, wherein there is no holinesse at all. And who doth unlawful worke in them, he is scourged, because it is forbidden him, by the doctrine of the Scribes. Yet all servile worke is not forbidden: for any worke, which if a man doe it not in the solemne-feast, much hurt (or corruption) followeth, they may doe it. As a man may gather his fruits, and the grapes of his vineyard, in the feast, if they be ripe. But it is unlawful for a man purposely to deferre such worke until the feast. If a man have fruits on the ground, and hath nothing to eat in the feast, but of them, though there be no danger of their perishing, they lay no necessity upon him to buy food in the market, till he reape after the feast; but he may reape, and binde, and thresh, and same, and grinde what him needeth. Also they may judge money-masters, and matters of life and death, in the solemne feast, and may write the matters of the judgement hall (or Court,) and all such

[such like. And they may write private letters to friends, and reckonings, &c. and may do all things needful about the dead, [as did they that embalmed our Saviour, Luk 23: 56. and 24: 1.] and may make him a coffin, &c. But they look not upon plagues (of leprosy, Levit. 13.) in the feast, lest he be found unclean, and his festivity be turned into mourning. Neither do they marie wives. &c. lest the joy of the feast be forgotten through the joy of the wedding. They make no merchandise in the feast, either selling or buying. But they may sell fruits, clothes, or instruments, needful for the feast. It is not lawful to mourn or fast in these days, but a man ought to rejoice in them, and have a merry heart, he and his children, and his wife, and his children's children, and all that are joined unto him, (Deut. 16: 14.) Although the rejoicing spoken of there, is the Peace of conscience; yet under it is comprehended, that he and his children and his household should rejoice, every one as it meet for him: &c. Maimony in *Sanhedrin*, chap. 6. sect. 22. and chap. 7. sect. 1. &c. and chap. 6. sect. 17. See after on ver. 40. and Deut. 16.

Verf. 10. *reap the harvest*] the original words are the same, *reap the reaping, or, harvest the harvest*. This law appeared to the Passover; at what time, harvest in Canaan began to be ripe; and to be done in the feast, namely on the 16. day of Abib, the morrow after the Sabbath, ver. 11. that by sanctifying the first fruits unto the Lord, the whole harvest might be sanctified unto them. Rom. 11. 16. Prov. 3. 9. 10. Ezek. 44. 30. *ye shall bring to weat, at the publick charge of the Church*: the manner is shewed in the notes upon Levit. 24. 8. *a sheaf* (or *sheaf*) or *sheaf*, which is the tenth part of an Ephah (or Bushel) Exod. 16. 36. The Hebrew word signifies both, and the matter in hand both are true, save that if we English it *sheaf*, it is put for *sheaves*, one for many, as the Greeke here translates it *sheaves* (or *handfuls*). But Sol. Iarchi expoundeth this *Omer*, the tenth part of an Ephah. This was not to be brought by every particular man, but by the whole congregation, one Omer for all the church: the manner whereof, in the Hebrew records, is said to be thus: In the Passover they offer an oblation more then the daily sacrifice, from the first day until the seventh day, according to the addition at the new moones; two bullocks, and one ramme, and seven lambs, all burnt-offerings; and a goat-buck for a sin-offering: which is eaten in the second day of the Passover, which is the sixteenth day of Nisan, (or March:) Numb. 28. 11. 19-24. They offer more then on other days, a lamb for a burnt-offering, with the sheaf (or Omer) of wave-offerings (Levit. 23. 12.) And that is the meat-offering of the congregation. And the time of it is appointed, therefore it driveth away the Sabbath, [that is, it is to be done, though it be the Sabbath day.] They bring not this *Meat-offering*, but from the land of Israel, Levit. 23. 10. And it is to be reaped in the night, in the sixteenth night (of Nisan) whether it be working day, or Sabbath. And all the night is lawful to reap the sheaf in, or, if they reap it by day, it is lawful. It is to be taken from the standing corn, or (if they find none standing) of the sheaves. It is to be brought of green corn, and if they find none such, of the dry. This sheaf was brought of barley. In the eve-

ning of the feast day, the messengers of the Synagogue (the high council in Jerusalem) went out; and as the cities were thereabout came together, that might be reaped with great easiness. And they reaped the sheaves of barley [which make an Ephah or Bushel, is noted on Gen. 18. 6.] by three men; when it was dark; &c. When it was reaped, they brought it unto the courtyard (of the Sanctuary), and threshed it, and winnowed it, and purged it cleane. And they took a measure [that is, an Omer, Exod. 16. 36.] and put it in the fire, &c. as it is written (in Levit. 2. 14.) Green ears of corn parched in the fire, come beaten out of the full-ear. We have been taught that this is the meat-offering of the sheaf only. And after that they have parched it, they spread it in the courtyard, and winnowed it on it. Then they grind the three stalks (or Bushel of barley,) and take out of all, a tenth part (or Omer,) and that is mixed, and the residue is kneaded, and may be eaten by any man. But this tenth part of barley flour, they take, and mix it with a log (or halfe pint) of oil, on the sixteenth day of Nisan, and they put upon it an handful of frankincense. (Levit. 2. 15.) as upon other Meat-offerings; and wave, and burne some of it on the altar, (as Levit. 2. 16.) and the residue is eaten by the Priests, as all other *Maimony* in *Tamidin*, chap. 8. sect. 7. and *Tamidin Bab. in Menachoth*, chap. 10. The reason why this oblation was of barley, was for that was first ripe in the land of Canaan, to weat at the first of the Passover; but wheat harvest was a later, Pentecost or the feast of Weeks, Exod. 34. 22. Therefore in Ruth 2. 23. *barley harvest*, it is before wheat harvest: so in Egypt, the barley was reaped, before the wheat, or Rye, Exod. 9. 31. 32. As in Ruth 1. 22. when Ruth came to Bethlehem in the beginning of barley harvest, there the Chaldee giveth this paraphrase, in the beginning of the Passover, and in that day, the fowmes of Israel began to reape the sheaf of the wave-offering, which was of barley: having reference to this Law.

V. 11. *for your favourable acceptation* in Greek, acceptable for you: that is, that you and your oblation may be accepted in favour. If you offer according to this right, it shall be acceptable for you: (as Iarchi, on Levit. 13. the morrow after the Sabbath) Hebr. on the morrow of the Sabbath; that is, the day after the Sabbath: meaning not the ordinary Sabbath, which was every seventh day of the week, but the Sabbath of the Passover, which was always the fifteenth day of Nisan, (or March) the first day of unleavened bread, called the Feast, Numb. 28. 17. on which day was Sabbath, was Levit. 23. 32. 39. for the morrow after, it was the sixteenth day of Nisan, as is before noted. And so the Chaldee here translates it, after the good day, that is, the feast: and the Greeke it thus, On the morrow of the first of the Sabbath: because the first day, and the seventh day, were both Sabbaths; ver. 7. 8. And Targum Jonathan explains it, After the good day, the first (day) is the Passover, the Priests shall wave it. In Greek, offer it. How this was was permitted, see the notes on Exod. 29. 24. Levit. 3. 5. Verf. 12. *shall offer* Hebr. and Greeke, shall offer

or make, meaning for sacrifice. See Exod. 10. 25. of his first yeere] Hebr. *of his yeere*, that is, no above a yeere old, see Exod. 12. 5. This Lambe was to be brought with the sheaf (or Omer) of first fruits, besides all other sacrifices for the feast, mentioned in Numb. 28. 19. 24. So Iarchi saith, it came as a bounden duty with the Omer. And it figured Christ (our perfect unblemished Lamb, 1 Pet. 1. 19.) by whom those first fruits, and in them all the other fruits were sanctified, and made acceptable to God.

Verf. 13. *two tenth deales*] to weat, of an Ephah: that is two Omers. This was twice so much as by the Law was appointed for a Lambe, which ordinarily was but one tenth deale, Numb. 15. 4. neither was it doubled for any other, save for this Lambe offered with the wave sheaf. See the annotation on Numb. 15. 12. *fine flour* of wheat, as was for all ordinary meat-offerings, Levit. 2. Exod. 19. 2. *oil* to weat, *ole olive*: and a log (or halfe pint) of oil was the fine for every tenth deale (or Omer) of flow-c. Maimony in *Magnafeh tachanuth*, chap. 12. sect. 7. of rest in Greek; *offert* (small) the Chaldee expounds it, to be acceptable with favour, of an *Hin* a measure containing twelve logs, every log being so much as six eggs. See the notes on Exod. 29. 4. and 30. 24. And here the quantitie of wine is not doubled, as was before in the flour, but is a fourth part only, which was the measure prescribed for the drinke-offering of every ordinary lambe; Numb. 15. 5. So Iarchi here noteth, Though the Meat-offering thereof was doubled, yet the drinke-offering was not doubled.

Verf. 14. *not eat bread, &c.* God hereby taught them, that they had no right to eat of any of the fruits of the land, (which was his, Levit. 25. 23.) until by offering the first fruits with a Lambe sacrifice, they had made publick profession both of their faith in Christ to come, and of their thankfulness to God for his mercies. The Hebr. was *it was unlawful to reape in the land of Israel, any of the five kinds of corn, before they had reaped the sheaf (of wave-offering)*. Levit. 23. 10. They brought no meat-offering, drinke-offering, or first-fruits of new (fruits) before they brought the sheaf, and if they brought any, it was not allowable, Maimony in *Tamidin*, chap. 7. sect. 13. 17. After the offering of the sheaf, new corn was lawful (to be eaten) out of hands, and they that dwelt there off (from Jerusalem) might eat thereof after mid-day (the 16. of Nisan) for they knew that the Syedrion would not be negligent herein (in offering the sheaf). Talmud Bab. in Menachoth, chap. 10. *green-corn* for full-ears: see Levit. 2. 24. The Hebrewes by this meant of the five kinds of grain only; which are wheat, rie, oats, and two kinds of barley; howsoever did eat of any of these five kinds, new, (such as an olive, before the offering of the sheaf in the 16 of Nisan, was by the law to be beaten. And who did eat of bread, and of parched-corn, and of green-corn, any of those five kinds, was to be beaten three times: for there are three prohibitions, distinct one from another, bread, and parched-corn, and green-corn. Maimony tom. 2. treat. of Forbidden meats, chap. 10. lect. 2. 3.

the oblation of your God] in Greeke, the gifts unto your God. He meanth those forepoken of: for as it was unlawful for men to eat of the Hebrewes say, They might bring no Meat-offering (to God) of the new-fruits, before the sheaf: Maimony tom. 3. in *Isture misbach*, chap. 5. sect. 9.

Verf. 15. *ye shall number*] This commandment is unto every man of Israel, and in every place, but women and servants are free from counting; (as in Maimony in *Tamidin*, chap. 7. sect. 24. from the morrow; or, on the morrow; the Chaldee faith after the feast day as in ver. 11. and Targum Jonathan saith, after the first good day of the Passover. And by the Hebrew canons, They reckon from the beginning of the day before they reckon in the night, from the night of the sixteenth of Nisan. Maimony in *Tamidin*, chap. 7. sect. 22.

seven sabbaths] that is, as the Greeke and Chaldee expound it, seven weeks. So in Luk 18. 12. I fast twice in the Sabbath, that is, twice in the week: (for the Jews used and still do, to fast on the second and on the first day of every week, as is testified by R. Iudah in *Misnah*, chap. 4.) Likewise in Mark. 28. 1. the first of the Sabbath, that is, the first day of the week. And hereupon this was called, the feast of Weeks, because of the exact number, Exod. 34. 22. complete seven sabbaths; that is, wanting nothing, as the word importeth, Jam. 1. 1. But Sol. I. ch. here faith, *it was a herb that they were to begin to number from the evening (the morrow after the Sabbath) for else they were not complete*.

Verf. 16. the morrow after the seventh sabbath] the Chaldee faith, *at the seventh week*; the Greeke, *at the morrow of the last week*; of the seven, *sabbath* (days) Hereupon the Hebrewes observe that it was commanded to number the days, with the weeks. And they held it needful to use God every night, which sanctified them by his commandments, and commanded the numbering of the sheaf; that is, of the fiftie days from the waving of the sheaf. Maimony in *Tamidin*, chap. 7. sect. 22. 25. And of this word fiftie, in Greeke Pentecoste; the feast is called in the new Testament Pentecoste, Act. 2. 1. 1 Cor. 16. 8. *a new meat-offering* of the first fruits of the wheat harvest, as the former was of barley harvest: the more this was called also, the day of the first fruits, Numb. 28. 26.

Verf. 17. *your habitations*] in the land of Canaan. They bring not the two loaves, but from the land, and of new fruits, faith Maimony in *Tamidin*, chap. 8. sect. 2. for wave-offering; Hebr. bread of waving, that is, to be waved before the Lord. This was brought at the churches charge: the manner is noted on Levit. 24. 8. *two loaves* for cakes, which word is added both by the Greeke and Chaldee: the manner of this twice, is said to be thus: They brought three Seals (that is, an Ephah or Bushel) of new wheat: and did beat and tread them after the manner of all meat-offerings, and ground them to flour, and waved of them two tenth-deales, (that is, two Omers,) and the residue was kneaded, and might be eaten by any man. These two cakes (or loaves) of new corn, tenth deale must be taken from each Seal and in halfe. Then they took the twentieth deale, and kneaded them

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them one by one, and baked them one by one. And the making of them might not be on the feast day, nor on the Sabbath: if the evening of this feast (of Pentecost) were a Sabbath, they baked them in the evening of the Sabbath, and then they were eaten in the third day after their baking, which was the feast day. And it is expressed in the Law, that they should be leavened; and thus they did it; they brought leaven from some place, and put it into the measure of the tenth deal, and filled that tenth-deal with flour, and so leavened it with that leaven. They made the length of each cake seven hand-breadths, and the breadth four hand-breadths, and the height four fingers. Maim. in Taminid, chap. 8. sect. 3. 10. with leaven in Greeke, leavened: so Leviticus 2. 11. and 7. 13.

Verf. 18. *perfect* in Greeke, *unblemished*. of the first yeere [Hebr. *some of a yeere*: see Exod. 12. 5. one bullocke] in Num. 28. 27. there are two bullockes, and one ram; here is one bullocke, and two rammes: those were an addition in respect of the feast day; these are a further addition, in respect of the two loaves, & therefore to be offered with them, as before he saith. The Hebrews explain it thus: In the fiftieth day from the numbring of the sheaf, is the feast of Weeks [Exod. 34. 22. or of Pentecost, Aet. 2. 1. and it is a Retention (or solemn assembly), and this day they offer more (than other dayes) two bullockes, and a ram, and seven lambs, all of them burnt offerings; and a goat for a sin-offering; and these are the offerings spoken of in Num. 28. 26. 27. 30. and they are the addition of the day. And yet they bring more for this day, a meat-offering of new (wheat) in two loaves. And they offer with the loaves, a bullocke, and two rammes, and seven lambs, all burnt offerings; and a goat for a sin-offering, and two lambs for Peace offerings; and these are the oblations spoken of in Levit. 23. So there are to be offered this day, over and beside the two daily-sacrifices, three bullockes, and three rammes, and fourteen lambs, twenty beasts in all, for burnt offerings; and two goats for sin, which are eaten; and two lambs for peace-offerings, which are eaten. Maimony in Taminid, chap. 8. sect. 1. These sacrifices figured Christ unto them, by whose death their sinnes should be pardoned, their persons sanctified, and their thanksgiving unto God made acceptable: by whom also the fruits of the land were blessed unto them; and as the wheat is better than barley, so their first-fruits which they brought in signe of homage to the Lord, was more of the wheat, than of the barley, and with many more sacrifices. *drinke offerings* which were usually given with all sacrifices: the measure of them is ter, in Num. 28. 5. 7. 12. 13. 14. of *ter* in Greeke, of *sweet-smell*: in Chaldee, which shall be accepted with favour.

Verf. 19. *balloffer* [Hebr. *soe doe*, as verse 12. a sin-offering] whereby they acknowledged their unworthinesse to appeare before God, or to enjoy the fruits of his land, otherwise then by Christ their sacrifice of Atonement. of *Peace-offerings* or, *payments*, whereby they paid thanks and praises unto God for his mercies, which being done also with sacrifices, shewed that by Christ, we must offer praise to God continually. Heb. 13. 15. It is observed by the Hebrews, that the

Church (or Congregation) never offered any Peace-offerings, but these. Maimony tract of Offerings, chap. 1. sect. 4. See the notes on Leviticus 4. 14.

Verf. 10. *wave them with the loaves*: The manner is recorded to be thus; They brought the two loaves (the Peace-offering) and waved them while they were yet alive; and afterwards killed them, and separated, and took the breast and the shoulder of each of them (as in Levit. 7. 30. 32.) and laid them down by their loaves, and (the priest) put both his hands under them, and waved them all together, in the east side, the place of all wave-offerings. Afterward, he burned the fat of the lambs, and the rest of the flesh, was eaten by the Priests. Likewise the two loaves, the high-priests took one of them; and the other was divided to all the Levites (the Priests in their charges) and both of them were eaten the same day, and half the night, as the offering of the most holy things. Maimony in Taminid, chap. 8. sect. 11. *holiness* that is, most holy. The Peace-offerings of particular persons were lighter things, but the peace-offerings of the Congregation, were holy of holies, that is, most holy, as Archi here observeth. for the Priests (that may eat them, as before is shewed). The Levites, and the Priests to eat these and other holy things in Num. 18. 8. 9. 10. & c.

Verf. 21. *shall proclaim* or, *shall convene*, that is, call together the people: in Greeke, *shall praise this day*. this [selfe] same day [Hebr. *the things* (or *body*) of this day: so in verse 14. and 28. and 29. See Gen. 7. 13. a convocation of holiness, an holy convocation, and meeting together of all the people: partly in remembrance of their coming out of Egypt, Deut. 16. 12. who came there to keep a feast to the Lord in the wilderness, Exod. 5. 1. 3. which they keepe at Mount Sinai, Exodus: where also the Law was given at this time of the yeere; Exod. 19. 1. 11. the memoriall whereunto celebrated by this yeerly feast; and partly to testify the first fruits of their wheat harvest, and to celebrate Gods mercies for the fruitfulness of their land; as this place sheweth. The children figured hereby, was the solemn giving of the Law of Christ, which after was performed in Jerusalem, at this feast of Pentecost, when he (our Lord) spake the gifts of his spirit, in fiery tongues, Act. 2. 1. 4. 5. whereupon they went forth to reap that which the Prophets had sowne, gathering fruit unto life eternal, and bringing the wheat of God into his garner; unto the everlasting praise of the glory of his grace. 1oh. 4. 35. 38. Luke 3. 17. Eph. 1. 13. And this Feast we now celebrate, whilst with joy and thankfulness unto God, we receive *renew the spirit of life in Christ Jesus*, which hath made free from the law of sinne and death, Rom. 8. 2. Galath. 3. 2.

Verf. 22. *not wholly-rid* [not cut downe all, but leave some in the corner of this field for the poor:] This law was given before, in Levit. 19. 9. with many words; see the annotations there. God speaking here of the Feasts which were in harvest, which they celebrated to the honour of him: repeateth

repeateth that law concerning the poore, whose relief he joyneth with his owne service; as in repeating these feasts, he maketh expresse mention of such alfo, to bee made partakers of their joy, Deut. 16. 14. 14. See also Deut. 24. 19. 21. where this law is enlarged.

Verf. 24. the seventh month) called of the Hebrews *Shofar* of us now, September, in scripture it is named *Ethanim*, 1 King. 8. 2. which the Chaldee there expoundeth the month of the Ancients, which they called the first month, &c. and now it is the seventh month. So Targum Jonathan here explaineth it, In Tisri which is the seventh month. In this month, Solomons Temple was dedicated.

from your labours: Targum Jonathan calleth it a good day. blowing of trumpets [or, of cornets; the Greeke translatheth a memoriall of trumpets: the Chaldee, a memoriall of blowing]. The Hebrew *Trugnah* here used, is generally a loud showing noise, commonly for joy, as Ezra 3. 11. 12. 1 Chron. 15. 28. sometime for sorrow, as Jer. 20. 16. Mich. 4. 9. and is either with mans voice, or with sound of trumpet, and then it is that broken sound called *malin*, Numb. 10. 5. 7. Again, Trumpets were of two sorts, some of metall, as the silver trumpets called *Sanctuarie*, Numb. 10. 2. some of horne, called *cornets*, 2 Chron. 15. 14. Psal. 98. 6. That this was with blowing of trumpets and cornets, appeareth by Numb. 10. 10. in your solemn dayes, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, &c. and in Psal. 81. 3. Blow up the cornet (or trumpet) in the new-moon, &c. At every new-moon they had a solemnity in Israel, and offered (besides the daily sacrifice) two bullockes, one ram, seven lambs, for burnt-offerings, with their meat and drinke-offerings, and a goat for a sin-offering, Numb. 28. 11. 15. and at this new-moon, which was the beginning of the yeere, they offered all the foresaid sacrifices, and over and besides them, one bullocke, one ram, and seven lambs for burnt-offerings, and a goat for a sin-offering, Num. 29. 1. 6. The trumpet which they proclaimed the new yeere with, was the same that they proclaimed the jubilee with, which was a cornet (called in Hebrew *Shophar*) Levit. 25. 9. The Hebrew doctors write here of this; It is commanded by the Law to hear the sound of the trumpet (or cornet) in the beginning of the yeere, Numb. 29. 1. and the trumpet which they blew with, either in the beginning of the yeere, or at the Jubilee, was of rams horne crooked; and all cornets, save of rammes horne, were unlawfull. And although it be not expressed in the law, that the blowing at the new yeere should be with the cornet (Levit. 25. 9.) yet of the Jubilee it is said, *Shophar Trugnah* (the cornet of loud sound) Levit. 25. 9. whereupon we have beene taught, the sound (or blowing) at the Jubilee was with the cornet (Shophar) also the sound at the beginning of the yeere, was with the cornet. In the Sanctuarie they did blow in the beginning of the yeere, with one cornet and two trumpets; because it is written (in Psal. 98. 6.) with trumpets and sound of

cornet, *blow triumphantly before the Lord the King: but in other places they did not blow in the beginning of the yeere, save with the cornet only. All are bound to hear the sound of the cornet, Priests, and Levites, and Israelites, and Prophets, and servants that are made free: but women, and servants, and children, are not bound. The sound Trugnah (or alarme) [spoken of in the law, is not certainly knowne of us, by reason of the length of yeeres and our many captivities, so that we know not how it was. Maimony in Shophar, &c. chap. 1. sect. 1. 2. and chap. 2. sect. 1. and chap. 3. sect. 2. Howbeit by the same author, and by Thalm. Bab. in Ra^b bishshanab, chap. 3. and 4. it appeareth, that they used to blow with these cornets, both in Jerusalem and in all other cities in the Synagogues, (for these feasts were proclaimed in all their cities, and not only in Jerusalem, Nehem. 8. 15.) and with it, they used prayers and blessings, and reading of some scriptures, fitting the matter in hand: This blowing of trumpets by the Priests in the Sanctuarie, and Ministers in the Synagogues, which all the people were bound to heare: (whereupon the Prophet saith, *Blessed is the people that know the sound*, Psal. 89. 15.) signified the preaching of the word by Gods messengers, who should lift up their voice like a trumpet and shew his people their transgression, Ela. 58. 1. denouncing Gods judgements for trespassing against his law, Hof. 8. 1. that they may tremble, and repent with fasting and prayer, that they may finde mercie with the Lord, Joel. 2. 1. 15. 16. 17. that awaking out of sleepe, and arising from the dead, Christ might give them light, Bphei. 5. 14. And as trumpets were most solemnly blowne every new yeeres day, and every yeere of jubilee; so against Christs coming to preach the acceptable yeere of the Lord, (Luk. 4. 19. 21.) Iohn the Baptist blew the trumpet in Israel, preparing the way before him, preaching the baptisme of repentance for remission of sinnes, Mar. 1. 1. 2. 3. 4. of whose ministry, this feast of blowing of trumpets, seemeth to be a speciall figure. See more on Num. 10. The Hebrews had a like undestanding in this mysticke, for they say that the blowing of trumpets at the beginning of the yeere, had a mystical signification, as if it had beene said, *Awake ye sleepers, out of your sleepe; and ye deepe sleepers, wake up out of your deepe sleepe; and make inquirie into your workes, and turne by repentance, and remember your Creator: be bold they that forget the truth, through the vanities of the time, and that goe astray all their yeere in vanitie and emptinesse, which will not profit, nor deliver; looke to your soules, and amend your wayes, and your actions, and let every one of you forsake his evill way, and his cogitation which is not good. Maimony in treat. of Repentance, chap. 3. sect. 4. And to the end he might the more seriously convert unto the Lord, all the house of Israel, were wont (as he saith) to doe many almshouses, and good workes, and to exercise themselves in the commandments from the beginning of the yeere unto the day of atonement (which was the tenth day of this month) more then all the dayes of the yeere: and they used also to rise in the night, these ten dayes, and to pray in the Synagogues, with words of supplication for grace, &c. Ibidem, sect. 4.**

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27

Verf. 27. *a day of Atonement* for, of expiation and reconciliation to God, that they might have forgiveness of all their finnes. Of this day, and the rites about it, the Law is more largely given before in chap. 16. Between this and new yeeres day before, were eight whole dayes, which space they had to prepare themselves, after the found of the trumpet, unto humiliation for their finnes, and reconciliation unto God in Christ. *afflict your selves* humble your selves in fasting, prayer, &c. see the notes on Levit. 16. 29. where *five things* are shewed to belong unto this affliction of themselves; which things are also mentioned by Targ. Jonathan in this place. *a fire-offering* many burnt-offerings and sacrifices, described in Levit. 16. and Numb. 29. 7-11.

29

Verf. 29. *every soule* in the Chaldee, *every man* so in verse 30. *cut-off* in the Greek and Chaldee, *destroyed*; and Targum Jonathan addeth *destroyed by death*; meaning if they did it presumptuously. But from this fasting and afflicting or themselves, they exempted sick-folkes and children, as is shewed on Levit. 16. 29.

30

Verf. 30. *I will even destroy that soule* or, *will make him perish* in Greeke, that *soule shall perish from the people thereof*. The Hebrewes explain this law thus; *It is commanded to rest from worke, on the tenth of the seventh moneth*, Levit. 16. 31. *and who so doth worke therein, omitteth the keeping of a commandment, and transgresseth against a prohibition*, Numb. 29. 7. *And if he doe it willingly of presumption, he is guilty of smiting off; if ignorantly, hee is to bring the sin-offering appointed for the same.* *All worke for which they are to be foned, if they doe it on the Sabbath, if they doe it on this day, they are to be cut-off.* *And whatsoever is unlawful to be done on the Sabbath, which is no worke, is unlawful to be done on this day; and if he doe it, he is to be scourged, as he is to be scourged for doing it on the Sabbath.* *There is no difference betweene the Sabbath, and this day; for these matters, save this, that for presumptuous doing it on the Sabbath, he is to be foned, and for doing it on this day, he is to be cut off.* *Maimony treat. of the Rest of the tenth day, chap. 1. sect. 1. 2.*

Verf. 32. *in the ninth* the Greeke translatheth, *from the ninth of the moneth* *From the evening, until the tenth of the moneth at evening* *ye shall observe* (or *rest*) *your sabbathes*. From these words the Hebrewes gather, that their fast began a little before the tenth day began, and continued a little after it was ended. See the notes on Levit. 16. 29.

34

Verf. 34. *of Boobies* or, of *Tavernacles*, made of boughes of greene trees; as verse 40. In the new Testament this feast is called in Greeke *Skenepegia*, that is, the *picking of tents*; or *setting up of boobies*, Joh. 7. 2. and so the Lxx. translated it in Deut. 16. 16. This feast they kept, in remembrance of Gods favours to them in the wilderness, where they dwelt in boobies; ver. 43. and to shew their thankfulness unto God, for the fruits which in this moneth they reaped; Deut. 16. 13. 14. and to figure out the coming of Christ into the world at this time of the yeere, to dwell in the Tabernacle of our flesh, who was made flesh, and dwelt (or pitched his tent) among us, Joh. 1. 14. At this feast, Solomons

Temple, (a figure of Christs body, Joh. 2. 19. 21.) was dedicated with great solemnity, and the shew brought into it, 2 Chron. 5. 2. 3-7. This feast was also are to keepe, Zach. 14. 16-19. which thing we doe, by beliefe in Christ, that his grace is sufficient for us; and that in all our infirmities, *the power of Christ resteth upon us* (or protecteth us as a Tabernacle) as Paul saith, 2 Cor. 1. 29. Likewise knowing that when our *earthly house of Tabernacle*, wherein we are, shall be dissolved, we have a *building of God eternal in the heavens*, with which we desire to be clothed; and therefore being strangers and pilgrims on earth, we have our *conversation in heaven*, untill we put off this our tabernacle; 1 Cor. 5. 1. 2. Heb. 11. 13. 14. Phil. 3. 20. 2 Pet. 1. 13. 14. *seven dayes*; a complete number, figuring out whole life time in this frail tabernacle, to be help unto the Lord; as did the seven dayes of unlevined bread; whereof see the notes on Exod. 12. 15.

Verf. 35. *convocation of holiness* an holy assembly of the people to serve God, and learne his law; Deut. 31. 10. 11. Nehem. 8. 18. *service* *Hebr. worke of service*; see ver. 37.

Verf. 36. *a fire-offering* in Greeke, *burnt-offering*. There were many sacrifices offered all the dayes of this feast; the chieft whereof were burnt-offerings: their manner and order is described at large, in Numb. 29. 13-38. *the eight day* which wasteth, 22. of Tisri, or September. *a solemn assembly*, or, *general assembly*, called in Hebrew *Gedulah*, (or *Asseereth*) which hath the signification of restraining or retaining, because this day, the people were restrained from worke, and retained together in a publike assembly. The Chaldee translatheth it, *ye shall be assembled together*; and so the word is in other cases used for an assembly, 1er. 92. The Greeke here and often turneth it *Exodus*; signifying the day of the *Outgoing* or end of the feast; and so called the *last and great day of the feast*, Joh. 7. 37. The last day of the Passover, is called also by this name, Deut. 16. 8. And the Hebrew doctors apply the name absolutely to the feast of Pentecost often in their writings, whereupon Iosephus testifies (in b. 3. chap. 10.) that *Pentecost*, which the Hebrew call *A SARTA*, and that signifies *Pentecost*. In Acts 5. 21. it is translated in Greeke *Pentecost*, which word Paul useth in Heb. 12. 23. for a *general assembly*.

Verf. 37. *a sacrifice* this may meane the Sin-offering, which daily was to be offered with the burnt-offerings, by the law, Numb. 28. 15. 22. and 29. 5. 11. &c. also the Peace-offerings, (and so the Chaldee here explaineth it,) which the people offered at the feasts, 2 Chron. 30. 22. *the thing* *Hebr. word of a day in his day*; whereby is meant, every thing in his due time. This phrase is also used of God his administration to his people, for their benefit in due time daily, 1 King. 8. 59. A like speech is in the yeere, *the shearing of a yeere in the yeere*, that is, yearly rate, 1 King. 10. 25.

Verf. 38. *your gifts* hereby may be meant the firstborne cattell, and first fruits, which they gave unto the Lords Priests, Numb. 18. or such like burnt-offerings, and peace-offerings as the people

would give at the feasts, as Deuter. 26. 10. 17. 1 Chron. 25. 7. 8. *vowes* that is, vowed sacrifices, which also they brought at the solemn feasts, Dan. 12. 6. 7. 11. 12.

Verf. 39. *the revenue* or *income*, that is, the corne and wine and oile, &c. Hereupon this is called the *Feast of ingathering*, Exod. 23. 16. *a sabbath* [me] that is, *arise from your labours*.

Verf. 40. *the first day* to weete, of the feast, which was the fiftenth day of the moneth, verse 39. *So there were four dayes betweene the Feast (or Atonement day) and this Feast of Boobies*; as there had been eight daies betweene the feast of Trompets, and that Feast. *the fruit* this may be understood of branches with the fruit upon them; as in Ezek. 19. 12. where for *fruit*, the Greeke translatheth *branches*: howbeit the Hebrewes take it properly for the fruit of the tree.

of goodly trees *Hebr. of the tree of goodnesse* (or of honour,) which the Chaldee, and Targum Ierusalem translatheth, of the *Pome-ciron tree*. So the Hebrew doctors say, *The fruit of the goodly tree spoken of in the law, is the Pome-ciron*. *Maimony in Shephar and Saccab*, chap. 7. lect. 2. This tree beareth apples at all times, some falling-off, some ripe, some springing up continually; as *Plinie* saith, *Nat. hist. lib. 12. cap. 3*. Some take this fruit of goodly trees, to be the branches of *Olive*, *Oile*-trees, and *Myrtle* mentioned in Nehem. 8. 15. wherewith they made the boobies; but the Hebrew doctors understand this hereto be the fruit and branches borne in mens hands, at the feast; as after is to be shewed.

branch in Hebr. *Cappoth*, so named of being bowed or crooked: these boughes of *Palme*-trees, the Chaldee and the Ierusalem Targum calleth *Lulabin*, as growing out of the heart of the tree; and the Hebrewes describe them to be the *shoots* (or *first branches*) of the *palme* (or *date*) tree, when they are budded, before the leaves be spread abroad, whiles it is yet the *seed* (or *cepter*); and that it is called *Lulab*. *Maimony in Shephar*, &c. chap. 7. sect. 1. It is knowne, by humane writers, that the branches of this tree, were wont to be carried in mens right hands, for signes of victory; *Pausanias in Arcadicis*. In like signification, the children of God are said to have *palme in their hands*, Revel. 7. 9. and the *palme tree* is Greene and flourishing, *Plinie* 2. 23. of a tall and upright stature, whereto the Church of Christ is likened; in Song 7. 7. 8. These *palme branches* (or *Lulabin*) the Iewes used to beare in their hands, at this feast.

branches of thicke trees *Hebr. the branch of the thicke tree*: the Chaldee paraphrast interpreteth *Hadasin*, that is, *Myrtle*, and in Nehem. 8. 15. *Myrtle branches* are expressed at that feast of Boobies which the Iewes then kept: but branches of *thicke trees* are mentioned also besides: so that it seemeth to be more generally; but the Hebrewes retaine it here. *The branch of the thicke tree*, spoken of in the Law, is the *Myrtle* (*Myrtle*) whose leaves cover the wood thereof, as when there are three leaves or more upon one place of the bough: but if there be two leaves together, and stand close above them, it is not thicke, but is called *Hadas* *Hebr. Myrtle*. *Maimony in Shephar*, &c. c. 7. l. 2.

Now to reconcile this with Neh. 8. 15. *R. Sol. Iarchi* (in his annotations there) saith; *Hadas* (the *Myrtle* in Neh. 8.) is *Hadas* *Hebr. which is not meet for the Lulab*, [the branch to be carried in the hand,] but for boobies: and the *thicke trees*; that is the *Hadas* (or *Myrtle*) fit for the *Lulab*. But this they say to maintain their traditions, and pompe at this feast, after mentioned. The *Myrtle* is like the Olive tree, but hath lesser leaves; it is mentioned among other goodly trees, which figured the prosperity of the Church, in Eia. 41. 19. and opposed unto *Briers*, Eia. 55. 13. So in Zacharies vision, Zacharie 1. 8. *willowes of the brooke* [or of the bourn, that grow in vallies, and by rivers sides. Therefore the growth of godly men, is likened to willowes by water-courses, Eia. 44. 4. Of carying these branches, the Hebrew Doctors (sometime call this feast, *The feast of willowes*. The *Boobies* that they dwell in, these seven dayes, might be made either of these, or of the boughes of any other trees, or of any thing that grew out of the ground; but these foure, they got specially to cary in their hands, (so they understood this law,) after this manner. These foure kinds (say they) are one commandment, and are called the commandment of the *Palme branch* (*Lulab*). And they may not have fewer or more then these. And if they cannot finde any one of them, they may not bring for it of another kinde, like therunto. They binde the *Palme branch*, and *Myrtle*, and willow branch, and make of them three, one bundle. And when a man takes them up to goe forth with them, hee bleisseth (God) first, for the taking-up of the *Palme branch*. This bundle hee carrieth in his right hand, and the *Pome-ciron* in his left; and carrieth them as they grow, with their rootes downward to the earth, and their tops upward unto the ayre. If hee wanted any one of these branches, hee carried them one bundle. The *Palme branch* might not be lesse then foure hand-breads long: the *myrtle* and the willow branch, not lesse then three: though they were longer, it was allowable. The *Pome-ciron* might not be lesse in bignesse then an egge; greater it might be as much as they would. As they caried, they waved (or moved) the branches three times towards every winde (or quarter of the world.) They caried them at the time of reading the hundred and eightieth *Psalm*. They might cary them any time of the day, but not by night. The commandment to cary these branches is but for the first day of the feast onely, as it is said, (in Levit. 23. 40.) *And ye shall take unto you in the first day*. And in the *Sanctuarie* onely, they caried them every of the seven dayes of the feast; upon the ground, *Ye shall rejoyce before the Lord your God, seven dayes*, Levit. 23. 40. *Whoever is bound to (the Law) of the Trompet, and of Boobies, is bound to cary the Palme branch*: others are free. The child that knoweth how to wave it, is bound, by the doctrine of the Scribes, to cary the branch, that he may be trayned up in the commandments. Every day they went about the Altar once, with the *palme*-branches in their hands, and *O LORD SAVE NOW*, (or *Hosanna*), and *O LORD PROSPER NOW*, (*Psalm* 118. 25.) and in the seventh day, they went about the Altar seven times, &c. *Maimony in Shephar*, chap. 7. l. 5. &c.

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Hereby we may see the reason, why at Christ's coming into Jerusalem, (though at another time of the year,) the people and children strowed the way with branches of trees, and took branches of Palm-trees, and went forth to meet him, and cryed Hosanna, *Matth. 21. 8. &c. Ioh. 12. 12. 13.* For all the legal Feasts had their accomplishment in him, and to him the honour and solemnity of every feast, did by right appertain. *see shall re-joyce with spiritual joy, in remembrance of former deliverances, v. 43. and for the present blessings of God, Deut. 16. 15. and in expectation of future good things to be accomplished in Christ: Zach. 14. 16. &c.* The Hebrews say, *Although we are to rejoice in all the solemn feasts, yet at the feast of Booths, there was in the Sanctuary a day of more exceeding joy: and thus they did. In the evening of the first good day, they prepared in the Sanctuary a place for the women above, and for the men beneath, that they might not be together; and they began to rejoice at the end of the first good day, and so in every other day of the common days of the solemnity; they began, after they had offered the daily evening sacrifice, to rejoice the rest of the day, and all the night. They strooke up the pipe, and played on Harpes, and Valtaries, and Cymbals; and every one with instruments of musick, which had skill to play with his hand, and he that could sing, sang with his mouth. And they skipped, and clapped hands, and leaped, and danced, every man as hee could, and sang songs and hymns. But this mirth, was not on the Sabbath, or on the good day. And it was not the common people that did this, or who so would: but the great wife men of Israel, the heads of the Sessons and Synedrions, and Elders, &c. these were they that leaped, and danced, and played and rejoiced in the Sanctuary, in the days of the feast of Booths; and all the people, men and women, came to see and heare. They joy which a man rejoiceth in doing a commandment, and in the love of God which commanded it, is a great service, &c. But who so hath a proud minde, and glorifieth himselfe, and is honourable in his owne eyes, in these places, he is a sinner and a fool; and of this Solomon warneth saying, Set not out thy glory in the presence of the King, (Prov. 25. 6.) But who so humbleth himselfe, and maketh himselfe vile in these places, he is great, and honourable, and serveth of love; and so David the King of Israel said, And I will yet be more vile then thou, and will be base in mine owne eyes, (2 Sam. 6. 22.) And there is no greater or honour, save to rejoice before the Lord, as it is written, And David the King, leaping and dancing before the Lord, (2 Sam. 6. 16.) Maimony in *Sophar*, chap. 8. sect. 12. 15. The Lewes had also other traditions at this feast, which they say came from Moses; recorded in *Thalmud Bab*, in *Sukkah*, chap. 4. and by Maimony *tom*, 3. in *Tamid*, chap. 10. sect. 6. &c. how all the seven days of this feast, they poured water upon the altar. There was a golden vessel containing three Logs, that was filled at Shiloah (as well whose waters ran softly into the brooke Kidron, *Els. 8. 6. Nehem. 3. 15.*) they brought it to the Water gate, and there they sounded and shrowed: Then they carried it to the Altar, where it was poured out with the wine of the daily sacrifice, &c. Upon this occasion it is*

thought that our Saviour in the last day (of the feast) the great day of the feast, stood up and cried, saying, *If any man thirst, let him come unto me and drink, he that believeth in mee, as the scripture hath said, out of his belly shall flow rivers of living water, Ioh. 7. 37. 38.* for calling the people from their carnal pompous obligations; to the true spiritual refreshing of their soules.

Verl. 42. dwell in Booths or, *fit in tabernacles*, which after in Jerusalem, they made on the tops of their houses, and in their courtyards, and in the streets, &c. *Neh. 8. 16.* They were made of the branches of trees, as there appeareth, *verse 15.* And by the Hebrew canons, the Booths might not be covered with any cloth, or other thing, which might growne out of the earth, or was not cut from thence, or with any thing that might receive uncleannesse, or that had an evil favour, or was was faded, or fallen off alone: if they covered with any of these, it was unlawful. *Thalmud Bab in Succah*, chap. 1. and *Maimony in Sophar*, chap. 5. sect. 1. 2. Moreover they set the measure of a booth, to be not less in height, then twentie breadthes, nor more then twentie cubits: but might be as wide as they would. If it had three slides (or walls,) or if it had not a third part, it was unlawful. *Maimony ibidem*, chap. 4. The dwelling (or sitting) in these booths, was, that they should eat and drinke and dwell in them, the seven dayes, both day and night, as they used to dwell in their houses, other dayes of the year. And all those seven dayes, they made their houses empty, and furnished their booths, with all comely vessels, and bedding, drinking vessels, &c. &c. but cauldrons, kettles, and such like, without the booths. If the raine fell, they might goe out of the booths into their houses, as the raine was over. At all times when they were sit downe in the Booths, all the seven dayes, they blessed (God) before they sat downe, who sanctified them by his commandments, and commanded them to sit in Booths. *Maimony ibidem*, chap. 6. sect. 5. &c. every home-owne, borne in the land of Israel: the Hebrewes men, women, and servants, and children, and slaves. But children of five or six yeeres old and upwards were bound hereto, that they might be trained up in the commandments. Such as were washmen of the city by day, were discharged for the day, but bound to ly in booths by night, and watch and be bound by night, were discharged for the night, but bound by day. *Maimony in Sophar*, chapter 5. section 1. 4.

Verl. 43. your generations your posterity, to dwell in booths; [so that the first place where Israel camped, after they came out of Egypt, was called Succoth, that is, Booths, *Exodus 12. 17.* At the end of every seventh yeare, the Law was commanded to be solemnly read before all the people at this feast; that they might learne to love the Lord their God: *Deut. 31. 20. 13.* See the performance hereof, in *Neh. 8. 18.* And whereas at the time of the yeare, the people had gathered their fruits into their houses, and filled them with

all good things: lest their prosperity should cause them to forget both God and themselves, this Law was given, that they should then dwell in booths; to remember their miseries past, and to expect a full redemption of their bodies & soules by Christ Iesus our Lord.

CHAP. XXIII.

1. The Israelites are commanded to bring oile for the Lampes, which Aaron must order. 5. The Shew bread, with frankincense, to be set on the Table every Sabbath, and eaten by the Priests. 10. 23. Shelomais son blasphemeth, and is stoned to death. 15. The like Law is given for all blasphemers. 17. Death is appointed for Murderers. 18. Satisfaction for dammages and bleedings.

AND Iehovah spake unto Moses, saying. Command the sonnes of Israel, that they take unto thee, pure oile olive, beaten, for the Light: to cause the lampe to ascend up, continually. Without the velle of the Testimonie, in the Tent of the congregation; shall Aaron order it, from evening unto morning, before Iehovah, continually: it shall be a statute for ever, through your generations. Upon the pure candlestick, shall he order the lamps: before Iehovah, continually.

And thou shalt take fine-flowre, and bake it, twelve cakes: two tenth-deales, shall be in one cake. And thou shalt set them, in two rows, six on a row: upon the pure table, before Iehovah. And thou shalt put upon each row, pure frankincense: that it may be for the bread, for a memoriall, a Fire-offering unto Iehovah. In the sabbath day in the sabbath day, he shall set in order, before Iehovah, continually: from the sonnes of Israel, an everlasting covenant. And it shall be, for Aaron and for his sonnes; and they shall eat it, in the holy place: for it is holy of holies to him, of the Fire-offerings of Iehovah, by an everlasting statute.

And there went out, the sonne of an Israelitish woman; and he was, the sonne of an Egyptian man; amongst the sons of Israel: and the son of the Israelitess, and a man an Israelite, strove together in the campe, And the Israelitish womans son, blasphemed the Name, and cursed; and they brought him; unto Moses and his mothers name, was Shelomith the daughter of Dibri, of the tribe of Dan. And they put him in ward: that hee might declare unto them, by the mouth of Iehovah. And Iehovah spake unto Moses, saying, Bring forth him that hath cursed, out

of the campe; and let all that heard him, lay their hands upon his head: and let all the congregation stone him. And thou shalt speake unto the sonnes of Israel, saying: Any man, when hee shall curse his God, then hee shall beare his sinne. And he that blasphemeth the Name of Iehovah; shall surely be put to death; all the congregation, stoning shall stone him: as well the stranger, as the home-borne; when he blasphemeth the Name, shall be put to death.

And a man, when he shall smite, any foule of man: shall surely be put to death. And he that smiteth the foule of a beast, shall recompense it: foule for foule. And a man when hee shall give a blemish upon his neighbour: as he hath done, so shall it be done unto him. Breach for breach; eye, for eye; tooth, for tooth: as hee hath given a blemish, upon a man, so shall it be given upon him. And he that smiteth a beast, shall recompense it: and he that smiteth a man, shall be put to death. One judgement, shall yee have, as well the stranger as the home-borne, shall have it: for, I am Iehovah, your God. And Moses spake, to the sonnes of Israel: and they brought forth him that had cursed, out of the campe, and stoned him, with stones: and the sons of Israel did, as Iehovah commanded Moses.

Annotations.

That they take for, as the Greeke translateth, and let them take unto thee; that is, take and give (or bring) unto thee: (see the like phrase in *Gen. 15. 9. Exod. 25. 2. Num. 19. 2.* As the former lawes in chap. 23. taught Israel the profession of their obedience to God, in the holy times sanctified for his worship; to these here, taught them the like, in respect of the holy things which concerned Gods service in his Sanctuary. olive or, of the olive-tree: the oile whereof, figured the graces of Gods spirit; and the beating of the oile, signified the labours and afflictions of Gods people in preaching the word of grace. This Law is here repeated from *Exod. 27. 20. &c.* where it was before given: see the annotations there. the Lampe] in Chaldee, the Lampes, meaning the seven lampes, as is explained in *Num. 8. 2.* which are interpreted, the seven Spirits of God, *Rev. 4. 5.* that is, the manifold graces of the Spirit: now there are diversities of gracious gifts, but one and the same Spirit, *1 Cor. 12. 5. 11.* the seven lampes are here as one Lampe. Likewise in *Ex. 27. 20.* and *1 Sam. 3. 3.* to ascend up] that is, to burne, as the Greeke and Chaldee expound it: for the flame alwaies ascendeth. continually] this the Hebrews expound, from night to night, as the continuall burnt-offering, which was not but from day to day. *Sol. Larchi* on *Lev. 24.* And in *Targ. Jonathan* it is explained, in the Sabbath day, and in the working

working day. This Law sheweth the ordinary duty of the Church, to provide oil for the Lampe. In times of distresse, the Prophet saw a vision of two olive-trees on each side of the candlestick, emptying out of themselves golden oil, through two golden pipes. God teaching that the worke of grace, is not by humane power or might, but by his Spirit. Zach. 4. 2. 3. 6. 11. 12.

Verf. 3. *without the veile* meaning *without the second veile* (as it is called in Heb. 9. 3.) which parted betwixt the most holy place, and the holy of the testimony which is before the testimony.

Exod. 27. 21. meaning the Tables within the Ark; called the *Testimonies*, Exodus 25. 21. before which the veile did hang, Exodus 40. 21.

Aaron and his sons: Exod. 27. 21. figuring Christ who by his seven spirits, with the oil of his grace, causeth his word to shine in the sanctuary of his Church, Rev. 4. 5.

from evening unto morning [that is, putting in so much oil as may cause it to burne from evening to morning, all the night: the measure (they say) was halfe a Log, (about a quarter of a pinte,) of oil for every Lampe. Sol. Larchi. See Exod. 27. 20. 21. And that the lampe went out in the morning, appeareth by 1 Sam. 3. 3.

Verf. 4. *the pure candlestick* made all of pure gold; a figure of Gods Law. See Exod. 25. 31. O. it may be called the pure candlestick, because it was daily to be purified and made cleane by the Priests.

before Jehovah there in the holy place were the lamps to be trimmed; and so might not be trimmed without, and afterward brought in; as Chacuni here observeth.

Verf. 5. *fine-floure* [of wheat. The making of the shew bread is said to be thus: They brought foure and twenty Seahs (or Peckes, which are eight Ephahs, or Bushels,) of wheat for the Meat-offerings; out of which, being beaten and ground, they bouled foure and twenty seahs-deales (or Potles) of fine-floure: and made thereof twelve unleavened cakes.

They were kneaded and moulded without the court, but baked within the court-yard, as other Meat-offerings. And they had three formes (or moulds) of gold; one wherein they put the cake, when it was dough, and the second, wherein they baked it, and the third wherein they put it after it was taken out of the Oven. Every cake was square, ten hand-breads long, and five breads, and seven fingers high. And the Table, was twelve hand breads long, and five breads: they set the length of the cake, on the breadth of the table, so that the cake was two hand-breads over the one side, and two over the other. See Maimony in Tamin (on Daily Sacrifices) chap. 5. sect. 5. 9. See also the notes on Exod. 25. 30.

bake it] not in the Sabbath day, nor on a feast day, but in the evening of the Sabbath they baked it, and set it in order on the morrow, Maim. ibidem, sect. 10. twelve cakes] answerable to the number of the twelve tribes of Israel, represented by these cakes, and in them all Gods elect, (called his Israel, Gal. 6. 16.) which are as unleavened cakes, 1 Cor. 5. 7. presented unto him in Christ, as upon a pure table in his Sanctuary, where his favourable face is always upon them. These are called the Shew bread, where off Lee. 25. 30.

Verf. 6. *fixe* [the Greeke addeth, *fixe cake*; and Targum Jonathan, *fixe on one row, and fixe on another row*. These were not set one by another, (for the table could not well containe them, but one upon another, as Maimony sheweth, ibidem, sect. 9. 2. and as is noted on Exod. 25. 29. pure table, which was of Shittim wood, but overlaid with pure gold, Exod. 25. 24.

Verf. 7. *shall put* Heb. *shall give upon* (or by) the row, which the Greeke translates, *shall put upon one row*: implying the other also, upon the row, or by the row, that is, by each of them. The Hebrew *ghaal*, significth upon, or by, as in Gen. 14. 6. and 16. 7. Exod. 14. 9. and in many other places. The Hebrews also say this was by the bread, upon the Table: They set by the side of each row, a staff wherein was a handfull of frankincense, and the staff was called Bezik (a Cup or Vial.) So there were handfulls of frankincense, in two cups: and the cups were, that they might rest upon the table. Maimony in Tamin, chap. 5. sect. 2. pure frankincense, the Greeke version addeth, *and salt*. By this in Levit. 2. 13. every meat-offering was to have salt, see the annotations there. So of this, the Hebrew canons say, the frankincense was to have salt, and their offerings. Maimony in Tamin, chap. 4. sect. 10.

for the bread] or, to the bread, for a memoriall: that is, the incense shall be burned on the table, (and not the bread,) which shall be a memoriall for the bread; as the handfull of the Measuring with the oil and incense thereof, is called the memoriall thereof, Lev. 2. 2. bringing to God testimony, his covenant with his people. The Greeke translates thus, *and the cakes shall be for a remembrance, set before the Lord*. A Fire offering in Chalde, an oblation: for these cups of incense were by the Priests burned on the Altar unto God to teach, that the twelve tribes of Israel (represented by these 12. cakes of Shew bread,) were by him in Christ, a sweet odour unto him. Whereof the Church is said to be perfumed with myrror, and frankincense. Song 3. 6. And the prayers of the saints, (likened to incense, Rev. 5. 8.) are as a memoriall of a sweet smelling odour unto God: Ad. 14. Pélme 141. 2.

Verf. 8. *in the sabbath day* [the sabbath day] is, in every sabbath: the Greeke translates, *in the day of the sabbath*. he] that is, the Priest, ministering the Priest in their courses, as they ministered. The Levites ministered the Priests in the making and preparing of the Shew bread, 1 Chronicles 9. 34. and 23. 28. 29. But the Priests only might come into the Sanctuary, to set it on, and take it off the Table. And they when they were many, always ministered by course, Lev. 1. 5. 9. (having at the table,) and they entered upon their service, on the Sabbath, 3 Chron. 23. 4. They did this service, thus: Foure Priests went in, two of them having their hands, the two roses (of bread,) and two having their hands, the two cups (of frankincense.) And therefore them, went in foure (Priests,) two to take of the roses (of bread,) and two to take of the cups (of incense) which were there upon the table. They then

carried in, stood on the north side, with their faces

towards the south: and they then carried out (the bread) stood on the south side, with their faces to the north. These cakes away (the old bread,) and the other (set on the new): and the hands of the one, were amidst the hands of the other (that is, when the one took off, the other set on,) as it is written, BEFORE ME, CONTINUALLY, (Exod. 25. 30.) They went out, carried the bread which was in the Porch (of Solomons golden table which was in the Porch) of the Temple, and burned the cups (of frankincense,) and afterwards divided the cakes. Maimony in Tamin, chap. 5. sect. 4. 5. from the sonnes] understand, receiving it; or, it being taken from the sonnes of Israel: for many such imperfect speeches are to be found, which sometimes the Holy Ghost supplieth; as in a certain place, 1 King. 22. 10. where it is to be understood, *in a certain place*, as 2 Chron. 18. 9. So, burden, 2 Chron. 2. 18. implieth men that have burden, 1 King. 3. 15. and many the like. See the notes on Exod. 4. 5. and 13. 8. Now this was received from the sonnes of Israel, in that it was bought with the money which the people gave, Nehem. 10. 32. 33.

And it is the Hebrews opinion, that with the *holy vessels*, which all the people gave yearly, for the service of the sanctuary, Exod. 30. 13. 16. they provided the daily sacrifices and offerings for the congregation, salt for the sacrifices, wood, incense, the shew bread, the waved sheaf (or Omer, Lev. 23. 10. 11.) the two wave loaves, Levit. 23. 17. thereof, Numb. 19. the scape goat, Levit. 16. and the like, Maim. treat. of Shekels, c. 4. f. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Verf. 9. *for Aaron and for his sonnes*, [that is, for the high Priest, and for the other Priests, such as did the service; that is, both the Priests that went out, and those that came in on the Sabbath, as before is noted on verf. 8. And the Hebrew canons declare it thus: In the Sabbath when there are the daily sacrifices, and the additions, (Num. 28. 9. 10.) and the two cups of frankincense, (Levit. 24. 7.) to be burned; in this morning, the men of that fathers house (1 Chron. 23. 11. 24.) of the charge (or course) that went out, they offered the daily sacrifice of the morning, and the two loaves of Burnt-offering which were the additions, &c. and the other course that came in on the Sabbath, offered the daily sacrifice of the evening, and both these and the other, had their part in the Shew bread. And they did not eat the bread, until the two cups of frankincense were burned on the fire, and the frankincense was to have salt, as the other oblations. And after that they had offered the additions (of the Sabbath,) they burnt the two cups of frankincense. And every Sabbath throughout the year, they put the Shew bread thus, the course (of Priests) that came in, had their cakes; and they which went out, had five. They which came in, carried the bread among them, on the north side (of the court,) (which) they were prepared to carry and they that went out, parted on the south side. But when there was a feast day, of any of the three solemn feasts, on the Sabbath, likewise on the Sabbath that was in the middle of the feast, all the courses (of the Priests) had their parts equally in the Shew bread: &c. The high Priest, he always took: from every course, five cakes, which were his due: as it is written, AND IT SHALL BE FOR AARON AND

FOR HIS SONNES: (Levit. 24. 9.) halfe for Aaron, and halfe for his sonnes. Maimony in Tamin, chap. 4. sect. 9. 10. 11. 12. 14. in the holy place within the court of the Sanctuary, but without, they might not eat it. The Hebrews observe that there were Foure and twenty gifts given unto the Priests, all of them expressed in the Laws; and concerning them all, was the covenant made with Aaron. And whosoever did eat of a gift, wherein holiness was, they blessed (God) who sanctified them with the sanctity of Aaron, and commanded them to eat of it and so.

Eight of these gifts, the Priests might not eat of, but in the Sanctuary, within the walls of the Court-yard; and five gifts they might not eat but in Jerusalem, within the walls of the city. The eight which might not be eaten but in the Sanctuary, were the flesh of the Sin-offering, were it fowle or beasts (Levit. 6. 26.) and the flesh of the Trespass-offering, (Levit. 7. 6.) and the Peace-offerings of the congregation, (Levit. 23. 19. 20.) and the remainder of the Sheaf or Omer, (Levit. 23. 10. 11.) and the remnant of the Israelites Meat-offering, (Levit. 23. 10.) and the two loaves, (Levit. 23. 20.) and the Shew bread, (Levit. 24. 9.) and the Loaves of gold, (Levit. 24. 10. 12. 13.) These might not be eaten, but in the Sanctuary. Maimony treat. of First fruits, chap. 1. sect. 1. 2. 3. 4. Of all those gifts, see the annotations on Numb. 18.

Verf. 10. *Israelites* Heb. an *Israelite*, which the Chaldee expoundeth a daughter of Israel: her name was Shelomith, verf. 11.

Verf. 11. *blaspheamed* the Greeke here translates it, *named*; the Chaldee, *expressed*. The Hebrew *Nakab*, properly significth to pierce, or, strike through, Eia. 36. 6. Habbak. 3. 14. Whereupon it is figuratively used for cursing or blaspheming, Numb. 23. 13. 25. which is as a striking through with evil words. It is also used for expresse-naming of a thing, sometime in the good part, as Eia. 62. 2. and sometime in the evil, as the Greeke and Chaldee interpret it, in this place.

the Name] understood, of Jehovah, as verf. 16, which is here omitted, for the more reverence, and because such wickedness as this; it is even a shame to speak, as Eph. 5. 12. 3. So elsewhere the scripture sometime omitteth the name of God, for reverence, as, the right hand of the power, Mark. 14. 62. for, the right hand of the power of God, Luk. 22. 69. and in common speech among the Jewes, they used to say, the Blessed; for, (the blessed) God: Mark. 14. 61. Math. 26. 63. And when the High Priest heard words, which he thought to be blasphemy, he rent his clothes, Math. 26. 65. according to a canon which they have, (recorded by Maimony in his treat. of Idolatrie, chap. 2. sect. 10.) thus: Whosoever heareth blasphemy of the Name, he is bound to rend (his clothes;) whether hee himselfe beareth it, or heareth from the mouth of him that heareth it, he is bound to rend (his clothes.) But he that heareth it from the mouth of an heathen, is not bound to rend (his clothes;) and Elimelech & Shebna had not rend (their clothes;) but for that Rabhahakel was an Apostate from the faith; (Eia. 36. 22.) they brought in either the witnesses which heard him, or the inferior Judges, who not knowing how to punish this man, brought him to Mo-

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set.

(es. according to the order (es. in Exod. 18. 22. 26. Shelomith) in Greek, Shelomith; daughter of Debi: the being an Hebrew wife, had married an Egyptian whilst she dwelt in Egypt; whose sonne now blasphemed God.

12 Ver. 12. in ward, or in prison. that he might declare meaning that Moles might declare, or that it might be declared unto them. The Hebrew phrase to declare (or expound) may be exprest both these ways, as is noted on Gen. 6. 19. 20. The Chaldee explain this thus, until it was declared (or exprest) unto them, by the decree of the word of the Lord; to wete, what punishment the blasphemer (should have: therefore the Greeke translatech, to judge him, by the commandment of the Lord. For as men judge not for men, but for the Lord, 1 Chron. 19. 6. to are they to judge, according to his judgments, Ezekiel 44. 24. which if they be not manifest, are to be inquired: the cause being brought unto God, Exod. 18. 19. So Moles did in other hard cases, Numb. 27. 1. 5. and 15. 34.

14 Ver. 14. out of the campe, or to (a place) without the campe: because the campe of Israel was holy, and all unclean persons were to be put out of it, Numb. 5. 2. 3. much more the flagitious. In their hands both to signify the truth of their testimony, and that his blood should be on his owne head. We finde not this rite of imposing hands, commanded for any other malefactors; and the Hebrewes hold it to be peculiar unto this sinne. All the witnesses and the Judges every one layeth hands on the blasphemers head, and say unto him, Thy blood (be) upon thine head, for thou hast occasioned us unto thy selfe. And of all that are killed by the Synedrion, there is none upon whom they impose hands, save the blasphemers only, (Levit. 24. 14.) Maimony treat. de Idolatrie, chap. 1. sect. 10.

15 Ver. 15. Any man, or Every man: Hebr. Man man: which Targum Jonathan expoundeth young man or old man. Upon this particular occasion, a generall law is here given, for punishing of blasphemers. bear his sinne that is, the punishment due for his sinne.

16 Ver. 16. Blasphemeth in Chaldee, expresth in Greeke, names; (see ver. 1. 2. name of Jehovah) Hereupon some of the Hebrewes gather, that the blasphemer is not to be stoned, unless he expresse that sacred name of Jehovah; but the writer of them justly mislike this restraint, though themselves doe otherwise restrain it. There be some that expound, that he is not guilty (of death) save for the name of Jehovah; (Hebr. I sayeth for Jehovah) (that is, L. O. V. E.) he is to be stoned, with Maimony treat. de Idolatrie, chap. 2. sect. 7. And they are long since come unto this, that they hold the name of Jehovah unlawfull to be pronounced, reading of the scripture, or otherwise, except in the Sanctuary when the Priest blessed the people, according to the Law in Numb. 6. 23. 27. there (they say) he pronounced the name as it is written with a VAV, but one of the Sanctuaries they pronounced it Adonai: for they mentioned not the name as it is written, but as the Sanctuaries only. And after that Simon the just was dead, the Priests ceased

from blessing by the name as it is written (I have thought were in the Sanctuaries, to the end that no man should learne it, which was not of good effect, since for to learne it.) And our first wisdome men doe learne it their disciples, or their children, and were meet (or honest) face once in seven years. Maimony treat. of prayer, chapter 14. section 10. By this it appeareth, that this custome was taken up of themselves, not commanded of God: the sanctifying of whose name, standeth not in letters and syllables; but in faith and obedience, Numb. 10. 12. and 15. 30. See the annotations on Exod. 3. and Numb. 6. blasphemeth the names (see ver. 11. the Greeke translatech, nameth the name of the Lord: meaning with blasphemie and cursing, as did this Egyptians foine.

Ver. 17. Shall smite that is, as the Chaldee translatech, shall kill. See the notes on Gen. 13. 7. 17. (soul) that is, life: (see Gen. 19. 17. and 17. 12. for putting murderers to death, see Exod. 21. 12. shall surely be put to death) or, shall be put to death, and Targum Jonathan explaineth, shall be killed with the sword.

Ver. 18. the soule of a beast that is, the life of it: which the Greeke explaineth thus, hee that smiteth a beast and it dye, (soul for soule) or life for life, that is, one living beast for another, as one for one, sheepe for sheepe, and the like.

Ver. 19. so shall it be done by the Magistrate, according to the rigour of justice: except he be it off with money. For unless it were murder, (which God forbade to be bought off with ransom, Numb. 35. 31.) the Hebrewes hold all blemishes and hurts might be redeemed with money. Which seemeth also to be warrantable by the Law, in Exod. 21. 18. 19. And for that in some cases it could hardly be done, or not at all. For a man had quitted his neighbour on the eye, and made him lose half or a fourth part of his living; if a blinde man had smitten another man, how should the like be done againe upon him? The Hebrew canons say, he that hurteth his neighbour, is bound to pay unto him five things; to wit, for his damage, and for the paine, and for his healing, and for his resting (from his afflictions) and for the shame, and these five things must all be recompensed unto the best of his goods. How for the damage? If he cutt off his neighbours hand, or his foot, or any like member, as if he were a servant to be sold: in the law we have, and which he was worth, and how much he is worth, and what is abased of his price: hee must pay, and shall pay, for eye, which we have seen reason to be meant of, paying for it with his goods. That which is said in the Law, (Levit. 24. 20.) As he hath done a blemish upon a man, so shall it be given upon him; it not meaneth that he should be hurt, as his neighbour hurt, &c. Maimony treat. in Chobol, chap. 1. sect. 2. 3. See also the annotations on Exod. 21.

V. 20. Breach for breach, Targum Jonathan saith. The price of breach for breach, the price of an eye for an eye, &c. &c. & there are severall sorts and degrees of hurts and blemishes, so were the penalties rated, which the Hebrewes lay downe thus: he that smiteth off his neighbours hand or foot, or finger,

smiteth out his eye, payeth the five things; for his damage, for his paine, for his healing, for his resting, and for his shame. If he smite him on the hand, and it swell, &c. after it prove well againe, he payeth four things; for his paine, for his healing, for his resting (from his work), and for his shame. If he smite him on the head, and it swell, he payeth three things; for the paine, for the healing, and for the shame. If hee smite him on a place which is not fence, as on his backe, he payeth two things; for the paine, and for the healing. If he smite him with a stick that is in his hand, or the like thing, he payeth one thing; for the shame only. So hee that smiteth off the hyre of his neighbours head, payeth but for the shame only; for it will grow againe. &c. Maimony in Chobol, c. 2. f. 2. 4. upon a man. The Hebrew Adol, significth man and woman. Gen. 5. 2. all mankind, of what sort soever: and in this law extendeth to all, even the meaneest. Hee that hurteth his owne Hebrew servant, is bound to pay all five things (as he is bound) save for his resting. He that hurteth his neighbours Canaanite (or heathenish) servant, payeth to his master, and the five things. He that hurteth his neighbours Hebrew servant, is bound to pay all five, &c. He that hurteth another mans wife, payeth for her, and for her healing, to her husband, and for the paine, and for her shame, and for the damage, as if he be to be seene, as if it be on her face, necke or hand, a third part is payed to her selfe, and two thirds to her husband: if the damage be on a secret place, a third part is payed to the husband, and two thirds to the wife. If an husband hurt his owne wife, he is bound to pay her out of hand, all the damage, and all the shame, and the paine, and all is hers, her husband hath no part thereof. And if she will, she may give the price to another. And her husband is to be cleave her, as all like persons are wont to be beate. It is unlawfull for a man to hurt either himselfe, or his neighbour: and not be that hurteth only, but who ever smiteth a righteous man of Israel, either small or great, man or woman, by way of strife, or wrangling, against a prohibition for it is said (in Deuter. 19.) he shall not add (or exceed) to smite him of the law forbidden to add in smiting of a fomer, much more is forbidden to smite a just man. Though he doe hurt his hand against his neighbor, it is unlawfull; and who ever lifteth up his hand against his neighbor, though he smite him not, he is a wicked man. Maimony in Chobol, &c. chap. 4. sect. 10. &c. and chap. 1. sect. 1.

Ver. 21. that (smiteth) the Chaldee translatech, he smiteth his beast: but it extendeth further, even to the hunting or rayming of his neighbours beast, and consequently any other of his goods, according to the Law, Exod. 22. 5. 6. So the Hebrew expound this law, saying: Hee that doth damage to his neighbours goods, is bound to recompence the whole damage; whether hee doe it of ignorance, against his will, or as if he did it presumptuously, if he fall from the top of an house, or stumble into a well, or if he fall from a vessel and breaketh it, hee shall pay the whole damage; as it is written, AND HEE THAT SMITETH A BEAST SHALL RECOMPENCE (OR PAY FOR) IT; whether hee smiteth it with difference, whether hee doe it with or without difference. And whether he kill his

neighbours beast, or break his vessel, or rent his clothes, or cut downe his plants; there is one law for all. But this is to be understood, if it be within the pound (or liberties) of him that suffereth the damage; for if it be within the liberties of him that doth the damage, he is not bound to recompence, unless hee doe the damage presumptuously: but if he doe it of ignorance, or being forced, he is discharged. Likewise if they be both of them within their liberties, or both of them out of their liberties, and the one doth damage against his will, to his neighbours goods, he is discharged. Hee that thrusteth his neighbours beast into the water; or it is fallen out, and hee will not suffer it to come up out of the water, still it dye, then, he is bound to recompence it, and so in all like cases. Whosoever is the cause of doing damage to his neighbours goods, hee is bound to recompence the whole damage, with the best of his substance, as others that doe damages. Although hee doth not this damage himselfe, as if a fust, for much as he was the cause thereof, yet he is bound to pay. Maimony in Chobol, &c. ch. 6. sect. 1. 2. 2. 2. 2. and ch. 7. sect. 7. He that is killed, as ver. 17. so the Chaldee translatech it killeth; and the Greeke addeth, hee that smiteth a man, and hee dye, shall be put to death.

Ver. 22. One judgement that is, one manner of law, and punishment. they have) or, shall be to you: as well the stranger as is the stranger (the proteyles) (so shall the homeborne be).

Ver. 23. and stoned him) the Greeke addeth, and all the congregation stoned him, as ver. 14. Of the manner of stoning, which they used afterward in Israel, it is recorded in Thalmud. Bab. in Sanhedrin, ch. 6. and by Maimony in Sanhedrin, chap. 15. that when they came within four cubits of the place of execution, they ston him that was to be stoned, out of his clothes, and covered his nakedness before him, and a woman was not stoned naked, but in one linen garment. The place of stoning was high, whither they and the witnesses went up, and his hands were tyed, and one of the witnesses stroke him behinde on the loyns; if he dyed not with that blow, there was a great stone, such as two men could bear, which the witnesses cast upon his head; & with that he dyed not, all Israel stoned upon him, as it is written. The band of the witness shall be first upon him, & put him to death, & afterward, the hand of all the people: Deuter. 17. 7.

walled cities, 31. and of houses in villages. 32. Of the houses and suburbs of the Levites, and the redemption of them. 35. Compassion of the poore. 39. The poore Hebrewes might not be sold for bondmen: 43. nor ruled over with rigour. 44. Bondmen were to bee of the heathen. 47. The redemption of Hebrew servants out of strangers hands. 54. Their freedome at the Iubile.

ANd Iehovah spake unto Moyses, in mount Sinai, saying. Speake unto the sonnes of Israel, and say unto them: When yee come into the land, which I give unto you: then shall the land rest, a sabbath, unto Iehovah. Six yeeres, thou shalt sow thy field; and six yeeres, thou shalt prune thy vineyard; and shalt gather, the revenue thereof. And in the seventh yeere, shall bee a Sabbath of sabbatisme, unto the land; a Sabbath, for Iehovah: thou shalt not sow, thy field; nor prune, thy vineyard. That which groweth of it owne accord of thy harvest, thou shalt not reape; and the grapes of thy separation, thou shalt not gather: it shall be unto the land, a yeere of sabbatisme. And the Sabbath of the land, shall bee unto you for meat; unto thee, and unto thy man-servant, and unto thy woman servant: and unto thy hired servant, and unto thy sojourner, the strangers, that are with thee. And unto thy cattell, and unto the beast, that are in thy land: shall all the revenue thereof bee, for to eat.

And thou shalt number unto thee seven Sabbaths of yeeres, seven yeeres, seven times: and the daies of the seven Sabbaths of yeeres, shall be unto thee, nine and forty yeeres. And thou shalt cause to sound, the trumpet of loud sound, in the seventh month, in the tenth day of the month: in the day of Attonements, shall yee cause the trumpet to sound, throughout all your land. And yee shall sanctifie the yeere of fiftie yeeres; and proclaim liberty, throughout the land, unto all the inhabitants thereof: a Iubile it shall be unto you, and yee shall returne, every man unto his possession; and every man unto his family, shall returne. A Iubile shall be, a yeere of fiftie yeeres, shall it be unto you: ye shall not sow; neither shall yee reape, that which groweth of it selfe in it; neither shall yee gather the grapes, of the separations thereof. For, it is the Iubile, holiness, shall it bee unto you: out of the field, yee shall cate the revenue thereof. In this yeere of Iubile; ye shall returne, every man unto his possession. And if ye sell a sale, unto thy neighbour, or buy, of thy neighbours hand: doe not ye op-

press, any man his brother. According to the number of yeeres, after the Iubile; thou shalt buy, of thy neighbour: according to the number of the yeeres of the revenues, he shall sell unto thee. According to the multitude of yeeres, thou shalt multiply the price thereof; and according to the diminution of yeeres, thou shalt diminish the price thereof: for, (according to) the number of the revenues, doth he sell unto thee. And ye shall not oppress, any man his neighbor; but thou shalt feare thy God: for, I am Iehovah, your God. And yee shall doe my statutes; and keepe my judgements, and do them: ye shall dwell on the land, in confident safety. And the land, shall give her fruit; and ye shall eate, to the full: and dwell thereon, in confident safety. And if ye shall say, what shall we eat, in the seventh yeere? behold, we shall not sow, neither shall we gather our revenue. Then I will command my blessing upon you, in the sixth year: and it shall bring forth revenue, for three yeeres. And ye shall sow, the eight yeere: and shall eate, of the old revenue: untill the ninth yeere, untill the revenue come in, ye shall eate of the old. And the land, shall not be sold for ever, for the land is mine: for ye are strangers and sojourners, with me. And in all the land of your possession; yee shall grant a redemption, for the land.

If thy brother be waxen poore, and hath sold, some of his possession: then the redeemer thereof, he that is neere unto him, shall come; and shall redeeme, the sale of his brother. And a man, if he have not a redeemer: and his hand hath attained, and found sufficiency for the redemption thereof. Then he shall count, the yeeres of the sale thereof; and restore the overplus, unto the man to whom he sold it: and hee shall returne, unto his possession. And if his hand finde not sufficiency to restore unto him; then his sale shall be, in the hand of the buyer thereof, untill the yeere of Iubile: and it shall goe out, in the Iubile: and he shall returne, unto his possession.

And a man, if he sell a dwelling house, in a walled cite; then the redemption thereof shall be, untill the end of the yeere of the sale thereof: a yeere of daies, shall be the redemption thereof. And if it be not redeemed, untill a whole yeere be fulfilled thereto; then the house, which is in the cite that is not a wall, shall be confirmed for ever, to him that bought it, throughout his generations: it shall not goe out, in the Iubile.

the houses of the villages which have no wall, round about; shall be every one counted, as a field of the countie: redemption shall be for it, in the Iubile it shall goe out. And the cities of the Levites; the houses of the cities of their possession: a redemption ever, shall be to the Levites. And he which shall redeeme, (shall be) of the Levites; and the sale of the house, and the cite of his possession, shall goe out in the Iubile: for the houses of the cities of the Levites, that is their possession, among the sonnes of Israel. And the field, of the suburbs of their cities, shall not be sold: for it is to them, a possession forever.

And if thy brother be waxen poore; and his hand faileth, with thee: then thou shalt strengthen him; even the stranger and the sojourner, that he may live with thee. Take not thou of him, biting-usury or increase; but feare thy God: and let thy brother live with thee. Thy money, thou shalt not give unto him, upon biting-usury: nor give him thy meat, upon increase. I am Iehovah your God, which brought you forth, out of the land of Egypt: to give unto you, the land of Canaan; to be unto you, a God.

And if thy brother be waxen poore, with thee, and be sold unto thee: thou shalt not serve thy selfe with him, with the service of a servant. As an hired servant as a sojourner, he shall be with thee: unto the yeere of Iubile, he shall serve with thee. And hee shall goe out from with thee; he, and his sonnes with him: and shall returne, unto his family; and unto the possession of his fathers, shall he returne. For they are my servants; whom I brought, out of the land of Egypt: they shall not be sold, with the sale of a servant. Thou shalt not rule over him, with rigour; but shalt feare thy God. Both thy man-servant and thy woman-servant, which thou shalt have: (shall be) of the heathens, that are round about you; of them shall ye buy, man-servant and woman-servant. And also, of the sons of the sojourners, that doe sojourn with you, of them ye shall buy; and of their families, which are with you; which they beget, in your land: and they shall be to you, for a possession. And ye shall take them as an inheritance for your sons after you, to inherit for a possession; for ever, with them ye shall leave your selves: but over your brethren, the sons of Israel, any man over his brother; thou shalt not rule over him, with rigour. And if the hand of the stranger and sojourner with thee, doe attain; and thy bro-

ther be waxen poore, by him: and be sold, unto the stranger the sojourner, with thee, to the stocke, of the strangers familie. After that he is sold, a redemption shall bee for him: one of his brethren, shall redeeme him. Either his uncle, or his uncles sonne, shall redeeme him; or any of the neere-kin of his flesh, of his family, shall redeeme him: or if his hand hath attained, then he shall redeeme himselfe. And he shall count, with him that bought him; from the yeere, that he was sold to him, unto the yeere of Iubile: and the money of his sale, shall be according to the number of yeeres; as the daies of an hired servant, shall he be with him. If there be yet many, of the yeeres: according unto them, shall he restore his redemption; out of the money that he was bought for. And if there remaine but a few, of the yeeres, unto the yeere of Iubile, when hee hath counted with him: according to his yeeres, hee shall restore his redemption. As an hired servant of the yeere, by the yeere, shall he be with him: he shall not rule over him with rigour, before thine eyes. And if he bee not redeemed, by thee: then he shall goe out, in the yeere of Iubile, hee, and his sonnes with him. For unto mee, the sons of Israel are servants; they are my servants; whom I brought forth, out of the land of Egypt: I am Iehovah your God.

Annotations.

These letters signifie the beginning of the two and thirtieth section, or lecture of the Law: see Gen. 6.9.

IN mount Sinai, or, by the mount; that is, in the plaine about it, where Israel camped still, Numb. 10. 11. 12. So Manasse is sayd to bee buried in his house, 2 Chro. 33. 20. when it was but in the garden of his house, 2 King. 21. 18. And here God beginneth to teach his people the profession and practise of their obedience unto him, in their land and possessions, sanctified by the Sabbaths & Iubiles. Which were a shadow of things to come, but the body is of Christ, Coloss. 2. 17. 12. Therefore these were the ordinances of mount Sinai, which brought forth children unto bondage: but wee are come unto mount Zion, where the Lambe (Christ) standeth with his 144. thousand, that have his Fathers name written in their forehead; and by faith doe enter into his rest, Gal. 4. 25. Rev. 14. 1. Heb. 12. 22. and 4. 3. Ver. 2. ref. for keepe sabbath, a Sabbath or, a rest: the Chaldee calleth it a release or remission, which word Moyses useth in Deut. 15. 1. This Law

owners. Maimony in *Iobel*, ch. 10. sect. 14.

Veri. 10. *the years of fifty years* an Hebrew Phrase, meaning *the years even the fiftieth year*: so that they might count every nine and fortieth year to be the Jubile: that was the seventh year, the ordinary Sabbath and year of Rest, and the year following, was the Jubile, even the fiftieth, so two holy years came together. Thus the Hebrew canons declare it. *The year of Jubile cometh not in the years of the seven, but the nine and fortieth year is the Release, and the fiftieth year is the Jubile; and the one and fiftieth year beginneth the six years of the Seven (following); and so in every Jubile, Maimony in Iobel, ch. 10. sect. 7. And again, The nine and fortieth year is (itself) the (year of) Release: and after it is the Jubile, in the fiftieth year. R. Menachem on Lev. 25. proclaim liberty for Hebrew servants, from their Masters, Ier. 34. 8, 9. Such as went not out at the seventh year of their servitude, but were bored through the eare to serve for ever, went out at the Jubile; for then their ever was at an end, as is noted on Exod. 21. 2, 6. & as after followeth in this chap. v. 39, 40. 41. Wherefore the other legal ordinances which are commanded to be kept for ever, had also their end at the Jubile of the Gospel, as the Apostle sheweth, Heb. 9. 9, 10, 11. Colos. 2. 14, 16, 17. And the Jewes which urge the observation of them, may be answered from their own writers. *It is knowne thing, that this word (Iegolam) For ever, is sometime spoken of a time determined, as, Hee shall serve him for ever. (Exod. 21. 6.) that is to say, unto the ever of the Jubile. And sometime it is spoken of length of days, without knowledge of their limit, but yet they have a limit and an end; as, Let King David live for ever, (1 King. 1. 31.) And sometimes it is spoken of a time which hath none end, as, The Lord shall reign for ever and aye, (Psalm. 10. 16.) Iacob R. Menachem on Lev. 25. This year of liberty, figured the year of grace by Christ, who dying in the last Jubile that ever the land had, did deliver them who through feare of death, were all their life time subject to bondage, Heb. 2. 14, 15. such as were the Levants of sinne, whom the Sonne making free, they are free in deed, Iohn 4. 34. 36. Of this time of grace Christ prophesying, calleth it the year of his redemption, Elay 63. 4. and the acceptable year of the Lord, Elay 61. 2. And the Apostle exhorting us, that we receive not the grace of God in vaine, saith, Behold, now is the accepted time; behold, now is the day of salvation, 2 Cor. 6. 1, 2. a Jubile in Hebrew *Iobel*, which the Chaldees calleth *Iobela*; the Greeke here interpreteth it, a year of remission of signification. In Ezek. 46. 17. it is called the year of liberia. The Hebrews some of them think it hath the name (from the Arabike) of a rammes horns, whereof the Cornets sounded this year, were made: so the trumpets of Iobelim in Iol. 6. 4. are in Chalde expounded, trumpets of rami horns. But the Hebrew word signifieth neither ram nor horn, but hath the name of carrying or leading along, Iob 10. 19. and 21. 32. Psalm. 60. 11. whereupon *Iubela* is a stream, or water course, that runneth along, and caneth things with it, Ier. 17. 8. Elay**

44. 4. And thus R. Menachem, (on Lev. 25.) and the Zohar, derive the name *Iobel*, from *Iubel* a Stream, or water-course, according to that phrase in Ier. 17. 8. It seemeth also to have the name of the long-sound of the trompet; as in Exod. 19. 15. *Iubel is the sound of the trompet*: and because this year was joyfull to servants and poore people of the joyfull shout which they made, and sound of trumpets, the Latines have borrowed the word *Iubilo*, which is to make a joyfull shout. And in myserie, the Jubile is so named, as carrying men to Christ, by whose redemption all the faithfull have cause to shout and rejoyce. When hee sounded the Trompet of his Gospel, (as God hath sent him) to preach the Gospel to the poore, so hee delivered us to the captives, and recovering of sight to the blinde, as hee liberate them that are bound, to preach the acceptable year of the Lord.) then hee said, *This day this scripture fulfilled in your eares; and all have bin minisre, and wondered at the gracious word which proceeded out of his mouth, Luk. 4. 18. 22. his possession his tenement*, meaning lands and houses which had been sold, and now must be returned to the first owners: a figure of our returning by Christ into Paradise: the possession whereto, Adam lost by sinne: Gen. 3. Luk. 23. 43. So there were three things especiall unto this year, the sounding of trumpets, the freedom of servants, and the rest-ving of lands or tenements: but the resting of the land was one with the seventh year rest, v. 4. 11. And here note the accordance, the difference betweene the Sabbath (or seventh) year, and the Jubile, which the Hebrews lay downe thus: *The Law of the Jubile for the resting of the land, and the Law of the year of Release, is in every respect. Whatsoever is forbidden in the seventh year concerning the tilling of the land, is forbidden in the year of Jubile: and whatsoever is lawful in the seventh year, is lawful in the Jubile: so that whosoever which they are beaten if they doe it in the seventh year they are beaten for the same in the Jubile. And the Law for the fruits of the year of Jubile, concerning tilling, or selling, or putting them away, is as the law in the fruits of the seventh year in every respect. The seventh year is above the Jubile, in that the seventh year releaseth (debts of) money, (Deut. 15. 1.) which the Jubile doth not: and the Jubile above the seventh year, in that the Jubile releaseth (servants) (free), and releaseth lands, (which the seventh year doth not.) Lev. 25. 24. The Jubile releaseth lands, in the beginning of the same: but the seventh year releaseth not monyes, till the end of the same, (Deut. 15. 1.) Maim. in Iobel, chap. 10. sect. 10. Further, from these words, *ye shall returne every man, &c. they gather, that he which gave his sister a gift (though he sold it not,) yet it was returned to him in the year of Jubile: Maim. ibid. ch. 11. his familie* from which hee was deparat whiles through poverty he was sold unto another familie, vers. 39, 40, 41. It figured our returning unto God the Father, through our Lord Iesus Christ; of whom the whole familie is become new creatures, Eph. 3. 15.*

Veri. 11. *A Jubile shall it bejor, That Jubile*

is a year, the year of fifty years, that is, even in the fiftieth year. The Greeke translatheth it, (A year of remission of signification shall it be unto you, the fiftieth year shall be as the year of the fiftieth year thereof) which the Greeke calleth the *separation* thereof, which they were separated from the owners, and sanctified of God to be common for all, like the fruits of the seventh year, as before is noted. See vers. 4. 5. 7.

Veri. 12. in the Jubile in Greeke, it is the signification of remission. *holiness* that is, a most holy year; to be hallowed or sanctified unto the Lord, by the obedience of these his precepts, & meditation of a better rest, freedom & holynes, which should be obtained by Christ, in the acceptable year of the Lord, Luk. 4. 18, 19. out of the field (and not out of the barnes) & the noes on ver. 5. and on Exodus 31. 11. By this, God alled them to depraud upon him for their daily bread, and not to care for the morrow, Mat. 6. 31. 34. and to weane them from the world, that they that buy, may bee at though they possessed not, and they that use this world, although they used it not, 1 Cor. 7. 30, 31.

Veri. 14. *if ye sell* that is, if any of you: the Greeke for more plainnes, changed the number, *if ye sell*, for after, the Greeke sayth *oppreffe* (or *wring*) not *thou*, not *oppreffe* or *not wring*, not *make a prey*. This Moses here and in the next verse sheweth to concerne both buy and sell: for that if man sold too deare, the buyer was oppressed; and if a man bought a thing too cheape, the seller was oppressed.

V. 15. According to [] or By the number of years: which two phrases doe expaine one another, and are used sometime indifferently: as * In (or by) the word of Gad, 1 Chron. 21. 19. is by another Prophet set downe, * According to the word of Gad, 2 Sam. 24. 19. And to the Greeke translatheth it here, According to so after, in ver. 50. and in Numb. 14. 34. [] of the revenues] that is, of the fruits: so that the land properly was not sold, but the fruits thereof, v. 16. See after on ver. 23. 25. From this word years, the Hebrews gather, that *Who so is sold in the field, he cannot redeme it till after two years, because in said, according to the number of the years of the revenues, hee shall sell unto thee. Year bought he thought it would consent, yet he may not: till after two years from the sale thereof. And the buyer must count the number of two years, and afterward it may be redeemed. Therefore if the seventh year be one of two years, as if it be a year of blessing or milder, it is not reckoned in the number. And if hee buy it one year for the Jubile, hee careth of it the second year, because the Jubile for it is written, THE YEARS OF TEN & EIGHTEEN VES. Maimony in Iobel, chap. 11. sect. 22.*

Veri. 16. *the number of the revenues* that is, according to the number of years of the revenues: as ver. 52. Veri. 17. *feare thy God* by abstaining from this evil, and doing the contrary good; for, by the feare of the Lord, men depart from evil, Prov. 16. 6. and whereas it is said in King. 8. 40. that they may feare the Lord, they may feare another Prophet openeth it

thus, that they may feare thee, and walke in thy waies as long as they live: 2 Chro. 6. 31. But the want of the feare of God, is the fountaine of evil deeds, Deut. 2. 18. Psal. 36. 2. Rom. 3. 18. So Nehemias blaming cruelty in the Jewes towards their brethren, said, *Ought ye not to walke in the feare of our God?* N. h. 5. 9.

V. 18. *my statutes* the Gv. addeth, *all my statutes* and *all my judgments*; which addition is here implied, as elsewhere the Holy Ghost explaineth himselfe, to establish the words of the Law: Deut. 27. 26. *meaneth all things* written in the booke of the Law, Gal. 3. 10. and *They did care*, Luk. 9. 17. Mar. 7. 8. is expounded, *They did all care*, Mat. 14. 20. and 15. 37. & many the like. See the notes on Ex. 25. 1. in consilium iustitiae for with balance and severity.

The original word signifieth both the confidence or boldnes which men trust in God, and walke in his wayes, have within themselves, and the safety and secure estate, wherein God keepeth them, so danger of evil. This promise is often renewed; as in Lev. 26. 5. Deut. 12. 28. & 25. 12, 28. Prov. 1. 33. Ezek. 28. 26. & 34. 27, 28. and under this promise, eternal life is figured, as is shewed on Gen. 22. 5.

Veri. 19. *give* or *yeeld her fruit*: which was a signe of Gods blessing, Lev. 26. 4. Psalm. 67. 2. 7. and a figure of heavenly blessings in Christ, Ety 45. 8. Psal. 83. 11. 12. 13. Ezek. 34. 26, 27. *eat to the full* for, *eat unto satietie*: see the notes on Lev. 26. 5.

Veri. 20. *behold he shall not sow* the Greeke translatheth it, *if hee sow not nor gather, &c.* This laying or thought of theirs, God approved not: for hee teacheth men, by their wiles of the air, and lies of the field, to take no thought, what to eate or drinke, or where with to be clothed, Mat. 6. 25. 26. &c. But prevented the objection of humane infirmity, by promise of extraordinary blessing, to them that obey his Law. The like hee doth in Exodus 34. 23. 24. about their going up to this solemne feast; and in Matthew 6. 33. to all that seeke his kingdom and righteousness.

Veri. 21. *will committ* that is, will powerfully send: as the Greeke interpreteth, *will send*; but it noteth the power and efficacy of Gods word, who sendeth his edict upon earth, and his word cometh verily to witte, Psalm. 147. 15. So Moses againe speaketh of commanding the blessing, Deuteronomie 28. 8. and David, in Psalm. 133. 3. and of commanding salvation, Psalm. 44. 5. and 71. 3. of commanding strength, Psalm. 68. 29. and other things, which hee effectually preacheth and canicth to come to passe, 2 Samuel. 17. 14.

Veri. 22. *ye shall eate* This promise of blessing, and the fruition of them, was to encourage them in obedience to Gods Law; for *godliness is profitable unto all things; having promise of the life which now is; and of that which is to come*, 1 Timothy 4. 8. And God is able to make all grace abound towards us, that wee always having all sufficiency in all things, may abound to every good worke. And he that ministrateth

houses, which were within the walls of the city, these were as the houses: but fields if anywhere within the city were to be redeemed as fields that were without the city. So for Jerusalem they say, no house might be absolutely sold: as likewise, that no house be builded upon the wall; as was Rahab; Jos. 2. 25. was not as the (other) houses of a walled city. *Maim. in Tobel, ch. 12. §. 11.* in the *Tibule* [Greek, in the remission]. Likewise, if one sold an house in a walled city, and the *Tibule* came within the year of the sale, it was not returned in the *Tibule*; but remained in the hand of him that purchased it, till it pleased the seller to redeem it, all the year of the sale, or that the year was fulfilled, and so it was absolutely gone. *Maim. in Tobel, ch. 12. §. 9.*

Veri. 31. villages [or, open places] the word is elsewhere used for *Courtyards*. no wall-round-about meaning a wall properly, of earth, stone or the like. For, a city that had the garden thereof for a wall, or that had the Sea for a wall, was not (counted) a walled city. No place was called a walled city, till it had in it three villages (or *Courtyards*) or more; and in every of these villages, two houses or more; and were compassed with a wall as first, and afterward they builded villages within it. But a place that was first inhabited, and afterward walled about, or wherein there were not three villages with two houses in every of them, it was not a walled city; but the houses therein, where as the houses of the villages. *Maim. in Tobel, chap. 12. §. 13. 14.* redemption *shall be so* [that is, it may be redeemed at any time, as the fields before mentioned; or it may be redeemed as the houses forementioned. Both are allowed by the Hebrews thus; *He that selleth any house in the villages, or in a city which hath no wall, as it meet for it, it may be redeemed as likest him best, according to the law of the field, or according to the Law of the house in a walled city. As, if he will redeem it out of hand, he may redeem it according to the law for houses; that is, without abating any thing to him that bought it. If the 12. months be expired, and he hath not redeemed it; he may buy it back till the year of the *Tibule*, according to the law for fields. And when he redeems it, he is to count with him that bought it, and abate unto him, for the time that he enjoyed it. If the *Tibule* come, and he hath not redeemed it: the house remaineth (to the owner) without price, after the manner that fields do. *Maim. in Tobel, ch. 12. §. 10. 11.* Veri. 32. *of the Levites* which were the six cities of Refuge, & forty-two cities more, (as in all) given them to dwell in, and the suburbs of them, were to feed their cattle. Num. 35. 10. 12. redemption, *over*; that is, they may ever (or at any time) be redeemed by the Levites: to the Greek explanation. And the Hebrews say, The Priests and Levites may redeem their houses in walled cities, at any time when they please, though it be after many years. *Maim. in Tobel, ch. 13. §. 7.* *shall be to the Levites*. This caution respecteth the possessions which the Levites enjoyed in their cities; and so doth that which followeth in ver. 33. that the redeemer must be of the Levites. Wherefore the Hebrews have this rule: An Israelite which is berye to his mother's father a Levite, he redeemeth as the Levites do, though he be not a Levite; yet seeing the cities*

or fields are the Levites, he may redeem it (at any time) for ever. For this right dependeth upon the places, or a possession of the owners. And a Levite which is berye to his mother's father an Israelite, he redeemeth as an Israelite, and not as the Levites do; for it is not said that the Levites may redeem at any time for ever, but in the cities of the Levites. *Maim. in Tobel, chap. 13. §. 8. 9.*

Veri. 33. redemption, of the Levites [understood, in] shall be of the Levites, and it shall not be redeemed by other Israelites. Some take redeeming here, for buying or purchasing; though I finde not the word so to mean, any other where. The sale of the house, that is, the house which is sold, as ver. 28. and the city [the Greek translateth, and the sale of the houses of the city of their possession shall go on: and so agree with the reason following. *shall go on*, unto the fifth winter, as ver. 28. cut of the hand of any Israelite that had bought it, or of any other Levite that had redeemed it. *their possession*] whereas the Levites might have no part in the spoils of the heathens that were conquered, no inheritance in the houses and lands which were divided to the other Israelites. Deut. 18. 1. God gave them cities and suburbs, for them and their cattle, which was all the possession they had: therefore he confirmed this gift unto them, with a fiftieth law both for sale and redemption, then the Israelites had for their possessions.

Veri. 34. the field [that is, the fields: as the Greek translateth, of the suburbs] which were three thousand cubits every way, from the wall of the city and outward, see Num. 35. 4. 5. with the annotations. *not be sold* [this seemeth to be an abatement prohibition; that though the Levites might sell their houses, yet not their lands at all: which yet was but a figurative restraint (as the ecclesiastical ordinances,) untill the *Tibule* of the Gospel; then, Barnabas a Levite sold his field, that he might enjoy a better inheritance among the saints. Act. 4. 36. 37. Howbeit the Hebrew doctors decline this Law other wise, and say, The Priests and the Levites, which sell any field of their cities, or any house, &c. do redeem them after this manner: they sell fields, though it be near to the *Tibule*, and redeem them out of hand, and they redeem houses in the walled cities, at any time when they please, though it be after many years. Lev. 25. 33. *Maim. in Tobel, chap. 13. §. 7.* And this law against selling, they expound of alteration or changing, thus: In the Levites cities, they may not make of a city the suburbs, nor of the suburbs a city, nor of the suburbs a field, nor of a field suburbs, as it is written, the field of the suburbs of their cities shall not be sold, Lev. 25. 34. We have been taught, that this which is said SHALL NOT BE SOLD, meaneth shall not be altered; but the field, the suburbs, and the city, shall all three of them be as they are for ever. *Maim. in Tobel, ch. 13. §. 5.*

Veri. 35. *waxed poor* [or brought low, as ver. 25. and 39. hand saileth] or hand is moved, which the Greek translateth, and he be weak (or impotent) in his hands by thee, that is, unable to relieve himself. This phrase is here once applied to the hand, in Deut. 8. 23. and often other where to the

foot, the moving or sliding whereof, is also a decay or falling into evil. strengthen him] or, he hold on him, and so confirm his weak hands; that is, as the Greek translateth, helpe or relieve him. So God is said to strengthen or hold the right hand of Cyrus, when he enabled him to subdue nations, Ely 45. 1. to of Christ, in Ely 43. 6. and of his people, when he helpeth them against their enemies, Ely 41. 12. 13. According to this law, is that in Deut. 15. 7. 8. 10. where God commandeth to open the hand, to lend and to give unto the poor: and it is reckoned for one of the sinnes of Sodom, that they strengthened not the hand of the poor and needy, Ezek. 16. 49. even the stranger [that is, though he be a stranger, and none of thine own nation: or, as the Greek translateth, then shall helpe him as a stranger and sojourner. Whereby God may intend the natural Israelites, which were but strangers and sojourners with him, ver. 35, which is also the state of all the Saints on earth, 1 Pet. 2. 11. that he may] or, and hee shall live: for the Gracious, and thy brother shall live with thee. By living, is meant the recovering of himselfe out of his miserie, as elsewhere life is opposed to himselfe, ruine, and other miseries, Ely 38. 9. Nchem. 4. 2. 1 Chron. 11. 8. Gen. 45. 17. Therefore God commandeth to let the poor man have sufficient for his need, Deuteronomy 15. 8. see the annotations there. Hereby also was figured, that such as are poor in spirit, ought to be comforted: and such as are impoverished by sinne, should be sought after for their recovery, by admonition, exhortation, prayer &c. that life may be given them; 1 Thes. 5. 14. 1 Ioh. 5. 16. Iam. 5. 16. 20.

V. 36. *binding of usury* of this see what is noted on Ex. 22. 25. increase for multiplication, ever plus; that is, when one taketh more then he lent. So in Ezek. 18. 8. 13. 17. Spiritual usury and exaction (which under this Law is also forbidden) is when the Law is urged upon the conscience of repentant sinners, more then is meet; whereby his life with God (which is by faith in Christ) is impeached: or when the rudiments of the Law (which Christ hath freed his people from,) are layd as a yoke upon their neckes, and burden upon their consciences: both which are hindrances of that true life and joy, which God by the Gospel and Spirit of his Sonne, ministreth unto the Saints, Matth. 18. 28-33. Gal. 2. 14-21. and 4. 9. 10. 11. and 5. 1. 2. &c. Acts 15. 1. 10. 11. Ely 9. 8.

Veri. 39. *waxed poor* [in Greek, he humbled, or brought low: as ver. 25. be sold] for extreme poverty, debt, or the like; 2 King. 4. 1. Exod. 22. 3. See the notes on Exod. 21. 2. *not serve thyselfe* in Greek, hee shall not serve thee. of a [servant] of a slave, or bondman, as to compell him to do base and slavish works. The Hebrews say, It is unlawful for an Israelite when he buyeth any Hebrew servant to make him serve in things vile, which are proper for servants (or slaves) to do, as to carry his vessel after him to the bath, or to untie his shoe. Lev. 19. 20. which is to be understood of an Hebrew servant, because his sale is cast downe by his sale: but an Israelite which is not sold, is lawfull to use his ministerie

as a servant; for to he doth not such worke but willingly, and of his owne mind. *Maim. in Tob. 4. treat. of Servants, chap. 1. §. 7.* This Law Solomon kept, as it is said, but of the sons of Israel did Solomon make no servant: but they were men of warre, & his servants, & his princes, & his captives, &c. 1 Kin. 9. 22.

Veri. 40. as a sojourner in Greece, or a sojourner meaning that he should be used kindly, reverently, and as a brother, ver. 46. The Hebrew canons say, Every Hebrew servant or bondman, whose master is bound to make them equall to himselfe in meat, in drinke, in clothing, & in dwelling, as it is said (in Deut. 15. 16.) because he is well with thee: so that thou maist not eat white bread, and he eat brown bread; or thou drinke old wine, and he drinke new; or thou sleepe on a featherbed, and he sleepe on straw, &c. Hereupon they say, who so buyeth an Hebrew servant, buyeth himselfe a master: &c. Nevertheless it is necessary that the servant behave himselfe with a servant's behaviour, in those services which he doth unto him. *Maim. in Servants, ch. 1. §. 9.* year of *Tibule* [which was the year of liberty for all manner Hebrew servants: therefore, No Hebrew maid, or Hebrew manservant was in use (in Israel) but as the time when the *Tibule* was in use: whether it were a servant that sold himselfe, or that was sold by the Synedion. *Maim. in servants chap. 1. §. 10.*

Veri. 41. *goe out from with thee* [the Greek saith, he shall goe out to remission, (into liberty.) For what cause, or after what sort (soever he hath bene sold, the *Tibule* released him: which was a figure of the time of grace, whereby now Christ hath freed us from the servitude of sin and Satan. Ioh. 8. 32. 36. Rom. 6. 14. 18. The Hebrew doctors say, He whom the Synedion sold, served six yeeres (Exod. 21. 2.) from the day of his sale, and in the beginning of his seventh yeere, he went out a free man. If the yeere of release (Deut. 15. 1.) fell within those six yeeres, yet he did serve therein: but if the yeere of *Tibule* fell in them, though he were sold but a year before the *Tibule*, he goeth out free. (Lev. 25. 40. 41.) A man may sell himselfe for more then six yeeres, if he sell himselfe for 10. or 20. yeeres, and the *Tibule* fall on, though within a yeere, he goeth out as the *Tibule*. If a man have sold himselfe, or beene sold by the Synedion, and he serve away: he is bound to make up the six yeeres; but if the *Tibule* fall, he goeth out free. If he have bene sicke, either by a continued sickness yeere after yeere, or be sicke by fits; the whole time of his sickness hee is to serve; four yeeres, they are reckoned among the six (yeeres of service); but if he have bene four yeeres sicke, he is bound to make good all the dayes of his sickness, as it is written (Lev. 25. 40.) As an hireling, as a sojourner: if the *Tibule* fall, he goeth out. *Maim. in Servants, ch. 2. §. 12. 2. 3. 4. 5.* his sons with him] that is, his children (as the Greek translateth,) whether sonnes, or daughters. In Exod. 21. 3. there is the like, for his wife. And by the parable in Matth. 18. 25. it seemeth that in Israel men might be sold for debt, their, their wives, and their children, and all that they had: and in 2 King. 4. 1. the creditor would take the children bondmen, for their fathers debt. Howbeit the Hebrew Doctors understand them otherwise, saying; Every Hebrew servant, his master is bound to finde his wife meat &c.

and so he is bound to find his son, and daughters meat. Of him whom the Synedry sold, it is said (in Exod. 21.3.) if hee were the husband of a wife, then his wife shall goe out with him. If thou thinkest that when hee was bought, his wife became a servant, it is not so: but we teach that his master was bound to give her food. And of him that sold himself, it is said (in Lev. 25.44.) he and his sons with him. And of him that was sold to an heathen, it is said (in Lev. 25.54.) he and his sonnes with him. Whether they were the wife and children which he had at the time when he was sold, or wife and children which he had after he was sold, so that hee took her with his masters consent, but if hee took her without his consent, his master is not bound to find her meat. Though his master be bound to find his wife and children meat, yet hath hee nothing of the labours of their hands, but the wives labours are her husbands: and whatsoever is due from a husband to his wife, is due to her forasmuch as he is an Hebrew servant. Maimony treat. of Servants, ch. 3, sect. 1.2.

42 Ver. 42. my servants] their redemption from Pharaoh, figured the redemption from Satan by Christ, and their freedom, that of which it is said, ye are bought with a price, be not the servants of men, 1 Cor. 7.23, and now being made free from sinne, and made servants to God, ye have your fruit unto holiness, and the end everlasting life, Rom. 6.22. the sale of a servant] that is, not after the manner that servants (or slaves) are sold in the market, publicly; but privately and by way of honour, Maimony in Servants, ch. 1, sect. 5.

43 Ver. 43. with rigour] as the Egyptians ruled over Israel, Exod. 1.13. The Hebrews describe it thus: What is rigorous service? It is service which is not determined, and service whereof there is no need: but the masters purpose is to make him work, and only that he should not cease. Hereupon our wise men have said, that the master should not say unto him, Digge under the vines until I come; for so hee giveth him no determined stint: but hee is to say unto him, dig till such an hour, or unto such a place. And so hee may not say to him, Dig this place; when there is no need to doe it, &c. Maimony in Servants, chap. 1, sect. 6. But this rigorous, fierce, or cruel service is forbidden, extended further, even to all overmuch labour, above that which is meet, and they are able; as the Greeke here translates it, Thou shalt not racke him (or afflict, torment him) with labour: beating if their worke be not done, Exod. 1.14, and 7.8.14, and threatening with hard words; Eph. 6.9, and the like, feare thy God] and thereby abstaine from this evill: see ver. 17.

44 V. 44. of the heathens] as the Hebrew servants set at liberty by the Lubile, figured Gods elect, set free by Christ: to the heathens brought into subjection and bondage, may figure the reprobates, whom Christ and his people shall rule with any iron rod, Psal. 2.9. Rev. 2.26.27. Or, being understood of such servants as were bought and brought unto the faith of God, & were circumcised, (as in Gen. 17.27.) it might foreshadow the conversion of the heathens, and bringing them into the perpetual service of Christ and his Church: Eia. 56.3, 6, 7, and 60.3, 7, 10, 12. Compare that promise

made by the Prophet, The Lord will have mercy on Jakob, and will yet choose Israel, and set them in their own land; & the strangers shall be joynt with them, & they shall cleave to the house of Jakob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord, for servants and handmaids, and they shall take them captives, whose captives they were; and they shall rule over their oppressors, Eia. 34.1, 2.

Ver. 45. of the sojourners] or, of the strangers, inhabitants; meaning such as were in the land, but not joynt to the Church of Israel; as the Chaldees paraphrast here call them ancircumcised sojourners: these sojourners are opposed to the heathens out of the land, round about them, ver. 44. that doe sojourn] or, that are strangers: in Greeke, that are among you, of their familie] in Chaldees, of their seed. And this might be, if the mother onely were a stranger. An Israelite, the heath wife of a Canaanite, a bondswoman, for as much as she is a bondswoman, he begetteth a Canaanite in every respect; and he is sold and bought, and made to serve for ever, as other bondmen. Maimony in Servants, chap. 9, sect. 1. which accordeth with the Law in Exod. 21.4.

Ver. 46. as an inheritance for your families] the Greeke translates it, you shall divide (or impart) them unto your children. These words, possession and inheritance, applied thus to servants; mean their subjection under their masters according to which phrase, God is said to inherit in all nations, Psal. 82. and Christ, to have the heathens &c. for his inheritance and possession, Psal. 2.8. And in saying for your families, hee importeth a prohibition to sell them to strangers, especially if the servant were tunc to the faith; and by the Hebrew canons, he that sold his servant to the heathens, the servant went out free, and his master was compelled to redeem him out of the heathens hand. Maimony in Servants, ch. 8. f. 1. for ever] they and their children after them, are bondmen until they be made free. They were free by Gods Law, if their master had manumitted as Exod. 21.2, 6, 27. and by the Hebrew canons, their freedom might be bought by themselves, or their friends: Maimony in Servants, chap. 5, f. 1. 2. serve you (selves) or, bring them into servitude, use them as servants, not only over him] in Chaldees, not serve yourself with him: in Greeke, not racke (or afflict) him with labour; as ver. 43. But might they then use over the heathens with rigour? The Hebrews say, it is lawful to make a Canaanite servant (serve with rigour: but notwithstanding this right, it is the property of mercy, and way of wisdom, that a man should be compassionate, and follow justice, and not make his wife heave upon his servant, nor afflict him. And to get him meat and drinke of all sorts. The first wise men used to give their servants of all meats that they did eat themselves, and they gave their beasts and their servants meat, before they themselves did eat. See beate in (in Psalme 123.2.) as the eyes of servants, unto the hand of their masters, as the eyes of a magdon, unto the hand of her mistress: Also they used not a servant contemptuously, by hand, or by words: the scripture

groweth them for service, not for shame and contempt. And let him not much cry out against him, or show indignation, but speake gently to him, and heare his plea. For it is expressed in the good wayes of Job, for which he commended himselfe. If I despised the cause of my friends, when they contended with me, and if this made me in the wrong, make him, Job. 31.13, 15. Neither should cruelty and hardness be used, free among the idolatrous heathens: but the Lord should be our father, upon whom the blessed God hath poured out the good things of his Law, and commanded them statutes: and judgements which are righteous, they shall be mercifull towards all. And so among the properties of the holy blessed God, which we are commanded to imitate, he saith, His tender mercies are over all his works, (Psal. 145.9.) and who so sheweth mercy, mercy shall be shewed unto him, &c. Maimony treat. of Servants, chap. 9, sect. 8.

Ver. 47. the stranger] which the Chaldees expounded, the uncircumcised: so after. doe at] in Greeke, doe find, to weete, enough to buy a poor Israelite; that is, if he be rich and able: so in ver. 26, and 49. the stocke] or, the summe, as this word is Englished in Dan. 4.15. that is, any of the lineage or kindred remaining. The Chaldees translate it, to the straitie (that is, to a prison or house), of the familie of a stranger (or Profligate:) meaning one that was of a profligate stocke, but restored himself a profligate, or of the faith of Israel.

Ver. 48. redemption shall be to him] that is, hee shall have right to be redeemed. his brethren] that is, his kindred, as is after explained.

Ver. 49. his uncle] in Greeke and Chaldees, his fathers brother. his hand hath attained] to weete, reacheth unto, if he be able of himselfe. The Hebrew canons say, He that is sold to a stranger, if his one hand attaine not to redeem himselfe, his kindred are to redeem him; and one kinsman before another, as it is said, his uncle, or his uncles sonne, &c. And the Synedry are to compell his kindred to redeem him, that he be not drowned (or swallowed up) among the heathens. If his kindred redeeme him not, or his owne hand cannot attaine to every man of Israel is commanded to redeem him. And whether his kindred doe redeem him, or any other man, he is to goe out free, [and not to be a servant to him that redeemed him.] And he may borrow, for to redeeme himselfe from an heathen, and hee may redeeme by the halfe (or in part). But hee that is sold to an Israelite, his kindred may not redeeme him, neither may he borrow to redeeme himselfe; neither is he redeemed by the halfe (or part), but if his hand be able to give according to the yeeres that remaine, hee may give and goe out, otherwise he goeth not out. Maimony in Servants, chap. 2, sect. 7. A practice of this, we finde in Nehem. 5.8, 9, where our ability, have redeemed our brethren the Jewes, which were sold unto the heathen: and say you even sell your brethren? or shall they be sold forever?

Ver. 50. with him that bought him] This is a common equity; whether he had sold himselfe to an Israelite, or to an heathen, or had bene sold by the Magistrates, hee abated of his redemption, and went out, Maimony ibidem, chap. 2, sect. 8. the money] Hebr. the silver: this the Hebrews hold strictly, to

be money, not moneyes worth, as fruits, vessel, or the like. Maimony ibidem, chap. 2, sect. 8. dayes of an hired servant] that is, a precise or set number of dayes, not more nor fewer. So this phrase elsewhere noteth, as in Job 7.1, 2. Is there not an appointed time to man upon earth, and are not his dayes like the dayes of a hireling? And in Eia. 16.14, In three yeeres, as the yeeres of an hireling; and in Eia. 21.16, yet a yeere, according to the yeeres of an hireling: that is, precisely, without longer day.

Ver. 52. according to his yeeres] As if hee had sold himselfe for an hundred (crownes,) and there remained unto the Lubile from the yeere of his sale, ten yeeres: hee shall reckon ten (crownes) for every yeere that hee hath served him, and abate the price of them, and returne the rest in money, Maimony in Servants, chap. 2, sect. 8.

Ver. 53. As an hired servant of the yeere, by the yeere] that is, as a yeerely hireling: see ver. 50. before thine eyes] that is, thou shalt not suffer the stranger to rule over him with rigour, and thou winke at it. But every Israelite was bound to forbid him this; and because it was a stranger that dwelt in the land, the Magistrates of Israel, might restrain him from rigour.

V. 54. by these] Greeke, by these things (or means:) that is, neither by others, nor by himselfe, before the Lubile. of Lubile] Greeke, of Remission: which was a yeere of full discharge of all servants from the hands of all other masters, that they might be the Lords, and serve him only. Which thing Christ hath fulfilled for us in truth, who dying in the last Lubile, the acceptable yeere of the Lords; hath let us free from all sinfull servitudes; that sinne should reigne no more in our mortal bodies, nor we obey it in the lusts thereof, but present our selves unto God, as those that are alive from the dead; and our members as instruments of righteousness unto God, Rom. 6.11, 12, 13. Ioh. 8.34, 36. Heb. 2.14, 15.

CHAP. XXVI.

1, God forbidding Idolatry, commanded true religion. 3, Promiseth blessings to them that keepe his commandments. 14, Threateneth curses to those that break them. 21, And as their stubbornness increased, so shall his plagues. 40, He promiseth to remember his covenant as is left, towards them that repent.

Ye shall not make unto you, Idols; neither shall ye reare up unto you, a graven thing, or a pillar, neither shall ye set, any stone of imagerie, in your land, to bow downe your selves unto it: for I Jehovah, am your God. Ye shall keepe, my Sabbathes, and reverence, my Sanctuary: am Jehovah.

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3 If ye shall walke, in my statutes: and keepe,
4 my commandments; and doe them. Then
I will give you raine, in their season, and
the land shall give her increase: and the trees
of the field, shall give their fruit. And your
threshing, shall reach unto the vintage, and
the vintage, shall reach unto the sowing-
time: and ye shall eat your bread, to the full,
and dwell in confident safety, in your land.
6 And I will give peace, in the land; and ye
shall lye downe; and none shall make you a-
fraid: and I will cause the evill beast to cease,
out of the land; and the sword, shall not passe
through your land. And ye shall pursue your
enemies: and they shall fall before you, by
the sword. And five of you, shall pursue an
hundred; and an hundred of you, shall pur-
sue ten thousand: and your enemies shall
fall, before you, by the sword. And I will
have respect unto you; and make you fruit-
full, and multiply you: and establish my co-
venant with you. And ye shall eat old store,
very old: and bring forth the old, because of
the new. And I will set my Tabernacle, a-
mongst you: and my soule, shall not lothe
you. And I will walke, among you; and will
be to you, a God: and you, shall be to mee
a people. I am Iehovah your God, which
brought you forth, out of the land of Egypt;
from being servants to them: and I have bro-
ken the staves of your yoke, and made you
goe, upright.

14 But if ye will not hearken, unto me: and
will not doe, all these commandments.
15 And if yee shall despise my statutes; and if
your soule loath my judgements: so that yee
doe not, all my commandments; that yee
breake, my covenant. I also will doe this un-
to you; I will even appoint over you sudden-
terroure, the consumption, and the burning-
ague, that consume the eyes, and pine-away
the soules: and ye shall sow your seed, in vain;
and your enemies, shall eat it. And I will set
my face, against you: and ye shall be smitten,
before your enemies: and they that hate
you, shall rule over you; and yee shall flee;
when none pursueth you.

18 And if yet for these, yee will not hearken
unto me: then I will add to chastise you, se-
ven times for your finnes. And I will breake,
the excellencie of your power: and I will make
your heavens as yron; and your earth,
as brass. And your strength shall be spent
in vaine: and your land shall not give, her in-

crease; and the trees of the land, shall not
give their fruit.

And if ye walke with me, contrary; and
be not willing to hearken unto me: then I
will add plagues upon you, seven times, ac-
cording to your finnes. And I will send a-
mong you, wilde-beasts of the field, which
shall robbe you of your children; and cut-off
your cattell, and make you few: and your
ways, shall be desolate.

And if by these, ye will not be chastised
by me; but will walke with mee, contrary.
Then will I also, walke with you, contrary:
and even I, will plague you; seven times, for
your finnes. And will bring upon you, a
sword; that shall avenge, the vengeance of
the covenant; and ye shall be gathered, into
your cities: and I will send the pestilence, a-
mong you; and yee shall bee given, into the
hand of the enemy. When I shall breake un-
to you, the staffe of bread; then ten women
shall bake your bread, in the oven; and they
shall returne your bread, by weight; and yee
shall eat, and not be satisfied.

And if for this, ye will not hearken unto
me: but will walke with me, contrary. Then
I will walke with you, in wrath contrary;
and I, even I will chastise you; seven times,
for your finnes. And ye shall eat, the flesh of
your sons: and the flesh of your daughters,
shall ye eat. And I will destroy your high
places; and cut downe your Sunne-images;
and cast your carcases, upon the carcases of
your filthy idols: & my soule shall loath you.
And I will make your cities, a wast; and will
make desolate, your Sanctuaries: and I will
not smell, the smell of your rest. And I will
make the land desolate: and your enemies,
which dwell therein, shall be astonished at it.
And you, will I scatter among the heathens;
and will draw out a sword, after you: and
your land, shall be desolate; and your cities,
shall be a wast. Then, shall the land enjoy her
Sabbathes, all the dayes that it lieth deso-
late; and you, in your enemies land: then,
shall the land rest, and enjoy her Sabbathes.
All the dayes that it lieth desolate, it shall
rest: for that it rested not, in your Sabbathes,
when ye dwelt upon it. And they that are
left of you, I will even bring a softnesse, into
their heart; in the lands of their enemies; and
the sound of a driven leafe, shall pursue them;
and they shall flee as fleeing from a sword;
and shall fall, when none pursueth. And they
shall fall, every man upon his brother, as be-
fore a sword, when none pursueth: and yee
shall not have, power to stand; before your
enemies.

Promises.

And ye shall perish among the heathens:
and the land of your enemies, shall
say you up. And they that are left of you, shall
pine away in their iniquity, in your enemies
lands: and also, in the iniquities of their fa-
thers, they shall pine away with them. And
if they shall confesse their iniquity, and the
iniquity of their fathers; with their trans-
gression, which they transgressed against
me; and also, that they have walked with
me, contrary. And that I also, have walked
with them, contrary; & have brought them,
into the land of their enemies: if then, their
uncircumcised heart, be humbled; and then,
they accept of their iniquity. Then will I
remember, my covenant with Iakob: and
also, my covenant with Izaak, and also my
covenant with Abraham, will I remember,
and I will remember the land. And the land,
shall be left of them, and shall enjoy her Sab-
bathes, while it lieth desolate, without them;
and they, shall accept of their iniquity: be-
cause even for because, they despised my
judgements; and their soule loathed my sta-
tutes. And yet for all that, when they be in
the land of their enemies; I will not despise
them nor loath them, to consume them; to
breake my covenant, with them: for, I am
Iehovah, their God. But I will remember
unto them, the covenant of their Ancestors:
them whom I brought forth, out of the land
of Egypt, before the eyes of the heathens;
to be unto them, a God, I Iehovah. These,
are the Statutes and the Iudgements, and the
Laws, which Iehovah gave, betwene him
and the sonnes of Israel: in mount Sinai, by
the hand of Moses.

Annotations.

1. *Idols* in Hebrew *Elilim*, that is, *Vanities* or *things*
of no weight: in Greeke, *things made with hands*. Of
these and the making of them, see the notes on
Levit. 19. 4. and Exod. 20. 4. *graven thing*
which the Chaldee expoundeth an image: see Ex-
od. 35. 4. *pillar* or *statue*, or *standing image*;
which hath the name of *setting up*, or *standing*; and
seemeth to have beene usually of stone; as Iakob
set up a stone for a pillar, Gen. 28. 18. and 35. 14.
And pillars were set up either for civil monuments;
as was the pillar on Rachels grave, Gen. 35. 20. and
Aboloms pillar, 2 Sam. 18. 18. or for religious mo-
numents, as were altars; Gen. 35. 14. Eia. 19. 19.
The latter are here forbidden, after that God had
appointed the place and ordinances of his worship;
and the signifieth his hatred of them, in Deut. 16.
22. *Ye were they used* not only by the heathens,
as in Egypt, Gen. 43. 13. but by the idolatrous Isra-

lites, 1 King. 14. 23. 2 King. 17. 10. The Hebrewes
say, *Mas'ebah* (the Pillar or Statue) which the Law
forbiddeth, is a building (or edifice,) by which all doe
gather themselves together, though it be to serve the
LORD; because such was the manner of Idolaters, and
who reared up a pillar, is so be beaten. Maimony
treat. of Idolatrie, chap. 6. sect. 6. And Sol. Iarchi
on Deut. 16. 22. saith, *Mas'ebah* (the Pillar) is a
stone to offer upon; though it be to (the God of) hea-
ven. *set* or *put*, say, Hebr. *give*. Whereby also
he may forbid the sufferance of such in their land;
for elsewhere they are willing to destroy their pi-
ctures, Num. 33. 52. and giving is often used for suf-
fering, see Gen. 20. 6. *stone of imagerie* or; *stone*
of picture, or of figure, that is, any pictured or figured
stone, or image of stone: the Chaldee calleth it *stone*
of adoration (or of worship) upon or unto which they
used to bow downe. Of this word, pictures have
their name, Num. 33. 52. Eia. 2. 16. The Hebrewes
understand this of such stones as wherewith they
used to pave their holy places, and bow downe
upon them to serve their Gods. The stone of image-
rie spoken of in the Law, although a man bow down him-
self thereupon unto God, he is to be beaten: because it
was the manner of Idolaters, to lay a stone before (the I-
dol), and to bow downe upon it; therefore they might
not doe so unto the LORD. Maimony treat. of Idola-
trie, chap. 6. sect. 6. *in your land*] The He-
brewes understand this Law, of stones upon which
they worshipped; doe by the land here, understand
all other places save the Sanctuaries, which was paved
with stone, upon which they bowed downe.
In the Sanctuaries it was lawfull to bow downe upon the
stones; as it is written IN YOUR LAND, in your
land ye may not bow downe upon stones, but ye may bow
downe upon the stones wherewith the Sanctuaries is pa-
ved. And for this cause, all Israel are wont to lay mats
or some such thing, in the Synagogues which are paved
with stones to make a separation betwene their faces
and the stones, &c. Maimony ibidem sect. 7. But this
seemeth to favour of superstition, for God forbid-
deh not stones simply, but stones of imagerie, which
were pictured or graven with figures. unto
it; or, upon it; for so both the Hebrew and Chaldee
may be Englished; but the Greeke translate it
is. And the Hebrew doctors, understanding it to
be a prohibition of bowing downe upon any such
stone, though unto the true God, doe determine
the punishment to be beating by the magistrate:
wheras if they bowed upon it to an idol, they
were stoned to death (according to the law in Deut.
13. 10.) Maimony treat. of Idolatrie, chap. 6. sect. 6. 2
Veri. 2. Sabbathes in Chaldee Sabbath dayes: (see
Levit. 19. 3. 30. *reverses* or *years* (see Levit.
19. 30. where these lawes were before given; and
are here repeated, as generals implying all other re-
ligious duties, because God would by promises
and threatnings confirme his whole Law, & binde
his people to the more careful obedience.
255 Here beginneth the three and thirtieth
Section or Lecture of the Law, after the Hebrewes
computation: wherof see Gen. 6. 9:
Veri. 3. *Walke in my statutes*] This maketh men
just before God, Luk. 1. 6. and if the Law could give
life,

life, (and were not weake through the flesh, Rom. 8. 3.) *swifly justice should have been by the Law, Gal. 3. 21.* but when the commandment cometh, Sinners revive, and man dyeth, Rom. 7. 9. Therefore by the works of the Law, there shall no flesh be justified in Gods sight, Rom. 3. 20. but the just shall live by faith, Gal. 3. 11. and by faith this condition here required, is fulfilled; as Enoch walked with God, Gen. 5. 24. when hee pleased him by faith, Heb. 11. 5. 6. This then according to the letter, is legally and promitteth life to them which doe these things, Rom. 10. 5. but spiritually leadeth unto Christ, who is the end of the Law, for justice to every one that believeth, Gal. 3. 24. Rom. 10. 4.

Veri. 4. *your raine* in Greeke, *raime unto you*: hee meaneth the raine of the land, the first raine and the latter raine, whereof see Deut. 11. 14. These none can give but God, Jer. 14. 22. they figured spiritual blessings, by the doctrine of the Gospell of Christ, Deut. 32. 2. Psal. 72. 6. 2 Sam. 23. 4. *their season* that is, *due season*; for they make the earth fruitful: and are of the Lords good treasure, which hee openeth unto men, Deut. 28. 12. and should move them to feare him, Jer. 5. 24. *her increase* or *her fruits* which is an effect of the raine, through Gods blessing; for when the flowers of blessing come in their season, the trees of the field yeeldeth her fruit, and the earth her increase, Ezek. 34. 26. 27. And this is spiritually applied to our earthly nature, made fruitful unto God through the raine and dewes of his graces, and to receive of him a blessing: Psal. 67. 7. and 85. 12. 13. Heb. 6. 7. 8.

Of the Hebrewes, R. Menachem here saith, the land hath a mystical signification of the land that is on high. Veri. 5. *reach unto the vintage* or, to the grape-gathering; meaning hereby large blessings, with abundance and variety of fruits, continued one after another. The like figurative promises are given to the Church under the Gospell, in Amos 9. 13. saying, The plowman shall overtake the reaper, and the treader of grapes, him that soweth seed. to the full or, to satietie; this signifieth abundance from God, Joel 2. 16. and contentation in men; as they that are never content, are said not to know satietie, Eia. 56. 11. and when God withholdeth increase, they eat, but not to satietie: Hag. 1. 6. Thus God fed them with Manna to the full, Exod. 16. 8. and promised to satisfy the poore & mecke under Christ, Psal. 132. 15. and 22. 27. *I beareth ear to the satietie of this people*: Prov. 13. 25. in confident safety or, in hopeful security, safety. The Hebrew Bech signifies trust, hope, or confidence, Act. 2. 26. from Psalme 16, which ought to be in God, Psal. 40. 5. whereupon followeth safety through his defence, as the Greeke here translate, *ye shall dwell in safety*; and to men a secure and bold, without feare of disturbance; Gen. 34. 25. as in Psal. 78. 53. *Hee led them with confidence safety*, and they decreed not. This as it is a blessing which God onely giveth, Psal. 40. 5. to it is promised to the obedient, Prov. 1. 33. and is performed to such as are in the sheepfold of Christ, Ezek. 34. 25. 27. 28.

Veri. 6. *peace* [This though generally it signifieth all prosperitie; yet sometime it is specially opposed to the sword, Matth. 10. 34. and unto warre, Psal. 139. 7. which seemeth to be that which is intended here, as the former was against famine. *peace shall make you afraid*] This God promitteth to fulfill under Christ, Ieremie 30. 10. Ezekiel 34. 28. Mich. 4. 4. *cause the evil beast to cease* that is, as the Greeke translate, *I will destroy evil beasts*; one being put for a multitude, or many; and ceasing being used for utter abolishing, as in Exod. 12. 15. Psal. 119. verse 119. or at least, for repressing their rage and furie: for in Israel, Lions, Beares, and the like, sometime destroyed the inhabitants, 2 King. 17. 25. 26. and 2. 24. This promise is applied also to the Church under the Gospell, Ezek. 34. 25. So in Job 5. 23. the beasts of the field shall be at peace with thee. The contrary followeth in verse 21. By the evil beasts, R. Menachem here understandeth mystically vicious lusts, the powers of wickednesse, which flew from the unclean spirits; that they did not prevail to pollute the land which is on high. So they seeme to call our nature regenerate, as the Apostle calleth the Church, *Jerusalem which is on high*, Gal. 4. 26. *the sword* [used ordinarily for warre, when it is spoken of men; but the Lords sword, is explained to be the pestilence, 1 Chro. 21. 12. which may specially be intended here; and to God promitteth blessings, opposed to his fourest judgments, which are the sword (or warre) the famine, the evil beast, and the pestilence, mentioned in Ezek. 14. 21. and Revel. 6. 8. Or, if we understand this sword warres; then under peace aforesaid, may the promise be implied against the sword of the Lords pestilence. These blessings, though they concern this life, yet the end of them is to lead to life eternally; so the Hebrewes of old understood them, as their later doctors (though wandering out of the way of life) doe witness, saying: The holy spirit (God) hath given us a Law, which is the Tree of life; and whosoever doth all that is written therein, and keepeth him with a perfect knowledge, shall thereby be made worthy of the life of the World to come. &c. And he that promitteth us in the Law, that if we doe it with pure goodnesse of soule, and exercise our selves in the duties thereof continually, he will remove from us, all things that may let us from doing it, as sickness, and warre, and famine, and the like. And he will supply us with all good things, that shall strengthen us to doe the Law, as satietie and peace, and store of silver and gold; that we be not impayed all our dayes, waiting till the body hath need of that may be made by his wisdom, and to doe the Commandments, that we may be worthy of the life of the world to come. *Alway in fear*, of Repentance, chap. 9. sect. 1. Thus they followed after the Law of righteousness, but attained not to it, because they sought it not by faith in Christ, but as it were by the wayes of the Law; so they have stumbled at the stumbling stone, Rom. 9. 31. 32.

Veri. 8. *five of you shall pursue a hundred* [This promise is enlarged in Ios. 23. 10. One man of you shall pursue a thousand; and was notably performed in Davids Worthies, 1 Chro. 11. of whom Ieremie saith up his speare against eight hundred, and slew three hundred at one time, 2 Sam. 23. 8. 18. 1. 11.

Veri. 6. *peace* [This though generally it signifieth all prosperitie; yet sometime it is specially opposed

11. 11. Three men brake through the host of the Philistines, 1 Chro. 11. 18. Of the Gadites, there were men as swift as the Roes of the mountaines, and were as swift as the Roes of the mountaines, 1 Chro. 12. 8. And David himselfe celebrateth this mercy, *I pursued mine enemies, and overtook them; and turned not, till I had consumed them*: Psal. 18. 32. 2 Sam. 22. 8. See also Deut. 32. 30.

Veri. 9. *I will have respect* or *turne my face*, in Greeke, *I will look upon you and blesse you*: and the Chaldee expoundeth it, *I will have respect by my word to doe good unto you*. For this grace David prayed, Psal. 25. 16. and 69. 17. and when God delivered Israel from their enemies, it is said, *hee had respect unto them, because of his covenant*, &c. 2 King. 13. 23. The contrary hereto, is the hiding of Gods face, Deut. 31. 20. *fruitfull* or, *to increase*; as hee had done before in Egypt, Exod. 1. 7. This blessing is acknowledged, in Nehem. 9. 23. *Their children thou multiplyest, as the starrs of heaven*: and promised to be again under Christ, *I will bring* (my sheep) *again to their folds, and they shall be fruitful and increase*: Jer. 23. 3. *establish my covenant* that is, faithfully keepe, and continue to doe the things which I have promised: see the notes on Gen. 6. 18.

Veri. 10. *very old* in Greeke, *old of old things*: this respecteth the increase of their land, as the former did of their bodies. See Levit. 25. 22. *because of* or, as the Gr. translate, *from the face of the newnesse* they should bring forth the old, & want of strength to lay up the new. This fruitfulness of the land, figured the many graces wherewith God would enrich the hearts of his people: as in veri. 4. For how ever God perwadeth his people, by promise of outward blessings, to keepe his Law; yet the end of the commandment is love, out of a pure hart, and of a good conscience, and of faith unfeigned, 1 Tim. 1. 5. and such as for worldly benefits receive the word of the Lord, when tribulation or persecution ariseth, because of the word, by and by they are offended, Math. 13. 21. The Hebrewes say, *All love that dependeth on a thing, when the thing ceaseth, the love ceaseth*. He that serveth the blessed God, to the end that his riches may be multiplied, or his life preserved, his service is not perfect: as Satan said (in Job. 1. 9. 10.) *heh lo serve God for nothing? Hast thou not made an hedge about him, &c.* He that serveth God because of bodily things, on which his service dependeth, it shall not be confirmed unto light in the light of the living. For when those things cease, for which he serveth: his love will cease. And there is no eating and drinking in the face of death whether thou goest. But hee that serveth God out of sincere love, his love shall be in life everlasting, and shall not depart for ever, and his reward shall be eternall, R. Elias in Rebutin chababim, treat. of Love, chap. 2. fol. 17. See also the annotations on Exod. 20. 6.

Veri. 11. *fit my tabernacle* [Hebr. give, that is, fit and stablish it; for both these wayes, is giving expounded by the holy Ghost, as 1 King. 10. 9. compared with 2 Chro. 9. 8. and 2 Sam. 7. 24. with 1 Chro. 17. 21. Gods Tabernacle was a signe of his dwelling in favour amongst them, Revel. 21. 3.

See the annotations on Exod. 25. 8. The more signification was concerning Christ, who should dwell in the Tabernacle of our flesh; by whom God built againe the Tabernacle of David, which was fallen downe, Act. 1. 5. 16. and in him God was reconciling the world unto himselfe, 2 Cor. 5. 18. and under this figure, eternal life in heaven was implied; For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens, 2 Cor. 5. 1. And that the Israelites had of old, the true understanding of these promises, that they belonged to the dayes of Christ, and the end of them was eternal life in heaven; it appeareth by the footsteps which yet remaine in their later doctors, though they have quenched the light of grace, in labouring to have it by the works of the Law. For they say, *For this cause*, have all Israel, their Prophets and their Wise men desired the dayes of Christ, that they might have rest from the kingdoms, which will not suffer them to study in the Law, &c. that they might be worthy of the life of the world to come. For in those dayes, knowledge and wisdom, and truth shall be multiplied, as it is written for the earth shall be full of the knowledge of the LORD. (Eia. 11. 9.) it is also written, *And they shall teach no more every man his neighbour, &c.* (Jer. 31. 34.) againe it is said, *And I will take away the stony heart out of your flesh*, (Ezek. 36. 26.) *For that King which shall stand up of the seed of David, shall be more wise then Solomon, &c.* and therefore he shall learne all the people, and teach them the way of the Lords, and all the heathens shall come to hear him, (Mich. 4. 1. 2.) *And the end of all the reward, and later goodnesse which is without ceasing and diminishing, that is the life of the world to come. But the dayes of Christ are of this world, and the world goeth after the wonted manner, save that the kingdom shall be restored to Israel*, Maimony treat. of Repentance: chap. 9. sect. 2. Thus they speake, missing the right way, by going about to establish their owne righteousness, Rom. 10. 3. and mistaking Christs kingdom, which though it be in this world, yet is it not of the same, Ioh. 18. 36. *my soule shall not lose you* or, not abhorre, *nor cast you away as vile and loathsome*. Man is by nature loathsome through sinne; as it is said, *Thou wast cast out into the open field, to the loathing of thy soule* (or person,) in the day that thou wast borne, Ezek. 16. 5. But through the grace of God in Christ, our bloods are washed away, and we are adorned with the gifts of his spirit, Ezek. 16. 8. 9. 10. So this promise concerneth such as keepe the covenant of God, that they shall not loathem (being rejected). For my soule, the Chaldee translate my word (shall not loath you, so in verie 30. Aben Ezra explaineth it thus, *And I will fit my Tabernacle amongst you, and ye shall not feare that ever ye shall come into want: for my glory refulsheth with you, and it is not as the soune of man, whose soule loatheth to dwell in one place.*

Veri. 12. *I will walk among you* [the Chaldee paraphrasteth, *I will cause my divine majesty to dwell among you*; that Majestic is Christ, who by his spirit is with his church all dayes unto the worlds end, Math. 28. 20. who walketh in the midst of the seven golden Candle-

9. 11. *Sanctuarium Sanctuariorum*), or, as the Greek
lately, *your holy place*, such as were the Tem-
ple, (called a *Sanctuary*, Exodus 25: 8.) and
Temple, as Chronicles c. 19. and each of
for the sundry rooms in them, (as the com-
mon *holy* and *most holy place*.) was called *Sanctuarium*, *Platone* 73. 17. and 74. 7. *Idem*.

And the citizens were to be compelled to buy them a Synagogue, and to buy them a Book of the Law, Prophets, and (other holy) Scriptures. Where they build a Synagogue, it was to be the highest place of the citie, and builded higher then all other howses. (as they gather from

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though he that estimateth savoure, yet he is free. For there is no estimation of the dead: and he that is estimated must needs stand in judgement. If he say, Such a man's price be upon me, and he stand in judgement, and dye before they have determined his price: for he is free, for there is no price of the dead. *Maimon* in Erachin, c. 1. f. 2. 23. *carattine* that is, according to his ability: as in Lev. 12. 22. So the Greeke translates it, *is able*. Thus God would not suffer his holy name to be abused by any, but even the poorest man that made a vow, was to pay; or remaine a perpetuall debtor: that all might learne not to be rash with their mouths, nor to let their hearts be hasty to utter a word before God; nor suffer their mouth to cause their flesh to finne: for God hath no pleasure in foolish. *Eccles. 5. 2. 4. 6.* Of this the Hebrewes say, *All the estimations appointed in the Law, he that estimateth is to give them; if he be rich, but if he be poor, and his hand cannot attaine it, he is to give all that is found in his hand, though it be but one shekel, and he is discharged.* Lev. 27. 8. And they make account that he is to give though it be one shekel, if he have but one shekel: for that it is said, (in v. 25.) *All thy estimation shall be according to the shekel of the Sanctuary:* *See thou art taught, that in the estimations, there is no less than a shekel, neither more than fifty.* If there is no found in his hand so much as a shekel, they may not take of him less than a shekel, but leave all upon him as a debt; and if he be able, and grow rich, he shall give the whole estimation appointed in the Law. A rich man that estimateth (or voweth) and groweth poor, or that estimateth when he is poor, and groweth rich: he is bound to pay the estimation of the rich. What is the difference betwene him that oweth the estimation of the poor, & him that oweth the estimation of the rich, &c. He that oweth the estimation of the poor, when they have taken of him all that he had, attaineth to, though but one shekel: if afterward he waxe rich, he is not bound to pay it. But if he owe the estimation of the rich, the rest of the estimation remaineth upon him, till he be rich; and he is to pay the estimation which is upon him. He that expresseth the estimation, and saith, my estimation be upon me fifty shekels; or such a mans estimation be upon me fifty shekels: he is not to be judged according to that which his hand can attain: but they take all that is found in his hand, and the rest, both upon him as a debt, till he be rich, then he must give it. He that saith, *See upon me be an estimation absolute, and such is it* (or, &c. he is to be judged according to his ability, as others that doe estimate. They that owe estimations, and prices, may take paines of them, and take of them by force, so much as they have vowed; and are not bound to restore them their pawns by day or by night: And they may sell all that is found to be their of immovable goods, and of moveable, of apparel, bonds, boldness, for vint and cattle, and make payment of them all. But they may not sell his wives apparell, nor his children, &c. *Maimon* in Erachin, chap. 3. sect. 2. & c. 24.

9 *Met. 9. a beast* In Greeke, of the beasts whereof a gift is offered, meaning of the bullock, sheepe or goat, which he shall separate by a vow, as the Greeke translates it, *before give it of these.* *shall be*

holly for the altar of the Lord: or the price thereof holy for the maintenance of the sanctuary. Thus the Hebrewes understand it; because they thinke that such beasts as were meet for the altar, might not be sanctified to any other use, then upon the altar: but if a man hath sanctified it for other use, then the price of it valued by the Priest, was for that other use, and the beast for the Altar. He that sanctifieth his beasts absolutely, or sanctifieth his goods absolutely, they provide that all perfect beasts meet to be offered on the altar, the males be sold for Burnt-offerings, and offered up for Burnt-offerings, and the females be sold and offered for Peace-offerings; and the price sold to the maintenance of the Sanctuary; for that which is absolutely sanctified, is for the maintenance of (Gods) house. And of this is that spoken in Lev. 27. 9. *Maimon* in Erachin, ch. 5. sect. 7.

10 *Ver. 10. nor alter* or, not searise it, nor change it: two words are use of one signification, to show the weight of this law, whereby God doth bind and punish mens levity and inconstancy in holy things; whether these vows be spoken of, or any other. The Hebrewes say, *Whosoever changeth, is to be beaten* (by the Magistrate) for every beast that he changeth, Lev. 27. 10. *Maimon* ycm. 3. in Temurah (or treat. of Change) ch. 1. sect. 1. or a bad for a good. Though a man would give better then he had vowed, the Law forbiddeth him not to change. For (as the Hebrewes say) *it were of no use to increase his wealth, and to give his goods, and though he be a wicked and sanctified, he may be a will sake and repent, and if he were to forsake it, it is worth, &c. and a man he cannot redeem, he will change it for a worse then it.* And if he had have less a given him to change a bad for a good, it would change a good for a bad, and say it is good. Therefore the scripture absolutely forbiddeth him to change, and multiply him if he changeth, saying, *Then was the exchange that of shall be likely.* (Lev. 27. 10.) *And all these things are to shew that his evil conceits, are to relieve his minde. And the many judgements that are in the Law, are no other then counsells, to save him from (God) so he is great in counsel, to relieve the knowledge, and to direct all works.* And so be said, (in Prov. 22. 10. 21.) *Have not I written unto thee excellent things, in counsells and knowledge: that I might make thee know the certainty of the words of truth, that thou mightest answer the words of truth, to them that seek unto thee.* *Maimon* in Temurah, chap. 1. sect. 1. if changing he shall change that is, if he, or any way he change. *Salubely* Hebrew, *be he himselfe*: that is, both of them shall be the Lords, and neither of them his: that through covetous, legitimacy, or for any other respect changeth in hallowing thing. By the Hebrew canons, *these changes stood in force, and of some there was a nullity.* He that changeth his obligation, or a beast which is not his own, is no change: for no man can sanctifie a thing which is not his own. Priests make no change of a Syn-offering, or of a Trespass-offering: for although they be theirs, yet have they no due unto them while they are alive; for they have no right to the flesh, till the blood be sprinkled. Neither doe the Priests make charge of the

firstling, though if he be his due while it is alive, yet it is not his due from the beginning, for the beginning is in the house of Israel. But the owners that change the firstling all the while it is in their house, they make a change. And so a Priest that changeth a Firstling which is borne of his own, (not a Firstling which he had received of an Israelite) that is a change. The high Priests (in Lev. 16.) make a change; but his bullocke maketh no change, though it be one of his own: because his brethren the Priests have them: atoned by it, and so are as partners in it. Fowles, and Meat-offerings, make no change; for the law speaketh but of beasts. Hee that sanctifieth a beast that hath a fixed blemish, it maketh no change; but he that sanctifieth a beast that hath a transitory blemish, or sanctifieth a perfect beast, and afterward a fixed blemish cometh upon it, this maketh a change. Whether a man change a perfect beast for a blemished, or a blemished for a perfect, or change an Oxe for a sheepe, or a sheepe for an Oxe, or a sheepe for a goat, or goat for sheepe, or males for females, or females for males, or change one for an hundred, or an hundred for one, either at once, or one after another: this is a change, and he is to be beaten, according to the number of beasts which he hath changed. Changes, when the owner of an oblation saith of a beast of the common beasts which are his, This shall be for charity, or This shall be the exchange of that; This shall be for that Simul-offering, or for that Burnt-offering, (having thus said) it is a change. The Law for the offering of exchanges is thus; The exchange of a Burnt-offering, shall be offered for a burnt-offering: and if the exchange of it be a female, it shall feed, till some blemish fall on it, then it is sold, and a burnt-offering is brought with the price of it. The exchange of a Sin-offering, is to dye; of a Trespass-offering, is to feed till it be blemished, and the price they make a voluntary offering. The exchange of Peace-offerings, is as the Peace-offerings in all respects, &c. The exchange of the Firstling, is the Priests; and the exchange of the rithe beast, is the owners, &c. *Maimon* in Temurah, ch. 1. sect. 3. 9. 14. and ch. 2. sect. 1. and ch. 3. 1. & c.

11 *Ver. 11. unclean beast* This may be taken generally for all unclean beasts which men did vow, except the dogge, the price whereof might not be brought into the house of the Lord, for any vow, Deut. 23. 18. But the Hebrewes understand it also of oxen, sheepe or goats, upon which are blemishes, whereby they are become unclean for the altar. He that sanctifieth a perfect beast for the altar, and there fall a blemish upon it, whereby it is disabled, *he is to be estimated and redeemed.* And of this it is said (in Lev. 27. 11.) *And if any unclean beast, &c. and he is to bring with the price thereof another oblation like it, Maimon* in Erachin, ch. 5. f. 1. 1. But that other unclean beasts might be sanctified, if they grant, *ibidem*, f. 17. *present* sanctified a beast, either clean or unclean, either of the holy things for (Gods) house, or holy for the altar, whereupon a blemish is fallen, or which is perfect and meet to be offered.

it is necessary that it be presented in the Judgements hall, Lev. 27. 11. Therefore if the beast dye, before it be estimated, and redeemed, they redeeme it not after it is dead, but doe bury it. But if hee sanctifie a slave, or a dead beast for the reparation of the sanctuary, that is redeemed as other moveable goods, *Maimon* in Erachin, ch. 5. sect. 12.

12 *Ver. 12. thy estimation of Priests* The Greeke here changeth the perion, saying, *As the Priest valuer is, likewise the Chaldee, According to the estimation of the Priest.* This rate or value which the Priest set, was (as *Sol. Larchi* here noteth,) for any other man that would come to buy it. But if the owner would redeeme it, the scripture layeth more upon him, to add the fifth part: and so for him that sanctifieth his house, or his field, or that would redeeme his second tithes, the owner is to add a fifth part, but not any other man.

13 *Ver. 13. If redeeming he will redeeme it* that is, will as all redeeme it, as repenting of his vow which he hath made, and will not have the beast sold, that the price thereof may be given to the Lord, but reserve it for his own use. *the fifth part* and the fifth part which is added, for it is as the holy thing is selfe, and there is one law for them: both. *Maimon* in Erachin, chap. 7. sect. 1. For abusing or parodying holy things, the Law elsewhere commandeth a fifth part to be added besides the principally, as a mulct upon the offender: for his fault, Levit. 5. 16. and 6. 4. 5. and 22. 14. (in this case of vows,) when hee that voweth will not stand to his promise, the Lord layeth on him this penaltie for his inconstancy and lightness of minde: that man might learne to be faithfull and stably minded, in all things pertaining unto him and his service, though they proceeded at first from their owne voluntarie will. *unto thy estimation* unto the value which thou the Priest hast set the beast at, by the estimation: or, unto the money which thou hast valued it at; as in v. 15. 19. So the owner was to give so much as any other man, and a fifth part more.

14 *V. 14. his house* and so by proportion, any other of his moveable goods. He that sanctifieth his house, or his unclean beast, or any other of his moveables; they are to be valued according to that they are worth, be they good or bad; and if he that sanctifieth them, he or his wife or his heire will redeeme them, he is to add a fifth part. &c. whether it be an house in a walled citie, or an house in a village, it may be redeemed always. *Maimon* in Erachin, c. 5. f. 5. To sanctifie an house, was by vows as a man said, This house be holy unto the Lord, or any like words. *so shall it stand* so shall the value be, neither lesse nor more. Only the owner, if he will redeeme it, must give the fifth part more then the value, ver. 15.

15 *V. 15. the money* Hebrew, *the silver of thy estimation*, which the Greeke explains, *the silver of the price, and the Chaldee, the silver of the estimation thereof*, so in v. 19. From this word Silver, the Hebrewes say, *Sanctified things might not be redeemed with lands, or with servants, or with bills* (of writing) but either with money, or other moveables that are like unto money. *Maimon* in Erachin, ch. 7. sect. 1.

16 *Ver. 16. field of his possession* which in ver. 22. is distinguished

17 distinguished from a field of his own buying: the field which cometh to a man by inheritance, that is called the field of his possession (or inheritance), saith Maimon in Erubin, chap. 4. sect. 1. to the seed thereof: that is, the seed which is enough to sow the field. Not according to the worth of (the field) for whether the field were good or bad, the ransom of the holiness thereof was alike. (an Homer) the name of a measure, which contained ten Ephahs or bushels, Ezek. 45. 11. The Greeke and Chaldee translate it a Cor, and that was one with the Homer, Ezek. 45. 14. Of it there is mention in King. 4. 22. where King Solomons daily bread for his house, was thirtie Cors, of fine flower, and thre score Cors of meale, that is, three hundred Ephahs or bushels of flower, and fixe hundred of meale. The Hebrews likewise explaine it thus. The Homer is a Cor: and that is two Lethebs [which Letheb is mentioned in Hui. 3. 2.] and the Letheb is fiftene Seals, or pecks, whereof see Gen. 18. 6.] So the Homer is found to be thirtie Seals which are ten Ephahs, every three Seals an Ephah. Maim. in Erubin, ch. 4. sect. 4. By this we may understand that Judgment threatened in Esay 5. 10. the seed of an Homer, shall yeeld an Ephah; when ten bushels are sowne, one bushell shall be reaped. as fiftie shekels that is shall be esteemed as 50 shekels, for 49 yeeres, to weert, from Lubilee to lubilee, and so the Hebrews explaine it. Every place which is fit to have an Homer of barley sowne therein, &c. the estimation thereof is fiftie shekels, for all the yeeres of the lubilee, but the lubilee yeere is none of the number. And whether be sanctified the best field that is in all Israel, or the worst of all; the estimation is this same. Maimon in Erubin chap. 4. sect. 2. This estimation God set for a field meet to be sown of which the Hebrews say further, that if it were full of trees, though he expressed them not, yet hee hath sanctified the trees also. If he sanctified a field which is not fit to be sowne; they redeeme it according to the worth of it: and so if he sanctified the trees onely, they are redeemed by the worth of the tree. Ibidem, chap. 4. sect. 15. 16.

17 Ver. 17. to thy estimation] in Greeke and Chaldee, to the estimation thereof, meaning the fiftie shekels before mentioned.

18 Ver. 18. abated] or diminished from thy estimation, which the Greeke and Chaldee expound, from the estimation (or value) thereof. As, if a man sanctified the field of his possession, when there remaine eght yeeres to the lubilee, besides the yeere of lubilee, which is none of the reckning, who lo will redeeme it, must give for the seed of every, Homer of barley, eight shekels, and eight half Gerahs (which the Rabbins call Pundions.) And if the owner will redeeme it, they must give ten shekels, and ten half Gerahs, for they must adde a fifti part, v. 19. Thus the Hebrewes open it, in Erubin, ch. 4. l. 5. And Tarchi (on Lev. 27.) saith: A place (to be sowne with) an Homer of barley, is at 50 shekels, so the scripture directeth, when a man commeth to redeeme it from the beginning of a lubilee, (which was every fiftieth yeere,) but if he came to redeeme it in the midst of a lubilee, he gave according to the reckning, a shekel, and an half Gerah for a yeere, be-

cause there is no sanctifying, but according to the course of the yeeres of the lubilee, for if he be redeemed, it is as if it were not, the Treasurer selleth it for this price, &c. and it remaineth in the hand of the buyer until the lubilee, as all other fields that are sold &c. Of thosethat sell the lubilee, see Lev. 25. yeeres that remaine he saith not yeere, but yeeres: whereupon they say, if there remaine but a yeere, he may not give a shekel to redeeme it, it is not redeemed by abating of money, but two yeeres or more before the lubilee. Maimon in Erubin, chap. 4. sect. 7.

Ver. 19. that sanctified it] The Hebrewes say, if either he himselfe, or his wife, or any of his kinsmen, will redeeme it, they are to adde the fifti part thereto: Maimon in Erubin, c. 4. l. 5. The reason why the owners were to pay more than other men, when they redeemed their lad, seemeth to be in mislike of their lightnesse, (as before is noted,) for they would vow a thing to God, and so loose change their mindes, as to get it againe into their owne hand: for all ransome and levie in vowe, is blamed, Eccle. 5. 2. 4. 5. Shall stand with him that is, be his, and to continue assured: the Greeke translate, shall bee to him. If hee that sanctified, hath redeemed it, before the lubilee come, then it returneth to the owner: and the estimation which he hath given, fullness to the maintenance of the Sanctuary as before said. Likewise if the son of him that sanctified, hath redeemed it, it returneth to his father and his wife. But if his daughter, or some other of his kinsmen, a stranger hath redeemed it: then if he that sanctified, redeeme it againe out of their hand, it returneth to him for ever: but if he redeeme it not out of their hand, but the lubilee come, while it is under the hand of his daughter, or other of the kinsmen, or of the stranger, then it goeth out as a sanctified thing, and returneth to the owner thereof, but is a possession for the Priests v. 21. And the Priests need not give the price, because it is already redeemed, and the estimation removed of another; but it returneth to the Priests, & if they were the owners. Provided, that it be an Israelite, but if a Priest or Levite sanctified it, he may redeeme it at any time, though after the lubilee is gone over, Lev. 25. 32. 34. Maimon in Erubin, c. 4. l. 20. 21.

V. 20. or if he have sold it] Hebrew, and if hee, &c. (as Chazkuni here observeth) there is many an As instead of Or. The Hebrews (as Sol. Lashon in place) understand this He have sold, to be measure of the owner (who having sanctified it, could not then sell it,) but of the Treasurer, who in the Sanctuary hath the disposing of such sanctified things.

V. 21. when it goeth out] out of the hand of him that bought it of the Treasurer; as other fields that are given of the hands of those that bought them, as the lubilee saith Sol. larchi. holy] Hebrew holiness, that is, an holy field, do in v. 23. a field devoted: Hebrew a field of devotion, or of separation, as the Greeke translate it, a separate land, &c. after on v. 18. the Priests) but, as the Hebrewes write, not without paying for it to the Lord, to whom it was vowed. He that sanctified a field of his possession, and in the lubilee come, and he hath not redeemed it, but it still remaineth sanctified, the Priests doe give the price of it,

and it is a possession unto them: because no holy thing goeth out without redemption. A. 1. that price, shall be to be holy, for the maintenance of the Sanctuary. Maimon in Erubin, ch. 4. l. 19. But if it had beene redeemed by another, they had it free, as is noted on v. 20. Now what Priests should have the field, sheweth thus: When a field goeth out to the Priests in the lubilee, it shall be given to the Priests that are in the Ward, or course of ministration, wherein the lubilee falleth. And if the beginning of the yeere of lubilee be on a Sabbath when one word goeth out, & another cometh in, it shall bee given to the word that goeth out. Ibidem in Erubin, ch. 4. sect. 24. Of these words or courses, see 1 Chron. 24.

Ver. 22. of his owne buying] not left him by inheritance from his ancestors: and therefore was not his, but farmed by him for terme of yeeres, till the lubilee. of the field] that is, of the fields, or lands: for the word field is used for an whole country, Gen. 14. 7.

V. 23. the tribute] or, the summe, called by the Gre. and Chaldee, the tribute of the value thereof, so much as he was to give as a tribute to the Lord, according as the priest valued it. And hee valued not the land, but the fruits or revenue, according to the number of yeeres for he that bought it, had no power to sanctifie save the fruits which he had in it, until the lubilee, saith Chazkuni. This redemption of purchased or farmed land, differed from the redemption of inheritances afore said, thus, They set it at a price, looking how much it was worth in the lubilee, and who would redeeme it. And if hee that sanctified it did redeeme it, hee added not the fifti part thereof unto for the maintenance of the Sanctuary as in other estimations and prices (he did, v. 19.) And when the lubilee cometh, it returneth to the first owner that sold it, &c. And it goeth not out to the Priests, because no man can sanctifie a thing which is not his owne. Maimon in Erubin, ch. 4. l. 26. And wee have beene taught in Lev. 25. that Israelites lands could not be sold properly, but let out till the lubilee; their sales, were but leases for te me of yeeres.

time estimation] the Greeke and Chaldee expound it, the estimation (or value) thereof. in that day] and in that place, when and where the thing is estimated. Hereupon the y say, that if any man pleaded, this thing would be worth more after such a time, or in such a place, whereas now or heret is worth little, they haiknd not unto him, but sold every thing in the place thereof, and in the time thereof, whensoever it was. Excepting land, for they cryed the sale of them fixe dayes together, morning and evening, and afterward sold them. Maimon in Erubin, ch. 2. sect. 19. 20. an holy thing] i. e. estimation of holinesse.

Ver. 24. the possession] or, the inheritance of the lands, that is, the first owner according to the law in Lev. 25. And this though it had gone through many hands. If a man sold his field to the first, and the first sold to the second, and the second to the third, though it were to a hundred one after another, in the yeere of lubilee it shall returne to the first owner, Lev. 27. 24. Maimon in l. 1. l. 15. So the Priests had not this land at the lubilee, as they had the former, in v. 21.

V. 25. a true estimation] Greeke, every estimation. of the Sanctuary] Hebrew of sanctity or holinesse, which the Greeke translate, holy weights: as the Hebrew Shekel properly signifieth a weight, and in Israel, they used to pay their money by weights, as I weighed him the money, seventeen shekels of silver, &c. and I weighed him the money in the balances, &c. 32. 9. 10. twenty Gerahs] The holy shekel was the weight of 320 barley cornes of pure silver. The Gerah (called of the Hebrew Doctors Megab) weighed sixteen barley cornes. Under the second Temple, they added to the shekel, and made it the weight of a Sela, which weighed 84. barley graine, as witnesseth Maimon, 1 in shekels, ch. 1. l. 2. 3. See the annotations on Gen. 20. 16. and Exodus 30. 13. But Ezekiel in the captivity prophesied to those that returned, and that should see the City and Temple of Christ, The shekel shall be twenty Gerahs, Ezek. 45. 12. that all corruption in the holy weights should be done away, & spiritually, the ancient truth in religion restored.

Ver. 26. But the thing] the Greeke translate, And every first borne, (or firstling) which shall be born among thy beasts, shall be the Lords, and he shall sanctify it. Because the firstborne were already sanctified by the Law, Exod. 13. 2. 12. and were the Lords; therefore they could not by any man be sanctified or consecrated by vow, because a man cannot sanctifie that which is not his owne. Whereupon the Hebrews have these rules, No man may sanctify a thing which is not his owne. If he devote his sonne, or his daughter, or his servant, or a field that he hath bought, (for no field was a mans owne, but by inheritance,) loe they are not devoted: for a man cannot sanctify a thing, the body thereof is not his owne. Neither can a man sanctify a thing which is not in his owne power; as if he have left it another man to hold a thing to keepe, and he which had it to keepe doeth it, the owner cannot sanctify it. But if he deny it, it is in the owners power, &c. Maimon in Erubin, chap. 6. sect. 21. 22. So because the Law in Lev. 25. 39. &c. forbiddeth the Hebrews to bee sold for servants or slaves, a man could no otherwise devote or sanctifie himselfe, then to pay his valuation or price. And this the Hebrew canons also do avert; He that sanctifieth himselfe, sanctifieth nothing but his price, and he is bound to give the price of himselfe, and it is lawful for him to doe this by his selfe, and to care for loe he hath not sanctified his body as a servant, Maimon in l. 1. c. 20. or sheepe] or goat, for that also is implied in the original word, Exod. 12. 3. 5.

V. 27. of an unclean beast] the Greeke translate, plurally, of unclean beasts. Tarchi expoundeth this of such unclean beasts as were spoken of in v. 11. which a man sanctified unto the reparation of the Sanctuary. to time estimation] the Greeke and Chaldee translate, the estimation (or value) thereof. So it is, and usually in this chapter.

Ver. 28. devoted thing] in Hebrew Cherem, in Greeke Anathema: which word Luke useth in Greeke for the gifts wherewith the Temple was adorned, Luk. 21. 5. It meaneth things devoted, dedicated, and separated from common use to God. And often this Cherem is used for destroy-

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the Hebrews say, *At the time when he devoted* devoted them for the Priests, *along as they are to the owner's house, for they are holy in all respects.* Lev. 27. 28. *when he hath given them to the Priest, they are as common things in all respects as it is said* Num. 18. 14. *Every thing which is devoted in Israel, shall be thine.* *Main in Erachin, ch. 6. lect. 5.*

V. 29. *None devoted shall [or, Any devoted thing] shall not.* Some understand this of beasts, devoted by men: but it seemeth rather to be spoken of men (as in the former verse,) which were devoted unto death. Which was not only done by God, as when he devoted Jericho, ch. 6. 1. 7. & the Amalekites, Deut. 25. 19. 1 Sam. 15. 3. and other things; but by men, as in special vows, Num. 1. 2. 3. &c. when they were adjudged to death for sin, Exod. 22. 20. And to this latter, the Hebrews do apply this law, saying; *Who [so] hath his judgement decreed by the Magistrates of Israel, that he is to be [or, for] his transgression committed, if another do forgive him, or that he estimate his life, or faith, or his price be upon me, or another faith, the price of this man upon me, he is not bound [to give] any thing; for as it is a dead man, and there is no valuation or price the dead.* And of this it is said [in Lev. 27. 29.] *None devoted which shall be redeemed, of man, shall be redeemed:* as if he should say, there is no redemption of him, but as a dead man. *Main in Erachin, ch. 11.*

The like explication is given by Sol. Lucin, Chakini, and others. *shall be redeemed* A devotion, was more then a simple vow, whereof there might be redemption, but things devoted had no redemption. And as all vows were to end in the honour of God, and strengthening of man's faith, with manifestation of their thankfulness for the not redeeming of any thing devoted by vows; nor of other fingle vows, without an all on him that vowed and afterward would recede it, was to reach men censure in all good purposes and words. For it a man had but sworn to his neighbour, though it were to his own hurtance, he might not change; Psal. 15. 4. *how can I life might I change his solemn promise to the Lord: who recompenseth abundantly all worldly losses, with heavenly blessings; and addeth earthly to them also:* Mar. 10. 29. 30. P. 1.

V. 30. *All the title* There are two sorts of title in the Law the first which (after the payment of the first tithe) was given to the Levites, Num. 18. 21. the second which (after the payment of the former title) was separated and carried up to Jerusalem, and there eaten by the owners, Deut. 10. 6. 7. 11. and 14. 22. 23. which second tithes every third year, was given to the poore, Deut. 14. 28. 29. The Hebrews understand this Law, not in the first tithes, but of the second, thus they write: *after that they have separated the great heave-offering, they separate one of ten out of that which is left, and call it the first tithes, and of it is spoken in Num. 18. And this tithes is for the Levites both males and females, Num. 18. 20. 21. The first tithes may be eaten of (common) Israelites, and a man may eat thereof in his sucken for there is no holiness in it.*

at. And wherefore ever any bullock is (part) of tithes, or redemption of them, it is not (man:) but of the second tithes, and they count the first tithes as common things, because it is said (in Num. 18. 27.) And this heave-offering shall be reckoned unto you, as though it were the corn of the threshing-floor, &c. as the corn-floor & wine-press are common things, so is the first tithes. **Mat. 23. 23.** treat of Tithes, ch. 1. 1. 2. of the tithes that is, of all tithes, whose fruit was man's meat: and all manner of herb s: **Luk. 11. 42.** The Hebræws say, All meat of man which is kept, whose offering (or nourishment) is out of the ground, overth an heave-offering. And we are commanded to separate thereof the first fruits for the Priest; **Deut. 18. 4.** As corn and wine and oil (mentioned in **Deut. 18. 4**) are man's meat, and grow out of the earth and have owners, as it is said, **THY CORNE;** so all that is like unto them, as an heave-offering, and also the tithes. Vnder-stand, though they be not man's meat, forasmuch as they eat them in years of famine; they owe an heave offering and tithes, &c. Garden seeds which are not eaten, as Rape seed, Radish seed, Onion seed and the like are free from the heave offerings, and from tithes, because they are man's meat: but the seeds of the green herbs, tithes. Herbs, though they be man's meat, are not tithes, save by the doctrine of the Scribes. **Sc. Mat. 23. 3.** in **Trum. 2. 1. 2. 3.** 6. Whatsoever yieldeth from the first tithes is free from the second, and from the tithes of the poor: and whatsoever weeth the first tithes by the other. **Mat. 23. treat of the second tithes.** 1. sect. 12. holmess in Greek, an holy thing. Therefore the second tithes might not be eaten, save before the Lord, in the place which he should choose: **Deut. 12. 5. 6. 7. 17.** neither might it be eaten by any unclean, **Deut. 26. 14. 18.** But the first tithes, and the tenth of it, (which was given to the Levites) might be eaten in every place, **Numb. 18. 3. 1.**

1. **Ved. 3. will redeem** to weat, for himselfe and his owne private use: for if he dwelt far from the place which God had chosen, he might turne his tithes into money, and goe up to the rewith, **Deut. 14. 23. 24. 25.** so if they were unclean, they were to be redeemed, but the fifth part was added by such as would redeem their owne tithes for their owne use. So the Hebrew doct. say, He that redeemeth his tithes for himselfe, whether it be his owne, or saile to him by inheritance, &c. must add the fifth part thereto: for he boughte, he must give sine, **Lev. 27. 3. 1.** If he redeemed his fifth part, and add a fifth part, and would againe redeeme this redemption, for himselfe the second time, hee is to add a second fifth part (in the principall onely, and not add a fifth part for the fifth part). But all tithes which he redeemed not of his owne be addeth a fifth part. Mainmny treat. of the Second tithes, 5. sect. 1. 3. 4.

2. **Vet. 32. the heaer of the flock** The Hebrews understand this law of their owne thing, saying, We are commanded to separate one of ten of all cleane bea- stes which are borne unto men every year: and this co- mmitment is not in use, but for the herd and the flock. **Deut. 15. 19.** The tithes beaust is to be payed of com- mitions, and such things sanctified: and it is all both within the land, and without the land. All

6 And to give the ewe her calf, Privileg, Licence, and Liberties. And the Law for the ewe her life, that is to be killed in the court (of the Saviour's) & the blood sprinkled on the altar, and the fat burned, and the rest of the flesh is eaten by the owners in Jerusalem, as the other leight holy thing, and the Priests have nothing thereof, but it is all for the owners, as the Paschal lamb. And if it be a blemished beast, whether a blemish hath before or after, & that be separated as at first with a blemish thereon; then it is to be eaten in any place. Mat. 10. 3. in Decorbath (or treat of Firstfruits) Job. 6. 1. 1. 2. 3. 4. By payment of the tenth Ewe unto the Lord, the people acknowledged their subjection and thankfulness unto him; for the giving of tithes was a figure of subjection, as the Apostle sheweth in Hebrews 7. And as the giving of the Firstfruits was a thankful acknowledgement that the beginning of all propagation & increase was from God, without whose blessings all creatures are barren and unfruitful, Gen. 1. to the giving of the tithes, was a like acknowledgement, that his blessing made them plenteous in the fruit of their cattle, and other substance, Deut. 28. 11. Gen. 31. 8. 9. Ps. 144. 13. for tithes is often used to signify many; as is noted on Gen. 31. 7. and Levit. 26. 26. And as God it is that promitteth, I will give the heave of Israel, and the heave of Judah, with the seed of man, and with the seed of beast, Lev. 31. 27. the priests under the law; thus the weith the manner of tithing not to be at the will of man, but as the beaist, of their own accord went out of the fold or bayne. The Hebrews declare it thus; Who lo hath reit lambes, and separateth one of them for a tithe, or hath a hundred, and separateth ten for tithes, these are no tithes; but thus becometh due: He is go gather all his lambs, & all the calves into the fold, and maketh unto a little apert, so that none may go out at ende. And their dimes, must stand in rows, and as they flock or beslow, and the young ones heare their voice, they goe out of the fold to meet them: it is said, THAT PASSETH UNDER THE ROD, (Lev. 27. 32) it must passe if it come, and not be covered by his hand. And as it is said: one of the fold one after another, he becometh and counteth them with a voice, one, two, three, four, &c. and the tenth that cometh on, whether it be a male or female, perfect or blemished, he maketh it into a red mark, and saith, this is the tithes. He needeth not gather all his calves which are come to him, into one fold together, but every flock by itselfe. They may not rite of the sheepe for the untaken, nor of the ewe for the sheepe: as they may rite of the sheepe, or the goat, and of the goats for the sheepe (for the flock comprehendeth them both. They may not rite them that are borne this yeere, from them that are borne in another yeere; even as they may not rite of the seed of the lands, of the new for the old, or of the olds for the new. All that are borne in the first of Tishri (September) untill the 29. of Elul (August) are alike, and they may rite of the one for the other. I. five lambs be borne the 29. day of August, and five the first of September, they are not alike (or matches.) If a lamb bring forth a young within yeere, then hee and her young are put into the fold together to be tithed. Mat. in Decorbath ch. 1. 7. 1. 5. The tithes (as also the Firstfruits) in Israel, which the

Lord sanctified to himselfe; besides their use for his honour, the sustentation of his ministers, and the poore; had also a further signification of Gods elect people, whom hee sanctifieth and reserveth unto himselfe for salvation, as the tithes and first fruits of his creatures, Ely 6. 13. 14. 23. 14. 1. 18. Heb. 12. 23. Rev. 14. 4.

Verf. 33. *He shall not search* the Greeke translatheth, *Thou shalt not change them, a good for a bad, or a bad for a good, she change thereof* that is, the beatt put in the place thereof. *not be redeemed* under this, the Hebrewes understand also a prohibition to sell it, it were unblemished: as *Admomy in Beoreth, c. 64. 5. &c.* faith, *It is unlawfull to sell the tithes beast if it be perfect (without blemish) for it is said, It shall not be redeemed.* Wee have bene taught, that this is also a prohibition to sell it. And it seemeth unto me, that he that selleth his tithes, doth nothing, *(his sale is of no force)* neither shall the buyer receive it. By the doctrine of our Scribes, it is unlawfull to sell the blemished tithes, yea though it be slaine. But if a blemished tithes beast be slaine, it is lawfull to sell the fat, *synewes, kidneys, or bones thereof*; and they have

forbidden nothing to bee sold but the fies onely. The tithes in Israel being thus sanctified by the commandment of God, unto his honour, the maintenance of his ministers, and reliefe of his poore people; it taught them, and teacheth us, to reserve the Lord with our substance, Prov. 3. 9. acknowledging him to be the author of all our increase and store, Deut. 8. 13. 18. Hof. 2. 8. to honour his ministers, and to communicate unto them in all good things, 1 Tim. 5. 17. 18. Galat. 6. 6. that they which sow unto us *spirituall things*, should receive our *carrell things*, 1 Cor. 9. 11. and to give almes of such things as wee have, that all things may be cleane unto us, Luk. 11. 41. yea even to feather we have, and give almes; to provide our selves bagges which waxe not old, a treasure in the heavens that faileth not, Luk. 12. 33. And as we beleeve that the purpose of God towards us, in his election of grace, standeth firme, and unchangeable; and he loveth us unto the end, Rem. 9. 11. Ioh. 13. 1. to ought our love againe unto him and his to be constant for ever: and with purpose of heart, we should cleave unto the Lord, Act. 11. 23.

HEB. 7. 11. 12.

If perfection were by the Leviticall Priesthood, (for under it the people received the Law) what further need was there, that another Priest should rise, after the order of Melchisedek, and not be called after the order of Aaron? For the Priesthood being changed, there is made of necessitie a change also of the Law.

HEB. 8. 1. 2.

We have such an high Priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the Holies, and of the true Tabernacle, which the Lord pitched, and not man.

HEB. 9. 28.

Christ was once offered, to beare the finnes of many: and unto them that look for him, shall he appeare the second time without Sinne, unto salvation.

ANNO-

ANNOTATIONS

VPON THE FOUVRTH BOOKE OF MOSES. CALLED NUMBERS:

WHEREIN, BY CONFERENCE OF THE
Scriptures, by comparing the Greeke and Chaldee Versions,
and Testimonies of Hebrew Writers, the Lawes and Ordinances
given of old unto ISRAEL in this Booke,
are explained.

BY HENRY AINSWORTH.

IVDE, verf. 5.

I will put you in remembrance, though ye once knew this, how that the Lord having freed a people out of the Land of Egypt, afterward destroyed them that beleeved not.

PSALM. 95. 10.

Fortie yeeres was I grieved with this generation.

HEB. 3. 17, 18, 19. & 4. 11.

But with whom was he grieved fortie yeeres? Was it not with them that had sinned, whose carcases fell in the wilderness? And to whom sware he, that they should not enter into his rest, but to them that beleeved not? So wee see, that they could not enter in, because of unbeliefe. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbeliefe.



LONDON,

Printed by John Haviland for John Bellamie, and are to be sold
at his shop neere the ROYALL EXCHANGE. 1626.

Aaaa

The summe of the Booke of NUMBERS.

THis fourth booke of Moses, sheweth the numbers and order of the Tribes of Israel, as they camped about Gods Sanctuary, and journeyed thorow the Wilderness; with the many troubles, rebellions, punishments, favours, deliverances, conquests, &c. in their travels, during the time of almost 35 yeeres. With additions and explanations of sundry Lawes given of God for their sanctification, and preparation to the inheritance of the Land of Canaan.

More particularly.

<p>THe numbring of the Tribes of Israel, except the Levites. Chap. 1</p> <p>The order of the Tribes, when they encamped and journeyed. 2</p> <p>The numbers, order, charges of the Priests and Levites. 3. and 4</p> <p>Lawes for the sanctifying of the Campe, for jealousy, Nazirites, and blessing of the people. 5. and 6</p> <p>The Princes oblations at the dedication of the Tabernacle and Altar. 7</p> <p>The consecration of the Levites to their ministeries. 8</p> <p>The Passeeover in the wilderness. The cloud that guided the people. 9</p> <p>Silver trumpets, with their uses. The campe ariseth and setteth forward. 10</p> <p>The people murmur, and lust for flesh: are fed, and punished. Seventie Elders are joyned with Moses. 11</p> <p>Mary murmureth against Moses, and is stricken with leprosie. 12</p> <p>Twelve men are sent to spie the Land of Canaan. 13</p> <p>They bring up an evil report of the Land: the people murmur and rebell, and are condemned to die in the wilderness. 14</p> <p>Lawes how to sacrifice in Canaan. 15</p> <p>The rebellions, and punishments of Korah, Dathan, Abiram, and the Congregation of Israel. 16</p> <p>Aarons rod flourisheth, for a signe to confirme the Levitical priesthood. 17</p> <p>The Priests and Levites charges; with</p>	<p>their portions for their livelihood. Chap. 18</p> <p>The making and use of the water of purification. 19</p> <p>Mary dieth. The people murmur for water, and have it from the Rocke: where Moses and Aaron offend. Aaron dieth. 20</p> <p>Israel conquer some Canaanites; warre, and are bitten of fierie serpents, but healed by a brazen Serpent. Their conquest over Sihon and Og, kings of the Amorites. 21</p> <p>Balaam is hired of the Moabites to curse Israel, but God turneth his curse into a blessing. 22, 23, 24</p> <p>Israel joyneth to Baal-peor, and is plagued. 25</p> <p>The last numbring of the Israelites, that should possesse the land. 26</p> <p>A law for women to inherit. Joshua is pointed successor to Moses. 27</p> <p>The Oblations on Sabbaths, and at solemn feasts. 28. and 29</p> <p>The law concerning rowes. 30</p> <p>Israel overcommeth the Midianites. 31</p> <p>Reuben, Gad, and halfe Manasse, have their inheritance assigned in the Land of Sihon and Og. 32</p> <p>The 42. journies of Israel in the wilderness. 33</p> <p>The bounds of the land of Canaan, and dividing it by lot. 34</p> <p>The 48. cities of the Levites, and cities of refuge for unwilling manslayers. 35</p> <p>A law for marriage in their owne tribes: inheritances should be removed. Chap. 36</p>
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The Princes that

NUMBERS. I. mustered the Tribes. 3



THE FOVRTH BOOKE OF MOSES, CALLED NUMBERS.

CHAPTER I.

1. In the second yeere after Israel was come out of Egypt, God commandeth Moses to number all the males of the people, from twenty yeeres old and upward. 5. The Princes of the tribes, that were joyned with Moses and Aaron for this businesse. 17. The number of every tribe particularly. 45. The summe of them all together. 47. The Levites are not numbered among the tribes. 50. but are exempted for the service of the Lord, about the Tabernacle.



And Jehovah spake unto Moses, in the wilderness of Sinai, in the Tent of the congregation: in the first [day] of the second month, in the second yeere;

after their coming forth, out of the land of Egypt, saying; Take ye, the summe of all the congregation of the sonnes of Israel; according to their families, according to the house of their fathers: by the number of the names; every male, according to their polles. From twentie yeeres old, and upward; every one that goeth forth with the armie, in Israel: they shall muster them, by their armies, thou and Aaron. And with you there shall be a man of every Tribe: every man shall be head of the house of his fathers. And these are the names of the men, which shall stand with you: Of Reuben; Elizur, the son of Shedeur. Of Simeon; Shelumiel, the son of Zurishaddai. Of Iudah; Naasson, the son of Amminadab. Of Issachar; Nethaneel, the son of Zuar. Of Zabulon; Eliab, the son of Helon.

Of the Ius of Joseph; of Ephraim; Elishama, the son of Ammihud; of Manasse; Gamaliel, the son of Pedahzur. Of Benjumin; Abidan, the son of Gideoni. Of Dan; Ahiezer, the son of Ammishaddai. Of Aser; Pagiel, the son of Ocran. Of Gad; Eliasaph, the son of Deguel. Of Naphtali; Ahira, the son of Enan. These be the called of the congregation; Princes, of the tribes of their fathers: heads, of the thousands of Israel. And Moses and Aaron tooke these men, which are expressed, by names. And they assembled all the congregation, in the first day of the second month; and they declared their genealogies according to their families, according to the house of their fathers: by the number of the names; from twentie yeeres old, and upward, according to their polles. As Jehovah commanded Moses; so he mustered them, in the wilderness of Sinai.

And the sons of Reuben, the first-borne of Israel, were, by their generations according to their families, according to the house of their fathers: by the number of the names, according to their polles; every male, from twentie yeeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Reuben, were six and forty thousand, and five hundred.

Of the sonnes of Simeon; by their generations according to their families, according to the house of their fathers: those that were

mustered of him, by the number of the names, according to their polles; every male, from twentie yeeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Simeon, were nine and fifty thousand, and three hundred.

Of the sonnes of Gad; by their generations according to their families, according to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Gad, were five and forty thousand, and six hundred, and fifty.

Of the sonnes of Iudah; by their generations according to their families, according to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Iudah, were four and seventy thousand, and six hundred.

Of the sonnes of Issachar; by their generations according to their families, according to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Issachar, were four and fifty thousand, and four hundred.

Of the sonnes of Zabulon; by their generations according to their families, according to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Zabulon, were seven and fiftie thousand, and four hundred.

Of the sonnes of Ioseph, of the sonnes of Ephraim; by their generations according to their families, according to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Ephraim, were fortie thousand, and five hundred.

Of the sonnes of Manasses; by their generations, according to their families, according to the house of their fathers: by the number of their names, from twentie yeeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Manasses, were two and thirtie thousand, and two hundred.

Of the sonnes of Benjamin; by their generations according to their families, according to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Benjamin, were five and thirtie thousand, and four hundred.

Of the sonnes of Dan; by their generations according to their families, according to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one that went forth with the armie. Those that were mustered of them, of the tribe of Dan, were two and sixtie thousand, and feuen hundred.

Of the sonnes of Aser; by their generations according to their families, according to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Aser, were one and fortie thousand, and five hundred.

The sonnes of Naphtali; by their generations according to their families, according to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Naphtali, were three and fiftie thousand, and four hundred.

These are those that were mustered, which Moses mustered, and Aaron, and the Princes of Israel; twelve men: each one was, for the house of his fathers. And they were, all those that were mustered of the sonnes of Israel, according to the house of their fathers: from twentie yeeres old, and upward; every one that went forth with the armie, in Israel. Even all that were mustered, were six hundred thousand, and three thousand, and five hundred, and fiftie. But the Levites, according to the tribe of their fathers, were not mustered among them.

For Iehovah had spoken unto Moses, saying: Onely the tribe of Levi, thou shalt not muster; neither take the summe of them, among the sonnes of Israel. But thou, appoint the Levites over the Tabernacle of the Testimonie, and over all the vessels thereof, and over all things that belong to it: they shall beare the Tabernacle, and all the vessels thereof; and they shall minister unto it: and shall encampe round about the Tabernacle. And when the

Tabernacle setteth forward, the Levites shall take it downe; and when the Tabernacle is to be pitched, the Levites shall set it up: and the stranger that commeth nigh, shall be put to death. And the sonnes of Israel shall encampe, every man by his owne campe, and every man by his owne standard, throughout their armies. But the Levites shall encampe round about the Tabernacle of the Testimonie; that there be no fervent wrath, upon the congregation of the sonnes of Israel: and the Levites shall keepe the charge of the Tabernacle of the Testimonie. And the sonnes of Israel did so: according to all that Iehovah commanded Moses, so did they.

Annotations.

Numbers] This name is given unto this booke, according to the Greeke title: because the first chief thing here handled, is the numbering of the tribes of Israel. The Hebrewes give it no other name then of the first words, *Pesjedabbar*, that is, *And (the LORD) spake*; or *Bemidbar*, that is, *In the wilderness*: see the first annotations on Genesis and Exodus. And here beginneth the 34. section, or lecture of the Law: whereof see Gen. 6. 9.

Verse 1. *Sinai*] the mount whereon the Law had beene given, *Exod. 19.* by which mountaine Israel yet abode, untill the twentieth day of this month, *Num. 10. 11. 12.* the Tent] or, Tabernacle of meeting; whither the people were to assemble at the times appointed, and where God met with them, as he promised, *Exod. 25. 22.* It is called also the Tabernacle of Testimonie, *v. 43.* and so the Greeke translatheth it here. the first] *Hebr. the one*, understanding day; as in *Mat. 26. 17.* compared with *Mark. 14. 12.* see the notes on *Gen. 8. 13.* And one is often put for first, as is noted on *Gen. 1. 5.* And every first day of the month was a feast, *Num. 28. 11. &c.* second month] which we now call April: (so in Thargum Jonathan it is said, the first of the month Iyar (that is April) which is the second month. In the Scripture it is named *Ziv*, *1. King. 6. 1.* of the brightness and beauty of the flowers which then doe spring. But God had spoken before unto them in the first month, which is related after, in *Num. 9. 1. &c.* after their comming forth] or, of their departing: see the annotations on *Exod. 16. 1.* God having given them lawes for his service, in Exodus and Leviticus; doth now settle their church and commonwealth in order.

Ver. 2. the summe] *Hebr. the head*; which some understand for heads; that is, the Rulers; but the Chaldee expoundeth it, the summe (or count.) see the notes on *Exod. 30. 12.* This people was numbered by Moses, three times; in the first yeere

after they came out of Egypt, when every man gave a ranfome for his soule, wherby their redemption by Christ was figured, *Exod. 30. 11, 12. &c. & 38. 25, 26.* In the second yeere, when now they were to be set in order for their encamping about the Sanctuare, and journeying with it towards Canaan; whereof the 4. first chapters of this booke doe treat. The third and last muster was in the fortieth yeere (the last of their travell,) when all this generation being dead, their sonnes were numbered, for to receive inheritance in the land of promise, a Figure of the Kingdome of Heaven. the sonnes of Israel] the twelve tribes, *Gen. 49. 1. 2.*

28. So all strangers are excluded from this numbering. The Levites also were numbered apart: *vcl. 49. &c.* families] or *kindsreds*, which next descended of those twelve tribes; of which families, see *Num. 26. 5. &c.* house] that is, as the Greeke translatheth, *houses*; and these were the next descent of the families aforesaid. See *Ios. 7. 14.* *Aben Esra* here noteth, that it is said, the house of their fathers, because the familie of the mother, is not called a familie, every man] wherby the females are excluded; as also all children, *ver. 5.*

their polles] or, their skulls, that is, as the Greeke translatheth, *their heads*; meaning the particular persons: so in *Exod. 38. 26.*

V. 3. old] *Hebr. some of twentie yeeres*; that is, going in his twentieth yeere; of which phrase, see the annotations on *Gen. 5. 32.* So all children and youths under 20. yeeres, were not in this account. upward] some of the Hebrewes limit the time, unto sixtie yeeres old: *R. Menachem*, on *Num. 1.* but the law setteth no such limitation.

that goeth forth] to wit, actually, or is able to goe forth. So all that were unable for the warre, through old age, sicknelle, or other infirmities, are not mustered here with Israel. shall muster] or, shall number; which in the Hebrew and Greeke, hath the name of *visiting*. This numbering of Israel signified Gods providence and care over them, which extendeth not onely to their persons, but to the very haire of their heads, which are all numbered. *Luk. 12. 7.* And in that they are numbered or mustered by their armies, it shewed whereunto God had called them, even to fight the good fight of faith, *1 Tim. 6. 12.* By the word of truth, by the power of God, by the armour of right conscience on the right hand and on the left; *2 Cor. 6. 7.* Therefore they were to follow the Lord and his Tabernacle, going before them to fight against the Canaanites: as in our spiritual warfare, we are to follow Christ; *Ren. 12. 7. & 19. 11. - 14.* And onely males or men of strength, are mustered: to reach what we ought all to be in Christ; even *putting in the Lord*, and in the power of his might; sprouting on the whole armour of God, that we may be able to stand against the wiles of the Devil, *1 Cor. Ephes. 6. 10, 11, 12, 13.* So the Church in her travails, bringeth forth a male or manchild, *Revel. 12. 5.* *Efai. 66. 7, 8.*

V. 4. a man of every tribe] *Hebr. a man a man* of (or for) a tribe. So there were twelve Princes, besides Moses and Aaron; fourteene in all: as in the Christian church, there were twelve Apostles,

besides Paul and Barnabas. head] that is, chief or ruler.

V. 5. Of Reuben] understand, from the 10. verse, Of the *sonnes of Reuben*: and so the Greeke explaineth it, Of those of Reuben. *Eli-zur* in Greeke *Eli-zur*. As the Patriarchs had their name significant in their owne tongue, given them upon speciall occasion, and applied some of them to spiritual use, as is to be seene in *Gen. 29. 32.* &c. & 30. 6. &c. & 49. 8. &c. for their posteritie had names of good notation and use, though the speciall occasions are not noted. As *Eli-zur* signifieth, *The Rock* (Christ) is my God: and his father *Shedeur*, *The light of the Almighty*.

V. 6. Of Simeon] Gr. Of those of Simeon; that is, of his sonnes: and so the rest which follow. *Shelumiel* in Greeke, *Salumiel* son of *Sorissadai*. By interpretation, *Shelumiel* signifieth, *God is my recompense*; & *Sorissadai*, *I be Almighty is my Rock*.

V. 7. Nafai] so the Greeke writeth him, here and in *Mat. 1. 4.* in Hebrew *Nachbi*: by interpretation *Experiment*; and *Aminadab*, *My people's able*.

V. 8. Nebanuel] i. The gift of God: in Greeke, *Nathanuel*; and so the name is written in *Ioh. 1. 46. 47.*

V. 9. Zabulon] Hebr. *Zebulun*. *Eli-ab* by interpretation, *My God is the Father*. *Heli* or *Chelon* in Greeke *Chelon*: he hath his name of strength.

V. 10. Ammihud] Hebr. *Gannamihud*, written in Greeke *Semud*; & so in *Nu. 7. 48.* the Hebrew letter *Gannam*, being sounded like *S* after the Chaldean manner: is *Signor*. *Numb. 22. 5.* is *Belor* in *2 Pet. 2. 15* *Ammihud* signifieth, *My people hath the Glory*; and *Eli-huma*, *My God hath heard*.

Gamiel [so the Greeke pronounceth him, here, and in *Act. 5. 34.* in Hebrew, *Gamiel*; that is, *God is my reward*. *Pedahzur* in Greeke, *Phadazur*; by interpretation, *The Rocke* (Christ) redeemer.

V. 11. Abidan] that is, *My Father is the Judge*. *Gideon* in Greeke, *Gadaion*. The cutter downe, a warlike name.

V. 12. Abizer] or, *Actiz*. The brothers help. *Ammihadai* in Greeke, *Amihadai*; The people of the Almighty.

V. 13. Pagai] in Greeke, *Phagael*: by interpretation, *God hath met me*. The same word is applied to Christs intercession, in *Ela. 53. 12.*

V. 14. Eliafaph] that is, *God hath added: it hath affinity with Iosephs name*. *Dequel* in Greeke, *Daguel*; afterward he is named *Reguel*, *Numb. 2. 14.* *Dequel* signifieth, *Know God*; as *Reguel*, *The friend of God*.

V. 15. Naphtali] in Greeke, *Nephthaleim*; and so his name is written in *Mat. 4. 15.* Here the order of the tribes, as the Princes were chosen out of them, may be viewed thus:

1. Reuben
 2. Simeon
 3. Iudah
 4. Issachar
 5. Zabulon
- Sommes of Leah.

6. Ephraim
7. Manasse
8. Benjamin

Of Rachel.

9. Dan, The 1. sonne of *Billa Rachel's* maid.
10. After, The 1. sonne of *Zilpha Leah's* maid.
11. Gad, The 1. sonne of *Zilpha*.
12. Naphtali, The 2. sonne of *Billa*.

Reuben is first, for being Israels first borne, *Gen. 46. 8.* Then, *Simeon*, his next brother. *Levi* is omitted: because that tribe was to be numbered by it selfe, nor with the other, *Numb. 1. 47. 49.* yet of that tribe was *Moses* and *Aaron*, chiefe numberers of the people, verse 3. *Iudah*, *Issachar* and *Zabulon*, were *Leah's* next sonnes in order, reckoned here as in *Exod. 1. 2. 3.* and in their precious stones, *Exod. 28.* *Ioseph* *Rachels* first borne, hath the first birth-right, that is, a double portion, to be him are two tribes, *1 Chron. 5. 1. 2.* *Gen. 48. 5. 6.* *Ephraim* the younger sonne of *Ioseph*, is set before his elder brother *Manasse*, according to *Iakobs* disposition, in *Gen. 48. 19. 20.* and *God* made him standard-bearer, *Numb. 2. 18.* and he with *Benjamin* the free womans children, set before all the handmaids sonnes, as being the most noble. *Dan* is the first of all the bondwomens seed, both in birth, *Gen. 30. 6.* and in the high Priests Ephod, *Exod. 28.* and is one of the standard-bearers, *Numb. 2. 25.* After, the second sonne of *Zilpha*, is (contrary to the usual order in *Exod. 1. 2. 3.* & 28.) named next to *Dan*, *Bilhah's* sonne: for he was next to his standard in pitching about the Tabernacle, *Numb. 2. 25. 27.* *Gad*, as he was the first-borne of *Leah's* handmaid, so was he preferred to the higher place, being now joynted unto the standard of *Reuben*, *Numb. 2. 10. 14.* So *Nachbi* remaineth for the last place, as he was the chief of the tribes that camped about the Tabernacle, *Numb. 2. 29.* Thus *God's* wisdom appeareth in naming the tribes, according to the present occasion of their employments: that all things might be ordered in peace; for he is not the author of confusion, but of peace; as in all churches of the Saints, *1 Cor. 14. 33.*

V. 16. the called] or, the renowned; that is, states men; such as were men of renowne for age and wisdom; and called to consulte about matters of state: (see *Numb. 16. 1. Sol. Iarchi* (on *Nu. 7. 2.*) saith, these were the officers over them in Egypt, which had beene beaen for them, *Exod. 5. 14.* princes] or rulers. *Nasi*, a prince, captain, or ruler, is so named of lifting up, or raising the burdens of the people by their government, as *Numb. 11. 17. Exod. 18. 22.* or, of being lifted up, and preferred above the people. heads] or captains of thousands, in Greeke *Chiliarchi*.

The thousands] that is, of the bands or companies, which consisted every one of a thousand men: for the tribes were divided into thousands, hundreds, fifties, and tens, with captains over them, *Exod. 18. 21. 25.* Whereupon such a company and their generation, is called a thousand, as in *Iud. 6. 15.* my thousand is poore in *Manasse*, where the Chaldean translatheth it my family. So *Benjamin's* towne, is called one of the thousands of *Iudah*, *1 Chr. 6. 5. 2.*

5. 2. wherethe Greeke (which the holy Ghost alloweth in *Mat. 2. 6.*) translatheth the Rulers, or Governours.

V. 18. the second month] called *Ziv*, with us *April*, as is noted on *v. 1.* So this assembling, was at the new Moone, (which signified a renewing or change of the peoples state and order,) and on the same day that *God* spake unto *Moses* out of the Tabernacle, *v. 1.*

they declared their genealogies] of what tribe and familie every man came; or, they were genealogized, that is, were mustered by *Moses* and the Princes according to their genealogie and pedigree. So the Greeke translatheth, they were visited or mustered. their poles] in Greeke, their heads, as in *vers. 2.* So after in *vers. 20. 22.* &c.

V. 19. of Sinai] where the Lawes, Iudgements, and Statutes were given to Israel: there also was their order set, for encamping about *God's* tabernacle, and marching with it towards *Canaan*. And this all is so differing from the second mustering, which was in the plains of *Moab*, when all this generation was dead, *Numb. 26. 3. 63. 54.*

V. 20. by their generations] in Greeke, according to their kindreds: so after in *v. 22. 24.* &c. that went forth] or, that goeth forth with the host; that is, was able to goe forth to warre. So after

V. 24. Gad] he is set in the third place, (in *Levitic* twentieth, who was numbered apart, *v. 47.*) because *Gad* was joynted with *Reuben* and *Simeon*, on the South quarter of the host, *Numb. 2. 10. 14.* All the other tribes are mustered in the order before set downe, *vers. 5. 15.*

V. 25. and fiftie] *Gad* the handmaids sonne, is the only of all the tribes, whose number endeth with fiftie: all the other are by thousands, and end with hundreds; which shewed *God's* admirable providence and blessing in multiplying them after such a sort, that no odde or broken number was among all the tribes; (as when *Moses* blessed *Ioseph*, he mentioned the tenths of *Ephraim*, and the thousands of *Manasse*, *Deut. 33. 17.*) whereas in other numberings, we shall finde few broken numbers, as in the first borne of *Israel*, *Numb. 3. 43.* and in those that returned out of *Babylon*, *Ezr. 2. 1. 42. Nehem. 7. 6. 45.* Here we may behold the number of every tribe, beginning at the greatest, and so in order to the least, thus;

1. Iudah 74600.
2. Dan 62700.
3. Simeon 59300.
4. Zabulon 57400.
5. Issachar 54400.
6. Naphtali 53400.
7. Reuben 46500.
8. Gad 45600.
9. After 41500.
10. Ephraim 40500.
11. Benjamin 35400.
12. Manasse 32200.

Iudah hath the greatest number, for he was to be celebrated of his brethren, *Gen. 49. 8.* he was stan-

dard-bearer in the foremost quarter as they camped about the Tabernacle, *Numb. 2. 3.* His standard (Lion-like, *Gen. 49. 9.*) marched in the first place, as they journeyed towards the land of promise, *Numb. 10. 13. 14.* He had halfe the butt on the right, that of him the chiefe ruler should come, and our Lord Christ himselfe concerning the flesh, *1 Chron. 5. 2. Heb. 7. 14.* Here he hath valiant men of warre, more than double the number of *Benjamin* or *Manasse*; almost twelve thousand more than the greatest tribe.

Dan the handmaids son hath the next number to the most, for *Rachel* takes for *Iakobs* blessing, *Gen. 49. 16.* and for his place in the campe, to be the standard-bearer to the reere-ward; which was the greatest quarter next *Iudah's*, *Numb. 1. 9. 11. & 10. 25.* that the foremost standard, and the hindmost, might have the greatest number of warriors. And whereas at the first *Dan* had but one son, *Gen. 46. 23.* (and so one family, *Numb. 26. 42.*) when *Benjamin* had ten, *Gen. 46. 21.* now *God* do disposed that *Dan* should be one of the greatest in number, and *Benjamin* one of the least. For *God* is the Judge: he putteth downe one, and setteth up another, *Psal. 75. 7.* The barren hath borne seven; and she that had many children is waxed feeble. *1 Sam. 2. 5.*

Simeon the second patriarch, is the third in number of warriors, at this time, but before they came into *Canaan*, his tribe was diminished, for their sinne, exceedingly: but being now 59300, it was at the latter muster, but 22200, men, *Numb. 26. 14.* so that *Moses* blessing the tribes, mentioneth not his name at all, *Deut. 33.*

Reuben, *Israels* first-borne, as he lost his dignity for desiring his fathers bed, *Gen. 49. 3. 4.* to here, his increase is none of the greatest, but six of his brethren have more than he.

Ephraim, as he was blessed before his elder brother *Manasse*, *Gen. 48. 20.* so he is increased by thousands more than *Manasse*, and more than the whole tribe of *Benjamin*, and his blessing continueth above his brother, *Deut. 33. 17.* yet *Satan* to hinder this, had slaine by the Philistines of *Gath*, the sons of *Ephraim*, whilst they dwell in *Egypt*, for which their father *Ephraim* mourned many daies, *1 Chr. 7. 10. 21. 22.* And as they travelled in the wilderness, his posteritie was diminished eight thousand, *Numb. 26. 37.*

Benjamin, as he was the youngest of all the patriarchs, so here his number is one of the least, (though at the first, his children were more than any of his brethren, *Gen. 46. 21.*) Afterwards in *Canaan*, his tribe was almost rooted out, *Iud. 20.* that he hath not without cause this attribute, *Benjamin* the little, *Psal. 68. 18.*

Manasse hath the last place in this count, that *Iakobs* prophetic might have effected, his younger brother (*Ephraim*) shall be greater than he, *Gen. 48. 19.* But *God* blessed this tribe in their travel thorow the wilderness; that at the next muster, they were increased above twentie thousand more than at this time; whereas *Ephraim* his brother was not increased at all, but diminished, *Numb. 26. 34. 37.* Thus the blessings of *God* were distributed

ed among the tribes, for their number, and for their order, according as in wisdom he saw meet. *He increaseth the nation, and destroyeth them: he enlargeth the nations, and straiteneth them, Job 12.*

V. 32. of Joseph he, as his blessing was to be like a fruitful vine, Gen. 49. 22. so of him by his two sonnes, here are more warriors than any tribe had, saving Judah. And his two sonnes, Ephraim and Manasse, are not families but tribes, as if they had bene Iakobs owne, according to his adoption of them, Gen. 48. 5. Thus Joseph hath a double portion, the first birthright, 1 Chron. 5. 1. 2.

V. 42. The sonnes of Naphtali. Of all the other it is said, *Of the sonnes, and so the Greeke translatheth this here. Some of the Hebrewes (as Baal hattarim upon this place) give a reason, which appeareth not in Mises, that Of Naphtali only he saith THE SONNES, because Naphtalies tribe had more daughters than sonnes: and therefore in Naphtalies blessing (Gen. 49. 21.) he is resembled to a female, an Hinde let loose: Therefore also in Num. 26. it is written of them all, THE SONNES: because the men were dead, (Num. 26. 64. 65.) but the women multiplied.*

V. 44. each one was. Hebr. *one man*, for the house of his fathers, were they: which the Greeke explaineth thus, *one man for one tribe, according to the tribe of their fathers houses were they.*

V. 46. six hundred thousand &c. [a marvellous increase of feventie soules which came into Egypt, Gen. 46. 27. that so many thousands of able men (besides women and children) should in so few yeeres be multiplied, even as the starres of heaven, Deut. 10. 22, & this was the reward of faith, Heb. 11. 11, 12. Baalam looking upon them with admiration, said, *Who can count the dust of Iakob, and the number of the fourth part of Israel?* Num. 23. 10. And such is the increase of the spirituall seed of Christ promised to be; that the Church shall say in her heart, *Who hath begotten me these?* Esai. 49. 21. For by twelve Apostles, and seventy disciples, Christs kingdom began to be preached: and that immortal seed of the word, soone begat many ten thousands of Lewes, Act. 21. 20. and many more of the Gentiles, even innumerable, Rom. 7. 9. And here also we may observe, that whereas they were before, when all the tribes were first numbered from 20. yeeres old and upward, their summe was 603550. men, Exod. 30. 14. & 38. 26. now in the second yeere when they are againe numbered, and the tribe of Levi not reckoned with them, there are found the same iust number of 603550. so there were so many young men of ninetene yeeres old, as now supplied the want of the Levites, put apart for the Lords service: that Israel might see they should lose nothing by whatsoever was employed in the service of God.

V. 49. Only for the tribe of Levi it is an exception, which the Greeke translatheth thus, *See, the tribe of Levi, thou shalt not muster, to wit, among the other Israelites, but apart by themselves, Num. 3. 15, &c.*

V. 50. appoint. or constitute, give charge as

bishops, which hereof have their name.

Testimony | that is, the Tables of the Law, kept in an Arke, within the Tabernacle: Exod. 31. 18. *they shall beare* | according as God appointed their burdens, Num. 4. 25. 31. 36. and to helpe them for some things, six waggons were allowed them, Num. 7. 7, 8, 9. *round about the Tab.* | and next unto the Tabernacle, betwixt the camps of Israel and it: whereof see chap. 2. & 3.

V. 51. *seteth forward* | being carried after the cloud, when God removed it from place to place, Num. 10. 11. 17. 21. *the stranger* | any Israelite or other, that is not of the tribe of Levi. So for the worke of the Priesthood, both Israelites and Levites are counted *strangers*, save the seed of Aaron only: Num. 16. 40. *put to death* | either by men, or by the hand of God as was Vazah, for putting his hand to the Arke, 1 Chron. 13. 10. So in Targum Jonathan it is expounded, *he shall be killed with fire flaming out from before the Lord.*

V. 52. *by his owne campe* | the Greeke translatheth, *in his owne order* | which is described in chap. 2. *by his owne band* | in Greeke, according to his owne regiment: see Num. 2. 2.

V. 53. *no feruent wrath* | no punishment from God, as was in Vazahs case, 1 Chron. 13. *charge* | *or, the custodie*; the watch and ward, and doe the worke appointed of God: see Num. 7. 8. &c. and 18. 3. This debarring of the people from the worke of the sanctuary, and commending it to the Levites charge, shewed the separation of all mankind from God, and their unworthinesse to come neere unto him or his holy things, untill they be called and sanctified of God mens unto. Which being not effected by the Law, ordinations thereof, (for the Mount where the Law was given might not be touched, Heb. 12. 18.) is now performed unto us by Christ, who hath redeemed us from our sinnes, in his owne blood, and hath made us Kings and Priests unto God, and his Father. Revel. 1. 5, 6. so that we have libertie to enter into the Holiest, by the blood of Iesus, Heb. 10. 19.

CHAP. II.

1. The order of the Tribes pitching about the Tabernacle. 3. On the East side, Judah, Issachar and Zabulon. 10. On the South side, Reuben, Simeon and Gad. 17. The Tabernacle in the midst of the campe. 18. On the West side, Ephraim, Manasse and Benjamin. 25. On the North side, Dan, Asher and Naphtali.

And Iehovah spake unto Moses and unto Aaron, saying; The sonnes of Israel shall encampe, every man by his standard, with the ensignes, according to the house of their fathers: over against round about the Tent of the congregation, shall they encampe. And they that encampe foremost

Eastward, shall be the standard of the campe of Iudah, according to their armies; and the captain of the sonnes of Iudah, shall be Nasson the sonne of Aminadab. And his armie, and those that were mustered of them, were seventy and foure thousand, and six hundred. And they that encampe next unto him, shall be the tribe of Issachar: and the captain of the sonnes of Issachar, shall be Nethaneel, the sonne of Zuar. And his armie, and those that were mustered thereof, were foure and fifty thousand, and foure hundred. The tribe of Zabulon, and the Prince of the sonnes of Zabulon, shall be Eliab the sonne of Helon. And his armie, and those that were mustered thereof, were seven and fifty thousand, and foure hundred. All that were mustered, of the campe of Iudah, were an hundred thousand, and eightie thousand, and six thousand, and foure hundred, according to their armies: they shall set forward, first.

The standard of the campe of Reuben shall be Southward, according to their armies: and the captain of the sonnes of Reuben, shall be Elizur the sonne of Shedeur. And his armie, and those that were mustered thereof, were six and fortie thousand, and five hundred. And they that encampe next unto him, shall be the tribe of Simeon: and the captain of the sonnes of Simeon, shall be Shelumiel, the sonne of Zurishaddai. And his armie, and those that were mustered thereof, were nine and fifty thousand, and three hundred. And the tribe of Gad, and the captain of the sonnes of Gad, Eliashaph, the sonne of Reguel. And his armie, and those that were mustered of them, were five and fortie thousand, and six hundred, and fifty. All that were mustered, of the campe of Reuben, were an hundred thousand, and one and fifty thousand, and foure hundred and fifty, according to their armies: and they shall set forward, second.

And the Tent of the congregation shall set forward, the campe of the Levites, in the midst of the camps: as they encampe, so shall they set forward: every man in his place, according to their standards.

The standard of the campe of Ephraim, according to their armies, shall be Sea-ward: and the captain of the sonnes of Ephraim, shall be Elishama the sonne of Ammihud. And his armie, and those that were mustered of them, forty thousand, and five hundred. And next unto him, shall be the tribe of Ma-

nasse: and the captain of the sonnes of Manasse, shall be Gamaliel, the sonne of Pedahzur. And his armie, and those that were mustered of them, two and thirtie thousand, and two hundred. And the tribe of Benjamin, and the captain of the sonnes of Benjamin, shall be Abidan, the sonne of Gideon. And his armie, and those that were mustered of them, five and thirtie thousand, and foure hundred. All that were mustered, of the campe of Ephraim, were an hundred thousand, and eight thousand, and an hundred, according to their armies: and they shall set forward, third.

The standard of the campe of Dan, shall be Northward, according to their armies: and the captain of the sonnes of Dan, shall be Ahiezer, the son of Ammishaddai. And his armie, and those that were mustered of them, sixty and two thousand, and seven hundred. And they that encampe next unto him, shall be the tribe of Aser: and the captain of the sonnes of Aser, shall be Pigiel, the sonne of Ocran. And his armie, and those that were mustered of them, were one and fortie thousand, and five hundred. And the tribe of Naphtali, and the captain of the sonnes of Naphtali, Ahira the sonne of Enan. And his armie, and those that were mustered of them, were three and fiftie thousand, and foure hundred. All that were mustered, of the campe of Dan, were an hundred thousand, and seven and fifty thousand, and six hundred: they shall set forth hindmost, according to their standards.

These are those that were mustered of the sonnes of Israel, according to the house of their fathers: all that were mustered of the camps, according to their armies, were six hundred thousand, and three thousand, and five hundred, and fifty. But the Levites were not mustered, among the sonnes of Israel, as Iehovah commanded Moses. And the sonnes of Israel did according to all that Iehovah commanded Moses; so they encamped according to their standards, and so they set forward, every man according to his families, according to the house of his fathers.

Annotations.

Shall encampe | or, as the Greeke translatheth, *let them encampe*, that is, pitch their tents, as an army about the Sanctuary of the Lord of hosts. Here God (having in the former chapter given charge to muster his warriors,) commandeth now to let them

them in order, and under government: as in the church, all things ought to be done decently and in order, 1 Cor. 14. 40. *his standard* [or, *his banner*]; which the Greeke translatheth *his order*; and so the Chaldee calleth it *Takes* (a word borrowed of the Greeke *Taxis*) *Order*. And this phrase the Apostle useth (from this place) in 1 Cor. 15. 23. *every man in his owne order*. Here it is properly a *standard*, *banner* or *flag*, such as used in the warres: which sily denoteth the state of the Church in her spirituall warfare, said therefore to be terrible as an armie with banners, Song. 6. 4. 10. and it signifieth her victory; whereupon David saith, *we will shout, in thy salvation; and in the name of our God, we will set up the banner*, Psal. 20. 6. See also *Ier. 50. 2.* and *51. 27.* where the setting up of a standard, is a signe of preparation unto warre against Babylon, as here against the Canaanites. *with the ensignes* [or, *with the signes*]; which were in the standards, for discerning of one from another. What these were the Scripture sheweth not: it is not unlikely, that they were such colours as the precious stones had on Aarons breastplate, Exod. 28. on which the tribes names were engraved. In the Thargum called *Iosathans*, upon this place, it is said; *The standard of the campe of Iudah, was of linnen of three colours, according to the three precious stones in the Breastplate* (of the Chalcedony, Saphir, and Sardonyx,) and in it were engraved and expressed the names of the three tribes, Iudab, Issachar and Zabulon; and in the midst thereof was written s (from Num. 10. 55.) *Rise up Lord, and let thine enemies be scattered; and let them that hate thee, flee before thee; in it also was portrayed the forme of a Lion.* The standard of the campe of Reuben, was of linnen of three colours, answerable to the three precious stones in the Breastplate, (of the Sardine, Topaz and Amethyst,) and therein were engraved and expressed the names of the three tribes, Reuben, Simcon, Gad: and in the midst thereof was written, *Hear O Israel, the Lord our God, the Lord is one.* (Deut. 6. 4.) *Therein also was portrayed, the forme of an Hart.* &c. So he proceedeth for the rest. Howbeit, that proportion will not hold in all, seeing Levi (who is not here among the other tribes) was there one of the twelve; and Joseph, there graved on the Beryl, hath here two tribes, Ephraim and Manasse; unto whom two colours cannot be allowed from the breastplate, as the Thargum here would. Others therefore expaine it otherwise, having herein no certainty. *Chackani* (on Num. 3.) bringeth this expolition, *The portraiture of a man, was on Reubens standard, dyed after the colour of the Sardine* (set in the breastplate for his name, in figure of the Mandrake which he found (Gen. 30. 14.) which are after the fashion of a man. The portraiture of a Lion, was on Iudabs standard, whose called a Lion, (Gen. 49. 9.) and it was dyed into the colour of a Chalcedony. The figure of a Bullccke (or Oxe) was on Ephraims standard, whose father is likened to a bullccke, (Deut. 33. 17.) It was dyed in colour like a Beryl. The figure of an Eagle was on Danis standard, dyed like an Hyacinth: &c. To this *Aben Ezra* (on Num. 2.) agreeth,

saying; *There were signes in every stand, and our Ancestors have said, that in Reubens standard was the figure of a Man, &c. in Iudabs standard was the figure of a Lion, &c. in Ephraims standard was the figure of a Bullccke, &c. and in the standard of Dan, the figure of an Eagle: so they were like the Cherubim in the Prophet Ezekiel saw, (Ezek. 1. 10.)* Wherever the signes were, (which the holy Ghost here concealeth,) this ordering of the people under their standards with ensignes, taught all, to shew that state wherein God placed them and not to run from tribeto tribe, or from ensigne to ensigne; but to continue every one under his government for to stand for an ensigne of the people (as is prophesied of Iesus the root of Jesse, Esai. 11. 10.) as is founded by the Apostle, *to rule over the Church*, Rom. 15. 12. *house* in Greeke, *house*.

over against [or, *from before*]; whereby it meant, *above*, or *a farre off*. (as this word is explained in Psal. 38. 12. *they stand from before I spoke: and my neighbours stand a farre off*;) as they should view it, and have their faces toward it; as the like phrase sheweth in 2 King. 27. 20. *as they should view it, and have their faces toward it*; 32. 52. Gen. 21. 16. So that the doores of the tents were to be inward towards the Tabernacle, to shew due respect thereto; and yet also, in reverence of the holy place, (as in Exod. 35. 20.) And the distance may be guessed to be two hundred cubites, that is, an English mile, a Spanish dayes journey, (whereof see the notes on Exod. 16. 29.) for such a space was between the ark and the people, in Ius. 3. 4. So R. Solomon expoundeth it, *Over against*, that is, *a little a mile distance, as it is said in Iosaf, yet there shall a space between you and it, about three hundred cubites by measure.* *round about* [or, *round about*]; to shew the Lord dwelt in the midst of his people, and the tents of the Saints were as a wall round about the sanctuary to guard it. For as in Ier. 50. 25. *camping against Babylon round about*, was the same thereof might escape: so here they encamped about Gods sanctuary, for the safety thereof. According to which type, the Christian church is described in *Ren. 4. 2. 4.* &c. where that *Throne in the middelt answerable to the Tabernacle and Temple called Gods throne, in Ezekiel, and round about the throne, are four living creatures*; which is double the number of the twelve tribes here camping, because the church increaseth under the gospel, and the place of her tents enlarged, Esai. 54. 2. And beneath the throne, and the circuit round about the throne, are four living creatures full of eyes, &c. *Round about* the watchmen or ministers of the church; as between the Lords Tent and the tents of the Levites camped in foure quarters, whereof Num. chap. 3. and 1. 20. 50. Hereupon the text is described to be those that are round about the Lord, Psal. 76. 12.

V. 3. *foremost* [or, *on the fore part*], that is, *lowest*, eastward, or towards the Sunne rising; for the East is said to be before, and the West behind, Esai. 12. the South is called the right hand of the world, Psal. 89. 13. and the North the left hand.

which Iob describeth by these names, in Iob 23. 8, 9. *So R. Sol. larchi* noteth on this place, *foremost* or *before*, is the east quarter, and the west is called *behind*. *the captain* [or, *the Prince, ruler*]; as in Num. 2. 16. *to after in this chapter.* *Iudab* the father of our Lord Christ after the flesh, Luk. 3. 37. so as a Lion whom none durst rouse up, Gen. 49. 8, 9. he is the chiefe standard-bearer and chiefe captain of all the captaines of Israel; camping in the first place; as did Moses and Aaron the chiefe of the Levites, in the same quarter between Iudab and the sanctuary, Numb. 3. 38. Also when they marched, Iudab went foremost, Num. 10. 14. And after Iosuaus death, Iudab went first up to fight against the Canaanites, Iudg. 1. 1, 2. He figured Christ the Lion of the tribe of Iudab, who also is *Michael*, that with his Angels fighteth against the Dragon, and goeth before his heavenly armies; *Rea. 5. 5. and 12. 7. and 19. 11. 14.*

V. 5. *Issachar* and with him *Zabulon*, vers. 7. both younger brothers to Iudab, that they might be more willingly be under his regiment: all of them sonnes of Leah the free woman, placed in this first quarter.

V. 7. *The tribe of Zabulon* understand from v. 5. *shall encamp next*: so the Greeke explaineth it. And they that encamp next, &c. So in vers. 14. 22. 29.

V. 9. *an hundred thousand* &c. [the greatest number of warriors, by many, were in this first quarter, where Iudab was standard-bearer; almost thirty thousand more than in any other quarter. The next in number to him, was the last squadron, where Dan bare the standard: so they that went foremost, and came hindmost, had the greatest armies, for the more safety of the Sanctuary (which marched in the middelt) and of all Israel. The number of every one, may be viewed thus:

1. In the campe of Iudab, 186400. East.
2. In the campe of Reuben, 151450. South.
3. In the campe of Ephraim, 108100. West.
4. In the campe of Dan, 157600. North.

[*set forward first*] or, *march* and journey first, when the host removed, Num. 10. 14. as they encamped in the first place, Eastward, before the doore of Gods Tabernacle.

V. 10. *Southward* [the order proceedeth from East to South, and so to the West & North; according to the course of the Sun, and climates of the world. And this second place is given to Reuben,

because he was the first borne, though he lost his first birth-right, Gen. 49. which Iudas and Joseph had shared betweene them; and he is put downe to the second place.

V. 12. *Simcon* [Next brother to Reuben, and of the same mother: with whom is joined Gad the first-borne of that mothers maids Zilphas, (vers. 14.) both for to keep them the more easily in subjection, and to nourish brotherly love.

V. 14. *Reguel* [in Greeke *Ragoul*: hee was before called *Deguel*, Num. 1. 14. became then Hebrew letters are like one another, and often changed; as is noted on Gen. 4. 18.

V. 16. *second* [in the second place: see Num. 10. 18.

V. 17. *Tent of the congregation* [in Greeke, *the Tent of the Testimony*; the sanctuary of God: which was to set forward in the midst of the campe, both to shew Gods presence among them; and the honour againe that they should doe unto him As it is written of the church, *God is in the midst of her, she shall not be moved*, Psal. 64. 5. See also Song. 3. 7. 8. The manner and order of carrying the Tabernacle, is shewed in Num. 10. 16. 17. &c. the campe] the order of the Levites camping, is shewed in Num. 3. their marching in Num. 10.

V. 18. *Ephraim* [he the younger brother, is standard-bearer before his elder, Manasse: as Iakob prophesied his superiencie, Gen. 48. 14. 20. *senward*] that is, as the Chaldee expounds it, *Westward*: see the notes on Gen. 12. 8.

V. 20. *Manasse* [and next him Benjamin, v. 22. so all Rachels sonnes encamped together, on the west quarter of the Sanctuary.

V. 24. *an hundred thousand*, &c. [this was the smallest number of all the armies; almost 80 thousand fewer than in the standard of Iudab, v. 9.

V. 25. *Dan* [He was the first borne of the handmaids children, and Iakobs first sonne; Gen. 30. 6. and by prophetic he was to judge his people, as the other tribes, Gen. 49. 16. so God here appointed him the standard; and hee hath the greatest number of warriors, saving Iudas.

V. 27. *Afer* [the youngest sonne of the other handmaid Zilphas; yet set next unto Dan, as is noted on Num. 1. 15. with whom *Naphthali* Dans brother is joined, v. 29. for the three handmaids children, were in the Northern and hindmost quarter: that in Gods ordering of the Tribes, his wisdom might appeare. We may behold the order of the Lords armies, as they encamped, thus:

1. IVDAAH, Ifchar, and Zabulon: in whose camps were 186400 warriors.

East.

Moses, Aaron, and the Priests.

The Court of Gods Sanctuary.



Levites of Gershon.

Levites of Merari.

Levites of Kohath.

2. REVBEN, Simeon, and Gad: in whose camps were 151450 warriors.

South.

3. EPHRAIM, Manasse and Benjamin: in whose camps were 108100 warriors.

West.

The Sanctuary and the Courtyard about it, were in a long square, twice so long as they were broad; as their description in *Exod.* 26. and 27. sheweth. But in what forme the campe of Israel was, the Scripture expresseth not, save that it was round about the Tabernacle, *Num.* 2. 2. It is likely therefore to be in a square; and so many thousand tents as Israel had, could not be pitched in a little room. *Iosephus* (in *Antiq. Iud.* 3. c. 11.) saith, that between every tribe, in the four quarters, there was a distant space, and like a mart or fayre, to buy and sell in their booties, with artificers in their shops, as if it had been a citie. *Ionsian* in his *Thargum* on *Num.* 2. 3. saith, The campe of Israel was twelve miles long, and twelve miles broad. Vnto this forme of the Church in the wilderness the Scriptures after have reference, both in the name, calling the beloved Citie, the *Camp of the Saints*, *Rev.* 20. 9. (as in 2 *Chron.* 31. 2. the Temple is called the *Camp of the LORD*;) also for the manner of situation, the heavenly Jerusalem is *four square*, the length as large as the breadth, *Revel.* 21. 16. which forme was likewise shewed in vision to *Ezekiel*, *Ezek.* 48. 20. and is the most firme and settled, against all troubles. And as here, Gods sanctuary is walled about with the

twelve tribes of Israel: so the new Jerusalem hath a wall with twelve gates, and names written thereon, of the twelve tribes of the sonnes of Israel: and the wall hath twelve foundations, and in them the names of the twelve Apostles of the Lambe, *Rev.* 21. 12. 14. As here there were three tribes on every quarter of the twelve Apostles, so the foundations of the wall of the heavenly citie, is of the like stones, *Rev.* 21. 19. 20. As here between the Sanctuary and the Tribes of Israel, were four companies of Levites, to watch and ward the holy place: so between Gods Throne, and the four and twentie Elders compassing it, there are four Living creatures full of eyes, glorifying God night and day; after whom, the twentie four Elders fall downe and worship God, *Revel.* 4. 6.-10. Finally, as into this campe of the Lord in the wilderness, no uncleane persons might enter, but were shut out, *Num.* 5. 2, 3, 4. so into the new Jerusalem, there may in no wise enter any thing that defileth. *Rev.* 21. 27. And the earthly Jerusalem (called the

holy Citie, *Mat.* 4. 5. *Luke* 4. 9.) was in the ages following (when Israel dwelt in Canaan) answerable in holiness to this campe of Israel, as the Hebrews record, saying; As was the Campe in the wilderness, such was the Campe in Jerusalem. From Jerusalem (gates) to the mountains of the House (of the Lord:) the campe of Israel. From the Mountains of the House, to the gate of Nicanor (which was the East gate of the Temple,) the campe of Levi. From thence and forward, the campe of the *Diaspora* (gates); answerable to the tapestry-hangings (of the Lords court) that were in the wilderness. *Thalmud Bab. in Zebachim.* ch. 14. in Gemara. See also the annotations on *Exod.* 40. 33. In the second Temple, the East gate of the court was called the gate of Nicanor; as the comment on the forehead place of the *Thalmud* sheweth. And *Maimonides* in *Misn.* com. 3. in *Beth habchirah*, ch. 5. sect. 5. saith of it thus; Every of the gates was ten cubits broad, and twentie cubits high, and had doores covered with gold, except the East gate, which was covered with brass, like gold, and that gate was called the high gate [2 *Chron.* 27. 3.] and that was the gate of Nicanor.

V. 29. And the tribe [in Greeke, And they that campe next, shall be the tribe of Naphtali. See *Mat.* 7. Thus God adjoyned to every of the foure standards, two tribes; and those the next of blood inferior unto them, for to maintaine order, and neighbour love, and to afford mutuall helpe. Our Saviour also ordained among his Apostles a kinde of combination and fraternitie, as is to be seene by the rehearsal of their names, in *Mat.* 10. 2, 3, 4.

1. Simon Peter, and Andrew his brother.
2. James (or Jacob) sonne of Zebedee, and Iohn his brother.
3. Philip, and Bartholmew.
4. Thomas, and Matthew the Publican.
5. James sonne of Alphaeus, and Lebbeus (or Judas his brother, *Luke* 6. 16. *Iude* v. 1.)
6. Simon Kananites (or the zealous,) and Iudas Iscariot.

And the said Christ sent forth by two and two, *Mat.* 9. 1. to warre the warfare of his Gospell; (see *Mat.* 10. 1.) And when Iscariot lost his office, *Matthias* was chosen in his place, *Act.* 1. 26. Afterward there were added Paul and Barnabas, *Act.* 13. 2.

Ver. 32. These are those mustered [in Greeke, This is the muster (or visitation,) the house] that, as the Greeke saith, the houses: so in *ver.* 34. 1000. thousand &c.] the summe that was mustered before, in *Num.* 1. 46. See the notes there.

Ver. 34. so they camped [or, pitched their tents. The holy Ghost commendeth unto us the obedience of Israel, as before in the making of the Sanctuary, *Exod.* 39. 42, 43. so here in their orderly camping about, and marching before and after it. Thus as Order in all things is beautiful, and desirable, especially in the Church, and things pertaining to the service of God: wherefore the Apostles joyed to behold the order of the Church in Colosse, and the steadfastness of their faith in Christ,

wherein he exhorted them still to walke in him; *Coloss.* 2. 5, 6. And Balaam when he beheld this Campe of Israel, from the top of the Rocke, did not onely admire the multitude of them, and the presence of the Lord among them; but said, How goodly are thy Tent, & habitation, Tabernacles, & Israel! As the vallies are they spread forth, as gardens by the rivers side &c. *Num.* 23. 9, 10. 11. and 24. 5, 6. And Solomon describeth the church to be beautiful, as Tircab, (a pleasant place where the King of Israel dwelt, *1 King.* 14. 17.) comely as Jerusalem. (which was also beautiful for situation, *Psal.* 48. 2. and compact together, *Psal.* 122. 3.) terrible as an armie with banners, *Song.* 6. 4.

CHAP. III.

1. The sonnes of Aaron, the Priests. 5. The Levites are given to the Priests, for the service of the Tabernacle, 11. In stead of the first-borne of Israel. 14. The Levites are numbered by their families. 21. The families, number and charge of the Gershomites, 27. Of the Kohathites, 33. Of the Merarites, 38. The place and charge of Moses and Aaron. 40. The first-borne of Israel are freed by the Levites. 44. The overplus are redeemed.

And these are the generations of Aaron, and Moses, in the day that Iehovah spake with Moses, in mount Sinai. And these are the names of the sonnes of Aaron; Nadab the first-borne, and Abihu, Eleazar, and Ithamar. These are the names of the sonnes of Aaron; the Priests, which were anointed: whose hand he filled, to minister in the Priests office. And Nadab and Abihu died before Iehovah, when they offered strange fire before Iehovah, in the wilderness of Sinai: and they had no sonnes: and Eleazar and Ithamar ministered in the Priests office; in the sight of Aaron their father.

And Iehovah spake unto Moses, saying; Bring neere the tribe of Levi, and present it before Aaron the Priest: and they shall minister unto him. And they shall keepe his charge, and the charge of all the congregation, before the Tent of the congregation, to serve the service of the Tabernacle. And they shall keepe all the instruments of the Tent of the congregation, and the charge of the sonnes of Israel, to serve the service of the Tabernacle. And thou shalt give the Levites to Aaron, and to his sonnes: they are given are given, unto him, out of the sonnes of Israel. And thou shalt appoint Aaron and his sonnes; and they shall keepe their Priests office; and the stranger

ger that commeth nigh shall bee put to death.

And Jehovah spake unto Moses, saying; And I, behold I have taken the Levites from among the sonnes of Israel, in stead of every first-borne, that openeth the wombe, of the sonnes of Israel: and the Levites shall be mine. Because every first-borne is mine: in the day that I smote every first-borne in the land of Egypt, I sanctified unto mee every first-borne in Israel, from man unto beast: mine they shall be, I am Jehovah.

And Jehovah spake unto Moses, in the wilderness of Sinai, saying; Muster the sons of Levi, according to the house of their fathers, according to their families; every male, from a moneth old and upward, shalt thou muster them. And Moses mustered them, according to the mouth of Jehovah, as hee was commanded. And these were the sons of Levi, by their names: Gershon, and Kohath, and Merari. And these were the names of the sonnes of Gershon, according to their families: Libni, and Shimei. And the sonnes of Kohath, according to their families: Amram, and Izhar, Hebron, and Vzziel. And the sonnes of Merari, according to their families, Mahli, and Mushi: these are the families of the Levites, according to the house of their fathers. Of Gershon, was the familie of Libni, and the family of Shimei: these are the families of the Gershonites. Those that were mustered of the, by the number of every male, from a moneth old and upward, the mustered of them were seven thousand, and five hundred. The families of the Gershonites shall encampe behinde the Tabernacle, Seaward. And the Prince of the house of the father of the Gershonites, shall be Eliasaph, the son of Lael. And the charge of the sons of Gershon, in the Tent of the congregation shall be the Tabernacle, and the Tent, the covering thereof, and the hanging veile for the doore of the Tent of the congregation. And the tapestrie-hangings of the Court, and the hanging veile for the doore of the Courts, which is by the Tabernacle, and by the altar round about, and the cords thereof, for all the service thereof.

And of Kohath was the familie of the Amramites, and the familie of the Izharites, and the familie of the Hebronites, and the familie of the Vzzielites: these are the families of the Kohathites. By the number of every male, from a moneth old and upward, eight thousand, and six hundred, keeping

the charge of the Sanctuary. The families of the sonnes of Kohath shall encampe on the side of the Tabernacle, Southward. And the Prince of the house of the father of the families of the Kohathites shall be Eliazaphan, the sonne of Vzziel. And their charge shall be the Arke, and the Table, and the Candlesticke, and the Altars, and the vessels of the Sanctuary, with which they shall minister, and the hanging veile, and all the service thereof. And the Prince of the Princes of the Levites shall be Eleazar, the sonne of Aaron the Priest, having the oversight of them that keepe the charge of the Sanctuary.

Of Merari was the familie of the Mahlites, and the familie of the Mushtites: these are the families of Merari. And those that were mustered of them by the number of every male, from a moneth old and upward, were six thousand, and two hundred. And the Prince of the house of the father of the families of Merari shall be Zurriel the sonne of Abihail: they shall pitch on the side of the Tabernacle, Northward. And the oversight of the charge of the sons of Merari shall be the boards of the Tabernacle, and the barres thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, & all the service thereof. And the pillars of the Court round about, and their sockets, and their pins, and their cords. And they that encampe before the Tabernacle, foremost before the Tent of the congregation, Eastward, shall be Moses, and Aaron and his sonnes, keeping the charge of the Sanctuary, for the charge of the sons of Israel: and the stranger that commeth nigh shall be put to death. All that were mustered of the Levites, which Moses mustered and Aaron, at the mouth of Jehovah, according to their families, every male, from a moneth old and upward, were two and twenty thousand.

And Jehovah said unto Moses, Muster every first-borne male of the sonnes of Israel, from a moneth old and upward, and take the number of their names. And thou shalt take the Levites for me, I am Jehovah: in stead of every first-borne of the sonnes of Israel; and the cattle of the Levites, in stead of every firstling among the cattle of the sonnes of Israel. And Moses mustered, as Jehovah commanded him, every first-borne among the sonnes of Israel. And all the first-borne males by the number of names, from

a moneth old and upward, of those that were mustered of them, were two and twenty thousand, two hundred, and seventie and three.

And Jehovah spake unto Moses, saying; Take the Levites in stead of every first-borne among the sonnes of Israel, and the cattle of the Levites, in stead of their cattle: and the Levites shall be mine, I am Jehovah. And for those that are to be redeemed of the two hundred, and seventie and three, which are more than the Levites, of the first-borne of the sonnes of Israel, Thou shalt even take five shekels a peece by the poll: after the shekel of the Sanctuary, shalt thou take; the shekel is twentie gerahs. And thou shalt give the money to Aaron and to his sons, of the redeemed that are more, among them. And Moses tooke the redemption money, of those that were more than the redeemed of the Levites. Of the first-borne of the sonnes of Israel, tooke he the money: a thousand, three hundred, and sixty and five shekels, after the shekel of the Sanctuary. And Moses gave the money of them that were redeemed, to Aaron and to his sonnes, according to the mouth of Jehovah, as Jehovah had commanded Moses.

Annotations.

The generations; that is, the children of Aaron, and the familie of the Levites, and the things that befall unto them for so the word generations is used for accidents that fall out unto any, as is noted on Gen. 1. In this and the next chapter, he sheweth the numbering of the Levites, and their order in administration: who were numbered apart, and not with the other tribes, because they were to attend the service of the Tabernacle, and encampe about, not with the other twelve tribes, Num. 1. 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62. And they were to be numbered after an other manner, not from twentie yeeres old, as the tribes were, Num. 1. 3, but from a moneth old, as touching their tale, Num. 3. 15, and from thirtie yeeres old to fifty, as touching their service, Num. 4. 3. And also, because there was inheritance given them, among the sonnes of Israel, Num. 26. 62. but the Lord was their inheritance, Deut. 10. 8, 9. Now to be numbered apart, and not with others, signified some speciall favour towards such, and care over them; as Num. 23. 9. Aaron the elder brother of Moses; and the Levites therefore their names are mentioned before the tribes.

V. 3. be filled; that is, consecrated (or perfected) by the service of the Sanctuary. See the annotations on Lev. 21. 9. and Lev. 21. 8. V. 4. died; by a fire from the Lord, Lev. 21. 10.

1, 2. This is mentioned againe, in Num. 26. 61. 1 Chron. 24. 1, 2. had no sonnes; the Hebrewes (as Chazkuni upon this place,) say, it they had had sonnes, those sonnes had beene before Eleazar and Ithamar: for whosoever is foremost in inheritance, is foremost for honour (or dignity,) in the light of Aaron; or, before the face, that is, whiles Aaron lived; as before the face of Tharah, Gen. 11. 28. is, while Tharah lived; before the Moone and Sonne, Ps. 72. 5. 17. is, whiles they continue to give light. The Greeke translates with Aaron. Elsewhere it is said, by the hand of Aaron, 1 Chron. 24. 19. Of these two, there were so many Priests in Davids dayes, that he distributed them into 24. courses, sixtene of Eleazar, and eight of Ithamar, 1 Chron. 24. 3. 4. The Hebrew Doctors say, Moses divided the Priests into eight wards (or courses,) foure of Eleazar, and foure of Ithamar: and so they were untill the Prophet Samuels dayes. Then Samuel and David the King parted them into 24. courses. And over every course (or ward) there was one chiefe Proovost. And they went up to Ierusalem to serve by course every week. And every sabbath day they changed, one course went out, and the next after them, came in, &c. Maimony treat. 3. treat. of the Instruments of the Sanctuary, chap. 4. sect. 3. Compare 1 Chron. 9. 21. 25. 2 King. 11. 5, 7.

V. 6. present it; or, cause it to stand; speaking of the tribe, in Greeke, present them.

V. 7. his charge; Hebr. his custody (or observation;) that is, that which he commanded them to observe. See this phrase in Lev. 18. 30. of all the congregation; the Greeke explaineth it, of the sonnes of Israel, as in v. 8. So in 2 Chron. 35. 3. serve the Lord your God, and his people Israel. It meaneth also such things, as they were charged to keepe: but the Levites now were taken in their stead.

to serve the service; in Greeke, to worke (or doe) the worke, of the Tabernacle: which in Num. 8. 17. is said, to serve the service of the Lord. After, in the 8. verse, the Greeke translates, according to all the workes of the Tabernacle. The Hebrewes write thus; the seed of Levi are all of them separated for the service of the Sanctuary. And it is commanded that the Levites be prepared and ready for the service of the Sanctuary, whether they be willing or not willing; (as in Num. 18. 23.) And the Levite, he shall serve the service of the Tent of the congregation. And the sonne of Levi, which will take upon him all the Levites commandments, saving one thing, they receive him not in, till he take all upon him. Maimony treat. of the Instruments of the Sanctuary, chap. 3. sect. 1.

V. 9. are given are given; that is, as the Greeke here, and Moses himselfe in Num. 18. 6: explaineth it, are a gift given: or, they are wholly given. So the Ministers of the Gospell are called gifts, Eph. 4. 8. 11. unto him; for his help, in the charge and worke of the Sanctuary: they ministering unto him, and heand his sonnes ministering before the Tabernacle, Num. 18. 3, 6.

V. 11. shalt appoint; or, constitute, set in office as Bishops, or Overseers. The Greeke explaineth it, show

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chou, *Dalt* constitute over the Tabernacle of Testimony: i. e. their Priests office for everything of the Altar, and within the veil, Num. 18. 7. the stranger] that is, who is not of the tribe of Aaron, as is explained in Num. 16. 40. for no man taketh the honour unto himselfe, but he that is called of God, as was Aaron, Hebr. 5. 4. So Chazani here expoundeth stranger to be Israelite or Levite that commeth nearest minister. And in Maimon in Biah bami daf, chap. 9. f. 1. faith, Who is the stranger? Whosoever is not of the seed of Aaron, the males. And after, God himselfe forbiddeth the Levites to come nigh the vessels of the Sanctuary and the Altar, on paine of death, Numb. 18. 3. put to death by the magistrate, or by the hand of God, as was Korah, for presuming to doe the Priests office, Numb. 16.

V. 12. every first-borne which (before the Levites were taken in their stead) did minister to the Lord, as is noted on Exod. 24. 5. And upon what occasion God rooke the Levites in stead of the first-borne, is to be scene in Exod. 32. 26. 29. Dent. 32. 9. shall be mine so minister before me, as the Chaldee expoundeth it.

V. 13. I smote in Chaldee, I killed: see Exod. 12. 29. 30. The Lord having slaine all the first-borne of Egypt, and spared the Israelites, did therefore challenge for his owne, and sanctified to himselfe all Israels first-borne, Exod. 13. 2. but rooke the Levites and their cattle, in stead of Israels first-borne men and cattle, Num. 3. 45. and gave them as a gift to Aaron, to minister unto him. Who being in his Priesthood a type of Christ, God gave children, Hebr. 2. 13: and they are a congregation of first-borne written in heaven, Hebr. 12. 23, being of Gods owne will begotten by the word of truth, that they should be a kinde of first-fruits of his creatures, Ium. 1. 18. to whom he also giveth the first-fruits of his Spirit, Rom. 8. 23. These wait on, and follow the Lamb (Christ) being bought from among men, and first-fruits unto God and to the Lamb, Rev. 14. 4. These were brought for an offering unto the Lord, out of all nations, and of them the Lord hath taken for Priests, and for Levites, Esai. 66. 20, 21. and Christ hath made us Kings and Priests unto God and his Father, that we may serve him day and night in his Temple, Rev. 1. 6. and 7. 15.

V. 13. *Mosser* or *Numbir*, Hebr. *Vale*. This was done by Moses and Aaron, v. 39. and by the Priests of the congregation, Num. 4. 34. though here the commandment is directed unto Moses only.

house in Greeke, *houses* old Heb. *sonne of a month*. The cause why the Levites were numbered from this age, was for that they came in place of the first-borne of Israel, whose redemption is appointed from a month old, Num. 18. 25, 16. And they were counted after the houses of their fathers, not of their mothers, for if a woman of Levi was married to a man of Judah, or any other tribe, her house was not a Levite. The Hebrews call a first-borne *Levite*, and *Levite* is a first-borne, as is seen in the word *Levite*, one of the first-borne which is first-borne of the tribe of Levi.

as it is written, ACCORDING TO THE HOUSE OF THEIR FATHERS: the house of his father, that is, his family, and not the house of his mother. Maimon in *Issure biab*, c. 19. f. 15. V. 16. the month] that is, as the Chaldee expoundeth it, the word: and the Greeke faith, the voice of the Lord.

V. 17. *Gerfon* in Greeke *Gerfon* (but in ver. 25. *Gerfon*.) So Exon, in Gen. 46. 12. is *Elrom*, Mat. 1. 3. Kohath] or as in Greeke, Kaath. See Gen. 46. 11. Exo d. 6. 16.

V. 18. *Libni* in Greeke, *Lobnei* and *Smezi*. See Exod. 6. 17.

V. 19. *Hebron*] or, as the Greeke also writeth it, *Chabron*, and *Oziel*, See Exod. 6. 18. Here Kohath hath foure families: so many as both his brethren had together.

V. 20. *Mahli* in Greeke *Moolei* and *Mutli*. See Exod. 6. 19.

Ver. 21. *Gerfon* in Greeke *Gedfon*; mistaking D. for R. by reason of the likenesse of the letters in Hebrew. See the notes on Gen. 4. 18.

V. 23. *Seaward*] that is, as the Chaldee explaineth it, westward: See Num. 2. 18.

V. 24. *house of the father*] that is, principal house: Iou. v. 30. and 35. *Elisaph* in Greeke, *Elisaph* by interpretation, *God hath added*, *Le d*] that is, *For God*.

V. 25. *the charge*] or the custodie; the Holy things which they were to carrie, keepe and looke unto: whereof see more in Num. 4. *Tabernacle*] the curtains of the Tabernacle, Num. 4. 25. for the boards were under Meraris charge, Num. 3. 36. *Tent*] made of ten curtains: see Exod. 26. 1. &c. *covering*] made of goat haire, Exod. 26. 7. And here is to be understood the other coverings also made of *rannus* skins, and *Tachas* skins, Exod. 26. 14. for they belonged to the Gerfonites charge, Num. 4. 25. *hanging veils*] whereof see Exod. 26. 36.

V. 26. *safes* in Greeke, *hanging veils*] mentioned in Exod. 27. 9. &c.

V. 28. *of the Sanctuary*] Hebr. *of the sanctuary*, or *holiness*: meaning the holy things as the Greeke faith, *of the Holies*; what they were, is expressed in v. 31. See Num. 4. 4. 15. and 10. 21. Here the families of the Levites may be named by their numbers:

1. Of the Gerfonites 7500.
2. Of the Kohathites 8600.
3. Of the Merarites 6200.

By their situation when they camped about the Tabernacle:

1. Gerfonites, behinde westward, v. 23.
2. Kohathites, Southward, v. 29.
3. Merarites, Northward, v. 35.

And to make up the square, Moses and Aaron with the Priests, camped formost Eastward, v. 38.

By their charges, for there was committed unto the care and charge of the

1. Gerfonites, the Tent, coverings, veils, hanging of the court, &c.
2. Kohathites, the Arke, Table, Altars, and Instruments

of the Sanctuary:

3. Merarites, the boards, barres, pillars, sockets, &c.

Among these families of Levi, we may observe the speciall prerogatives of: Kohath the second sonne:

1. Hee standeth in multitude of families, or chiefe fathers, having foure, when as each of his brethren had but two.

2. Hee excelleth in multitude of children, having 8600. that is, 1100. more than his elder brother Gerfon, and 2400. more than Merari.

3. Of him came Moses the king, Aaron the priest, and Marie the prophete, and so all the Priests were of this familie: See Exod. 6. 18. 20. Num. 26. 58, 59.

4. His families have the chiefe place about the Sanctuary, the South quarter, next unto Moses, Aaron and the priests, Num. 3. 29.

5. They have the charge of the most holy things within the Sanctuary, as the Arke, Table, Candlestick, Altars, &c. Num. 3. 31.

6. Whereas the tribe of Levi had 48. cities allowed them in Canaan, Kohaths posterity had 23. of them; for the Priests had 13. cities, and the other Kohathites ten; and so he had in a manner a double portion, as much as both his brethren, Iou. 12.

7. Of the Prince of these Kohathites *Elisaphan* (Num. 3. 30.) there were 200. Levites to helpe homewich the Arke in Davids daies, (no such mention being made of the other two princes,) besides 312. Kohathites of other families: when of Gerfon and Merari, there were not so many: 1 Chron. 15. 3-8, 9, 10.

V. 29. *Southward*] the south is in Psal. 89. 13. called the right side; and in this place it hath a name in Hebrew derived also of the right hand; because so it was when men stand with their faces to the East: see the notes on Num. 2. 3.

V. 30. *Elisaphan* *sonne of Veziel*] hee was of the fourth and youngest familie of the Kohathites, yet preterited to be the prince over them. This (as the Hebrews thinke) was offensive to Korah who was of the second familie of Izhar; and occasioned him to rebell. See the notes on Num. 16. 1. *Elisaphan* is by interpretation, *My God hath stored* and *Veziel*, *God is my strength*.

V. 31. *all the service thereof*] in Greeke, *all the work of them*.

V. 32. *of the princes*] the Greeke faith, *over the princes* and the Chaldee addeth, *appointed over the princes*. *of the Levites*] Hebr. *of Levi*, whose name is put for all his posterity, as the Greeke and Chaldee translate *Levites*. So Aaron is said to be the *Aaronites* 1 Chron. 12. 27. *Elezazar* by interpretation *The helpe of God*. *having the charge*] or, the *Bishop*, having the *Bishopricke* office; which hath the name in Hebrew, of *Overseeing*; in Greeke, of *Overseeing*: and so this word is translated by the holy Ghost, *Episcopos*,

that is, a *Bishopricke* office or charge, in *Act. 1. 20*. from *Psal. 109. 7*. And in *Num. 4. 16*. the Greeke translate it *Episcopos*, *Bishop*. So in *Exod. 44. 21*. having charges (that is, *Bishops*) at the gate of the house; where the Greeke translate it *Porters*. In *Thargum Ionathan* it is explained thus: *Hee inquired by Urim and Thummim, under his hand were they appointed that keepe the custodie of the Sanctuary*. As Aaron the high Priest figured Christ, *Heb. 5. 1. 4. 5*. to Eleazar in this office being *Prince of Princes*, shadowed the office of our Lord Iesus, who is the *Prince of the Kings of the earth*, *Rev. 1. 5*. the *Archpastor*, 1 Pet. 5. 4. the *great Pastor of the sheepe*, *Hebr. 13. 20*. and *Bishop of our soules*, 1 Pet. 2. 25. And hence arose the distinction of the high Priest, and the second priest, as in 2 King. 25. 18. And when Aaron was dead, and Eleazar high priest in his place, *Num. 20. 26*. then Phinehas Eleazars sonne, was *Governour over the Levites*, 1 Chron. 9. 20.

V. 35. *Zurid* in Greeke *Sonriel*, which signifies *God is my Rock*. *Abihail* or *Abichail*, as the Greeke pronounceth it: by interpretation, *The fathers strength*.

V. 36. *the oversight of the charge*] that is, as the Chaldee expoundeth it, *that which shall be committed to the charge (or custodie) of the families of Merari*, the service thereof in Greeke, *the workers of them*. And because these things were heavy to beare, the Lord allowed them some wagons, according unto their service, for to ease the carriage, *Num. 7. 5-8*.

Ver. 38. *seremoff*] or, as the Greeke translate it, *Eastward*: see *Num. 2. 3*. *Moses*, and *Aaron*] The Hebrews (as *Baal batturim* upon this place) doe observe, that here is a pause (or, distinction) betweene *Moses* and *Aaron*; to teach that *Moses* (pitched) in one place, by himselfe; and Aaron and his sonnes in another place by themselves. Thus Moses a Levite of Kohath, was King in *Ieshurun*, *Dent. 33. 5*, and Aaron his brother, Priest: as for Moses two sonnes, *Gerfon* and *Elezar* (Exod. 18. 3. 4.) here is no mention of them, neither in *Num. 26*. neither had they any prerogative, but were among the other Kohathites, and named of the tribe of Levi, that is, common Levites, 1 Chron. 24. 14. *the charge*] or, the custodie, the watch of the Sanctuary: the Levites being assistants under them, *Num. 18. 2. 3*. Of the watch which was wont to be kept in the Sanctuary, see the annotations on *Num. 15. 8*: the stranger] that is, any saving Aaron and his sonnes; see verse 10.

Ver. 39. *and Aaron*] in the Hebrew, there are many extraordinary pricks over the name of Aaron, for speciall cause: *R. Sol. Iarchi* faith they were to signifie that Aaron himselfe was not among the number of the Levites, none of the 22000. here mentioned. Observe Aarons dignitie; Hee was the elder brother unto Moses the King, *Exod. 7. 7*. Hee was by marriage brother to Naalon Prince of Iudah, for hee had to wife Elisabeth his sister, *Exod. 6. 23*. Hee was joyed with Moses, in the government of Israel, *Psal. 77. 20*. He had

Bbb 3 the

the prerogative to sacrifice for the whole Church, 1. *Chron.* 23. 13. But Christ our King and Priest after the order of Melchisedek, farre excellen him, *Heb.* 7. and 8. chap.

two and twenty thousand This summe accordeth not with the former particulars 3 for there were of Gedion, 7500. of Kohath, 8600. of Merari, 6100. which make in all 21. thousand and three hundred. But Aaron and the Priests, as also the first-borne of the Levites, were the Lords after a peculiar manner, *Exod.* 13. 2. and therefore deducted from the rest, which were all taken in stead of the first-borne of Israel. So there were so many thousand Levites, as there are Hebrew letters : because they were about others, to apply the studie of Gods Law, *Deut.* 33. 10. which because they did not according to their duty, God so disposed that Iehozadak the Priest, in the 22. generation after Aaron, was carried captive with the people into Babylon, 1 *Chron.* 6. 3. 15. And here againe Gods providence appeareth, that the Levites increase should be by just thousands and the Priests and first-borne of Levi, by hundreds : without any broken number, such as was among the first-borne of Israel, *vers.* 43. See the notes on *Num.* 1. 25. Again, whereas the least of all the other tribes of Israel, from twenty yeeres old and upward, had 22000. and 100. (*Num.* 1. v. 34, 35.) and the greatest, 54000. and 600. (*v.* 27.) here the Levites which were counted from a month old and upward, were but 22000. so the Lords portion was the least. Yea of these 22. thousand, there were found but eight thousand five hundred and fourscore, that were fit for doe service in the Sanctuary, *Num.* 4. 47, 48. so small was the number of those that served God in his ministerie, in comparison with the camps of Israel.

Verf. 40. Muster or Number. *moneth old* Hebr. *sonne of a moneth.*

Verf. 41. for me or, unto me, as the Chaldee expounds it, *thou shalt bring neere the Levites before me.* *every first-borne* or, all the first-borne, which being appointed unto the Lords service, the Lord taketh the Levites to serve him in their stead. This was for the first-borne males of man and beast, which the Israelites now had : all the first-borne that came after this, were to be redeemed, or given to the Priest, *Num.* 18. 15. See the notes on *verse.* 12. and 13.

Verf. 43. and seven and three Gods special providence appeareth againe in this number of the first-borne, chaic it should be so neere unto the number of the Levites taken in their stead : whom God destinated from the womb unto his service, and made the summes of them so neere. Alike worke of Gods is observed by Moses in *Deut.* 32. 8. how he had appointed the borders of the peoples, according to the number of the *sonnes of Israel.* And whereas six hundred thousand men and moe (*Num.* 1. 46.) had but 22. thousand and 273. first-borne males in all their families, it appeareth that the farre greater number of Israels first-borne were females, who by reason of their sex were not fit

to serve God in his sanctuary. Which figured the small number of Gods elect, among the many that are called, *Mat.* 22. 14. *Rom.* 9. 6, 7, 8. For the elect are such as doe serve God day and night in his Temple, *Revel.* 7. 15. and are Priests unto God, *Rev.* 5. 10.

Verf. 45. shall be mine which the Chaldee explaineth, *shall minister before me.*

Verf. 46. those that are to be redeemed Hebr. *And the redeemed ;* or, as the Greeke translath, *And the redemptions ;* (or *ransomes.*) So after in *vers.* 48, 49, 51. Here the overplus of the first-borne of man, is reckoned, and the summe of their ransome *vers.* 50. but the overplus of cattle is not reckoned.

Verf. 47. five shekels a peece Hebr. *five five shekels :* which the Greeke translath *five shekels by the head.* These *five shekels* (the price fetched, and in *Num.* 18. 16.) was the value set in *Lev.* 27. 6. from a month old to five yeeres old ; and it was the least of all the valuations : so that God burdened the Israelites with the ransomes as little as might be. *twentie gerabs* or, *twentie peece :* the gerab was a peece of silver that weighed fixteene barley graines : so the shekel weighed 310. graines ; see the notes on *Exod.* 30. 13.

Verf. 48. the money Hebr. *the silver* (so in *vers.* 49, 50, 51. of the redeemed) understand, *the money of those that are redeemed ;* or, as the Greeke translath, *the redemptions of those that are moe.*

Verf. 50. Of the first-borne in Hebrew, *Zechor* the First-borne is singular, as spoken of one ; but translated in Greeke plurall, as implying all. And this seemeth to be taken, not of particular persons (as, of them that were least numbered, or any other) for so the burden should have been unequally upon a few : but of the church in general. Or, to cut off contention, it was done by lot : as *R. Solomon Larchi* saith, he brought 22000. scrolls or papers (according to the number of the Levites, *vers.* 39.) and on every of them was written, *A son of Levi :* and 273. papers, (according to the number of the first-borne Israelites moe than the Levites, *vers.* 46.) and on every of them was written, *Five shekels ;* they mingled them and put them in a basker ; then said he unto them, come draw your papers according to your lot.

Verf. 51. of them that were redeemed the Greeke translath, *the silver, the ransomes of them that were overplus :* this was given to Aaron, because the Levites were given to him, *vers.* 9. and when Levites failed, this money was in their stead ; not the first-borne themselves, but their ransomes, for which the other Levites supplied their place and service. This redeeming of men by silver, foreshadowed a better redemption by Christ ; as it is written, *Ye know that ye were not redeemed with corruptible things, as silver and gold, &c. but with the precious blood of Christ,* 1 *Pet.* 1. 18, 19. according to the month that is, the word, as the Chaldee translath ; and the Greeke, *by the voice of the Lord.*

CHAP. IV.

18. The age and time of the Levites service.
19. The carriage of the Kohathites, when the Priests have taken downe the Tabernacle. 16. *The charge of Eleazar.* 17. *The office of the Priests.* 21. *The carriage of the Gerphonites.* 29. *The carriage of the Kohathites that served.* 38. *of the Gerphonites,* 42. *and of the Merarites.*

And Iehovah spake unto Moses, and unto Aaron, saying, Take the summe of the sons of Kohath, from among the sons of Levi, according to their families, according to the house of their fathers. From thirty yeeres old, and upward, even untill fifty yeeres old, every one that entred into the armie, to doe the worke in the tent of the congregation. This shall be the service of the sonnes of Kohath, in the tent of the congregation, the holiness of holinesses. And Aaron shall come and his sonnes, when the campe setteth forward ; and they shall take downe the Veile of the covering, and cover with it the Arke of the Testimonie. And they shall put thereon a covering of Tachash skin, and shall spreade a cloth wholly of blew, above ; and shall put in the barres thereof. And upon the Table of Shewbread they shall spreade a cloth of blew, and put thereon the dishes, and the cups, and the bowles, and the covers to cover withall ; and the continuall bread shall be thereon. And they shall spreade upon them a cloth of scarlet, and cover it with a covering of Tachash skin, and shall put in the barres thereof. And they shall take a cloth of blew, and cover the Candlestick of the light, and the lamps thereof, and the tongs thereof, and the snuffe-dishes thereof, and all the oile vessels thereof, wherewith they minister unto it.

And they shall put it, and all the vessels thereof, within a covering of Tachash skin, and shall put it upon a staffe. And upon the Altar of gold they shall spreade a cloth of blew, and cover it with a covering of Tachash skin, and shall put in the barres thereof. And they shall take all the instruments of ministerie, wherewith they minister in the Sanctuary, and put them in a cloth of blew, and cover them with a covering of Tachash skin, and shall put them on a staffe. And they shall take away the ashes from the altar,

and spreade upon it a cloth of purple. And they shall put upon it all the vessels thereof, wherewith they minister about it ; the fire-pans, the flesh-hooks, and the shovels, and the basons ; all the vessels of the Altar ; and they shall spreade upon it a covering of Tachash skin, and put in the barres of it. And Aaron and his sonnes shall make an end of covering the Sanctuary, and all the vessels of the Sanctuary, when the campe is to set forward ; and after that, the sonnes of Kohath shall come to beare it ; and they shall not touch the holiness, lest they die : these things shall be the burden of the sonnes of Kohath, in the Tent of the congregation. And to the oversight of Eleazar the sonne of Aaron the Priest (pertaining) the oile of the Light, and the incense of sweet spices, and the continuall meat-offering, and the anointing oile ; the oversight of all the Tabernacle, and of all that therein is, in the Sanctuary, and in the vessels thereof.

And Iehovah spake unto Moses and unto Aaron, saying ; Cut ye not off the tribe of the families of the Kohathites from among the Levites. But this doe unto them, that they may live, and not die, when they approach unto the holiness of holinesses : Aaron and his sonnes shall goe in, and appoint them every man unto his service, and to his burden. But they shall not goe in to see when the Sanctuary is covered, lest they die.

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And Iehovah spake unto Moses, saying, Take the summe of the sonnes of Gerphon, of them also ; according to the house of their fathers, according to their families. From thirty yeeres old, and upward, unto fifty yeeres old, shalt thou muster them, every one that entred to warre the warfare, to serve the service, in the Tent of the congregation. This shall be the service of the families of the Gerphonites, to serve, and for the burden. And they shall beare the curtains of the Tabernacle, and the Tent of the congregation, the covering thereof, and the covering of Tachash skin, that is upon it above, and the hanging veile for the doore of the Tent of the congregation. And the tapestry hangings of the Court, and the hanging veile for the doore of the gate of the Court, which is by the Tabernacle, and by the Altar, round about ; and their cords, and all the instruments of their service, and all that is made for them ; and they shall serve.

serve. At the mouth of Aaron and his sons shall be all the service of the sonnes of the Gershonites; in all their burden, and in all their service; and yee shall appoint unto them in charge all their burden. This is the service of the families of the sonnes of the Gershonites, in the Tent of the congregation; and their charge shall be under Ithamar the son of Aaron the priest.

The sonnes of Merari, according to their families, according to the house of their fathers, shalt thou muster them. From thirtie yeeres old and upward, even unto fifty yeeres old, shalt thou muster them, every one that enteth into the armie, to serve the service of the Tent of the congregation. And this shall be the charge of their burden, according to all their service in the Tent of the congregation: the boards of the Tabernacle, and the barres thereof, and the pillars thereof, and the sockets thereof. And the pillars of the Court round about, and their sockets, and their pinnes, and their coards, with all their instruments, and with all their service: and by names shall ye reckon the instruments of the charge of their burden. This is the service of the families of the sons of Merari, according to all their service in the Tent of the congregation under the hand of Ithamar the son of Aaron the priest. And Moses and Aaron, and the Princes of the congregation, mustered the sonnes of the Kohathites, according to their families, and according to the house of their fathers. From thirtie yeeres old and upward, even unto fifty yeeres old, every one that entred into the Armie, for the service, in the Tent of the congregation. And those that were mustered of them, according to their families, were two thousand, even hundred, and fifty. These were they that were mustered of the families of the Kohathites, every one that served in the Tent of the congregation, which Moses and Aaron did muster according to the mouth of Iehovah by the hand of Moses. And those that were mustered of the sonnes of Gershon, according to their families, and according to the house of their fathers. From thirtie yeeres old and upward, even unto fifty yeeres old, every one that entred into the armie, for the service in the Tent of the congregation. Even those that were mustered of them, according to their families, according to the house of their fathers, were two thousand and six hundred and thirtie. These were they that were

mustered of the families of the sonnes of Gershon: every one that served in the Tent of the congregation, whom Moses and Aaron did muster, according to the mouth of Iehovah.

And those that were mustered of the families of the sonnes of Merari according to their families, according to the house of their fathers. From thirtie yeeres old and upward, even unto fifty yeeres old, every one that entred into the armie for the service in the Tent of the congregation. Even those that were mustered of them, according to their families, were three thousand, and two hundred. These were they that were mustered of the families of the sonnes of Merari, whom Moses and Aaron mustered, according to the mouth of Iehovah, by the hand of Moses. All those that were mustered, whom Moses and Aaron, and the Princes of Israel mustered, of the Levites, according to their families, and according to the house of their fathers. From thirtie yeeres old and upward, even unto fifty yeeres old, every one that entred to serve the service of service, and the service of burden, in the Tent of the congregation. Even those that were mustered of them, were eight thousand, and five hundred, and eightie. According to the mouth of Iehovah mustered he them by the hand of Moses, every man according to his service, and according to his burden: and they were mustered of him, as Iehovah commanded Moses.

Annotations.

Take the summe:] Hebr. To take (of which phrase see the notes on Exod. 13. 3.) the head, and that in number, is the summe, as the Greeke translatheth it: and the Chaldee likewise, the Count (or reckoning) of the sonnes of Kohath, whose families are here first reckoned, because they were to carry the holiest things. Of Kohath's preeminence, see the notes on Num. 3. 18. Othim Chazkuni here observeth, Though Gershon was the first-borne, yet Kohath is first reckoned, because he carried the Arke. *hose*] in Greeke better: so after sundry times in this chapter.

Verf. 3. thirtie yeeres old] Hebr. a sonne of thirtie yeeres, of which phrase see the notes on Gen. 5. 32. Here the beginning of their service is at thirtie yeeres of age; in Num. 8. 24. it is said to be at five and twentie yeeres; (according to which, the Greeke here, and in verf. 23. 30. translatheth it five and twentie;) and in Davids numbers began at twentie, 1 Chron. 23. 24. and so in Exod.

the days, 2 Chron. 31. 17. and after in Ezraes time the Levites were appointed from twentie yeeres old and upwards, Ezra. 3. 8. The places in which they may thus be accorded, that here he speaketh of entering upon their full ministrations, which being labourous, to carry the Sanctuary, &c. requirer full strength of body, and discretion of minde, and began therefore at 30. But in Num. 8. 24. he appointeth 25. for the beginning of their learning to doe the works. So Maimony saith; A son of David must not enter into the Court unto his service, until he have first learned him five yeeres; as it is said (in Num. 8. 24.) FROM FIVE AND TWENTIE YEERES OLD; and another scripture saith, (in Num. 4. 3.) FROM THIRTY YEERES OLD; for five are for him to learn. And he entred not upon his service, till he be growne great, and be a man; as it is said (in Num. 4. 49.) EVERY MAN ACCORDING TO HIS SERVICE. Myñ. tom. 3. treat. of the instruments of the Sanct. 637. 7. Chazkuni (on Num. 8.) reconcileth it thus; at 25. yeeres old, they entred all of them to doe the lighter works, as to watch that no stranger came into the Sanctuary, &c. and at 30. yeeres of age, they were in their strength, and did bear the Sanctuary, &c. Now this age of 30. yeeres for the numbering of the Levites, continued also in Davids time, 1 Chron. 23. 3. But then the Levites were more to carry the Tabernacle nor any vessels of it, verf. 26. for by the last words of David, the Levites were numbered from twentie yeeres old and above, verf. 27. which David did by direction from the Lord, 1 Chron. 28. 13, 19. that beginning to learne sooner, they might be the fitter at thirtie, to serve the Lord and his people. And it is probable that the multitude of people, and so of sacrifices increasing, the Levites if they had not ministered till 30. yeeres old, would not have sufficed for the service of the Temple; therefore God then by David altered the time of their entrance. These 30. yeeres, was by Gods providence in Iosaph, when he began to governe Egypt, Gen. 41. 2. in David, when he began to reigne, 2 Sam. 5. 4. John the Baptist (a Levite) began also his ministry at that age; and Christ (fulfilling all things) at the same age began the preaching of the Gospel, Luke 1. 35, 36. and 3. 23. &c. though then also; that the ministers of the Lord should be no Novices (or young scholars,) as Num. 3. 6. with 50. yeeres old: Hebr. and in the form of 50; because at what time natural strength usually beginneth to decay; therefore God would have them then leave off the harder labours; but fill they ministered with their brethren in the Tabernacle, to keep to the charge, &c. Num. 8. 26. in the armie, only to the warre; which is further explained in verf. 23. to warre the enemy, which the Greeke translatheth, to minister upon the Apostle calleth the worke of the ministry, to warre a good warfare, 1 Tim. 1. 18. and he mentioneth the weapons of their warfare, 2 Cor. 10. 4. and calleth Timothy a good soldier of Iesus Christ, 2 Tim. 2. 3, 4. because by the sword of

the spirit, and other weapons of righteousness, they were to cast downe imaginations, and lusts that war in mens members, Eph. 6. 17. 2 Cor. 6. 7. and 10. 5. 1st. 4. 1. Compare Exod. 38. 8. to doe the worke in Greeke, all the works; in Chaldee, to serve the service; this explained the former warfare, to bee holy and spiritual. So the Bishops office is called a good worke, 1 Tim. 3. 1. for it is to labour in the word and doctrine, 1 Tim. 5. 17.

Verf. 4. the holiness of holiness; that is, the most holy things; as the Arke, Table, Candlestick, Altar, &c. which the Kohathites were to bear, verf. 5. 7. 9. 11. 15. They are generally named the Sanctuary, Num. 10. 21. and 3. 28.

Verf. 5. fetch forward; or remove, journeyeth from Mount Sinai towards Canaan; and this was when the cloud was taken up from off the Tabernacle, by the Lord, Num. 10. 11, 12. the veile of the covering called in Greeke, the flowering veile; by the Apostle, the second veile, Heb. 9. 3. which was made of blew, purple, scarlet, and fine linnen, with Cherubims, and was hanged betweene the holy place and the most holy, Exod. 26. 31, 33. This veile figured the flesh of Christ, Heb. 10. 20. as the Arke principally signified Christ also, & Gods presence with his church in him. See the notes on Exod. 25. 10. 17. the Testimonie [the Tables of Gods law, which were in the Arke, as in the heart (or bowels) of Christ, Exo. 25. 16. Psal. 40. 8. This Arke of the testimonie was covered with the veile, whilst the Tabernacle did stand, Exod. 40. 3. and now when the Tabernacle is to be taken down and removed, the Arke is covered with the same veile.

Verf. 6. shall put] Hebr. shall give; in Greeke, put over, to wit, over the Arke and veile. Tabachshin] in Greeke, hyacinth (or blew colour) skin: see Exod. 25. 5. This was to cover it from all injury of weather, as raine or the like; even as the whole Tabernacle, when it stood, was covered with such, Exod. 26. 14. Esay. 4. 5, 6. It was also to signifie the hiding of these mysteries, for a time: see after on verf. 15. a cloth wholly of blew] these were those clothes or garments of ministration mentioned in Exod. 31. 10. above] upon; and herein the Arke had the preeminence of glory above all the other holy things; for their upmost coverings were of skin; but the Arke had above the skinnie a cloth of blew, or skie colour, for the honour of Christ whom it figured. the barres thereof] made to bear the Arke with them, Exod. 25. 14, 15. (see the annotations there).

Verf. 7. of Shew-bread] Hebr. table of faces, or of presence: meaning of the bread of Presence (or Shew-bread) as the Chaldee here explaineth it, and Moses elsewhere expresth. They were twelve cakes, representing the twelve tribes of Israel, or whole church: (see the annotations on Exod. 25. 30. and Lev. 24. 5. of blew] the Greeke here translatheth it purple. to recover] Hebr. of covering; as of pouring out: of these, see the notes on Exod. 25. 29. continual bread; or bread of continuance; so called because it was alwayes upon the table; and when the old was taken off, new was set on, every Sabbath,

as is noted on Levit. 24. 8.

Verf. 8. *Sanctuary* Only the Ark (representing Christ's) and the Table with Shew bread (representing the church) had three coverings; all the other holy things, had but two. And none was covered with scarlet, but this Table only.

Verf. 9. of the light in Greeke, enlightning (or shining) candlestick: see the notes on Exod. 35. 14. This was a figure of Gods Law, Psal. 119. 105. Prov. 6. 23. 2 Pet. 1. 19.

Verf. 10. upon a staffe; or, upon a leaver, or barre; such as things are removed and carried with between two, or more, Num. 13. 23. The Greeke translatheth it, upon barres; so in verf. 12. Chazegni note here, that it is said, upon a staffe, and not under a staffe, lest that which was carried should be dragged on the ground.

Verf. 11. Altar of Gold the Incense altar, which stood within the holy place: a figure of Christs mediation for his church, and of their presenting their prayers unto God by him. See the notes on Exod. 30. 1-6.

Verf. 12. instruments; or vessels of ministerie; Censers, cups, &c. or such as are mentioned in 1 King. 25. 14. 15. *Sanctuary* Hebr. *sanctuary* in Greeke, the holies. *staffe* in Greeke, barres, as verf. 10.

Verf. 13. the altar from the altar] This the Greeke translatheth, They shall put a covering upon the altar. The Altar of brasie, which stood in the courtyard, is here meant. of purple] Only the brazen altar was covered with purple; as the Table only with scarlet, verf. 8. and these two colours are sometime used one for another; as, They put on him a scarlet robe, Adat. 27. 28. for which in Job. 19. 2. is written, they put on him a purple robe: so in Mark. 15. 17. they clothed him with purple: all these colours signified the heavenly dignity of these holy things, by the blood of Christ. And although the Altar of brasie stood in the open court, where all might see it, yet when they removed it, it also was covered as the other holy things.

Verf. 14. Vessels or instruments, as verf. 12. first-part; of these and therest, see the notes on Exod. 37. 3. At the end of this verse the Greeke version mentioneth the Laver, Exod. 30. 18. (which in this is here altogether omitted) thus; And they shall take a purple cloth, and cover the Laver and the base (or foot) thereof, and shall put them into a covering of hyacinth skin; and shall put (them) upon barres. It seemeth to be not without mystery, that Moses mentioning first-pans, flesh-hooks; and other like things, should quite omit the Laver, which usually is reckoned among the holy things of the Sanctuary, Exod. 35. 16. and 38. 8. and 39. 39. and 40. 30. And as in Melchisedeks history in Gen. 14. he omitted his parentage, kindred, birth and death; from which silence in the holy story, the Apostle reasoneth as if he had beene without parents or kindred, beginning of dayes, or end of life, Heb. 7. So here: (if it may be lawfull to conjecture the like) the Laver is left uncovered, and always open to the eyes

of the people, that it might be a lively representation of Gods grace in Christ, continuing and opened as an ever-springing fountaine: that by the washing of the new birth, by repentance and faith in the blood of Christ, we may in all our travells, at all times, cleanse our hands and feet, (our works and ways,) as the sacrificers did from the Laver, Exod. 30. 19, 20. That albeit the face of the church is sometime hid, (as the Tabernacle wrapped up,) and the Light of the Word shineth not, nor publique worship performed: yet alwaies Gods elect, having faith in him, may walk and purge themselves in Christ his blood, unto forgiveness of finnes, sanctification of the spirit, and salvation.

Verf. 15. the sanctuary] Hebr. *Sanctuary*, or Holiness, that is, as the Greeke explaineth it, Holy things: see Num. 3. 28. This covering of the Sanctuary, besides that it was for the honour and defence thereof, had also a further mystery. For as Moses put a vail upon his face, Exod. 34. 33. that the sonnes of Israel could not steadfastly look to the end of that which is abolished, 2 Cor. 3. 14. so the Tabernacle (which our fathers carried with Iesus into the possession of the Gentiles, Ad. 7. 45.) was folded up, and veiles and coverings were cast upon the holy things, that the Israelites could not behold the end of those types, whose end and accomplishment we now clearly see by the Gospell, by the revelation of the mystery which was kept secret since the world began: but is now made manifest, and by the first-fruits of the Prophets, according to the commandment of the everlasting God, made knowne to all nations, for the obedience of faith, Rom. 16. 25, 26. Therefore we have Gods Throne and true Tabernacle set forth without veiles or covers, Rev. 4. 1, &c. The Temple of God is opened in heaven, and there is seene in his Temple, the Ark of the Testament covenant; Revel. 11. 19. not twiselt holiness] that is, the holy things, as the Greeke translatheth, This refraineth, was like that concerning mount Sinai, which by reason of Gods presence thereon, might not be touched, upon paine of death, Exod. 19. 12. Heb. 12. 18. let they dye] Hebr. and dye: which the Chaldee expoundeth, and not dye: the Greeke, that they dye as: the word not before used, being here againe to be understood, as it is in Job 30. 20. 25. and in 10. Psal. 9. 19. Prov. 30. 3. Deut. 7. 26. and often elsewhere. The Scripture it selfe sheweth this want, and supplieth it; as in 2 Chron. 9. 10. none were of silver, it was accounted of: that is, it was not accounted of; as is expressed in 1 King. 10. 11. This judgement here threatened, was executed upon Uzab a Levite, who putting his hand to the Ark of God, was therefore (smitten of God, and died, 1 Chron. 13. 10. shall be the burden] that is, as the Greeke translatheth, they shall beare these things, to wit, on their own shoulders, and not by wagons, or any other means, Num. 7. 9. Therefore it was a fault in Davids dayes, that the Ark was carried upon a cart, 1 Chron. 13. 7. for they thought not the Lord, after the due manner, 1 Chron. 15. 12, 13.

Verf. 16. who ever fight] the Bishops office, or charge.

the Greeke translatheth, Bishop Eleazar, the charge, that which shall be committed to the charge of the office of Eleazar. oyle of the Light] that is, for the golden candlesticks: These four particulars, the Hebrewes say, Eleazar was to carry himselfe; for Chazegni (on this place) writeth; The oyle of the Light, and the oyle of Anointing, the oyle of the right hand, and the other in his left. And the oyle in his bosome, and the Meat-offering on his shoulder. R. Elias, in Resith chocmah, treat. of Savi, ch. 16. noteth the like from the Ierusalem Talmud; adding withall, Behold, according to his high place was his humility, to honour the Lord, to beare all this burden at one time. the Sanctuary] Hebr. the sanctity: Greeke, the Holy. Eleazar had besides the charge of the oyle, incense, &c. the care of all the sanctuaries also, and of the burdens of the Kohathites, Num. 3. 32. vessels or instruments; in Greeke, the works thereof. In this office, Bishop Eleazar was a figure of Christ (the Bishop of our souls, 1 Pet. 2. 25.) unto whom it pertaineth to give grace (the oyle of the Spirit) for understanding of the Scriptures, Luk. 4. 18. and 24. 45. Job. 1. 16. To put odours of sweet incense unto the prayers of all Saints; by his mediation, Revel. 8. 3. 1 Tim. 2. 5. To present his Church as a pure Meat-offering and sacrifice unto his Father, Ephes. 16. 27. 1 Cor. 5. 7. To give the anointing oyle of the holy Ghost for our sanctification, and rejoicing of our hearts, Job. 7. 39. 1 Job. 2. 27. To overscall Churches and Ministers, and all actions in Churches, where he is present, and walketh among them till the worlds end, Mat. 28. 20. Rev. 1. 13. and 11. 2. &c.

Verf. 18. Cut ye not off] or, Cause not to cut off; in Greeke, destroy not, that is, Cause not, or occasion not by your default, them to be cut off, whiles you not looking to your charge, they haply transgress, and so I destroy them, as I did Nadab and Abihu, Lev. 10. the families] understand, any of the families: the Greeke translatheth, Destroy not of the tribe, the family of Kanah.

Verf. 19. live and not die] of this phrase, see Deut. 32. 6. Thargum Jonathan expounds it, live in the life of the righteous, and not die with flaming fire; having reference to Levit. 10. 2. of holiness] that is, the most holy things; in Greeke, the holies of holies. every man] Hebr. man man, to his service; that is, each one to his severall worke, that to sing and confusion might be avoided, & none might intrude into anothers worke. The Hebrew say, The Levites are to be warned that they doe not anothers worke, as that the Singer helpe not the Porter worke, or the Porter the Singers; &c. written, EVERY MAN UNTO HIS SERVICE, AND TO HIS BURDEN. The Levites that doe the Priests service, or a Levite that employeth himselfe in that worke which is not his owne worke, are in danger of death by the hand of God, Num. 4. 19. Maimony in Misn. treat. of the Instruments of the Sanct. ch. 3. sect. 10. 11. Verf. 20. so] so in Exod. 19. 21. the people were charged not to breake through unto the LORD: to see and because the men of Bethsh-

mesh looked into the Arke of the Lord, he smote of the people fiftie thousand (and seventy) men, 1 Sam. 6. 19. This refraineth taught them what discord there is betweene God and finfull men, and how great need we have of a Mediator. And as the Priests themselves might not alwaies enter into the most holy place, Lev. 16. 2. whereby the holy Ghost signified, that the way into the holy of holies was not yet made manifest, while the first Tabernacle was yet standing, Hebr. 9. 8. so in that the Levites bare things which they might not touch nor see, it signified a concealing in part of the myserie of the Gospell, which in other ages was not made knowne unto the sonnes of men, as it was afterward revealed unto his holy Apostles and Prophets by the Spirit, Ephes. 3. 5. the myserie which was hid from ages and from generations, but now is made manifest to his Saints, Coloss. 1. 26. is covered] Hebr. is swallowed up; which word is often used for destroying and abolishing, Job. 2. 3. Num. 16. 30. 32. Esai. 9. 16. and 3. 12. applied here to the hiding and covering of the holy things, which was done suddenly, and is by the Chaldee interpreted, when they cover the vessels of the Sanctuary. It signified the abolishing that after should be of this worldly sanctuary, and shadowes therein, by Christ, Heb. 9. 1-11. whose death was a duty of the true Tabernacle and Temple, Job. 2. 19. 21. The Apostle also treating of the death of the Saints, useth this similitude; If our earthly house of this Tabernacle were dissolved, we have a building of God, a house not made with hand, eternal in the heavens. For wee that are in this Tabernacle doe groane, being burdened, not for that wee would be unclothed, but clothed upon; that the mortal thing might be swallowed up of life, &c. 2 Cor. 5. 1. 4. So Peter calleth his death, the putting off of his Tabernacle, 2 Pet. 1. 14. And this similitude is very fit: for as here in Moses Tabernacle, the most holy things were first covered and taken away so the soule and powers thereof are first withdrawn from the body by death. Then, as the curtains and coverings were taken off, and folded up; so the flesh and skin of our bodies are pulled off, and eaten with worms. And as the boards of the Tabernacle were lastly disjoynted and pulled asunder; so shall our bones & sinewes. Compare the description of mans making in Job 10. 8-12. & of his dissolution, Eccles. 12. And as the Tabernacle dissolved, was afterward set up againe, Num. 10. 21. so shall our bodies at the day of resurrection, 1 Cor. 15. left they die] Hebr. and die: in Chaldee, and not die; as before in verf. 15.

Here beginneth the 35 section of the Law: see Gen. 6. 9.

Verf. 22. take] Hebr. to take: see verf. 2. of them also] in Greeke, these also. Though the Kachites (of the second brother) were first numbered, because they were to carry the holy things on their shoulders; yet God would not have the other families neglected, or to administer confidently, but counted & appointed also to their charges: wherein his providence sheweth no lesse than before.

Verf.

Verf. 32. *to warre the warfare* [which the Greeke explaineth, *to minister*: see the notes on verf. 3. *to [serve the service]* in Greeke, *to doe the workes*: this is an explanation of the former warfare.

Verf. 24. *the service* in Greeke, *the ministerie*. *and for the burden* in Greeke, *to serve and to beare*. By the service, understand their ministerie in the Tabernacle when it stood, wherein they assisted the Priests; as also the taking downe and setting up of it, Num. 10. 21. and by the burden, their carrying of the Sanctuary, when it removed.

Verf. 27. *At the mouth* or, according to the mouth; in Chaldee, *At the word*. So after in verf. 37. and 41. and 45. and 49. *in all their burden* in Greeke, according to all their ministrations, and according to all their works. *see [shall appoint]* in Greeke, *thou shalt appoint* (or number) them. *in charge* or, *in custodie*; in Greeke, *y names, as in verf. 32.* all their burden in Greeke, all their workes.

Verf. 28. *their charge* or, *their custodie, their observation*. under the hand, or, in the hand, that is, under the government and direction of Iehovah: so in verf. 33. The Priests being the chiefe in the Sanctuary, and figures of Christ, were to appoint and oversee all the workes of the inferior ministers; and so Christ and his Apostles did unto the ministers of the christian Churches, Mat. 28. 20. 1 Cor. 12. 4, 5, 6. Tit. 1. 5. &c. 1. Tim. 1. 3. and 3. 1. — 15.

Verf. 30. *thirty yeeres* in Greeke, *twenty five yeeres*: the reason of this difference is noted on verf. 3. So after, in v. 35. *into the armie* or, *warfare*; that is, *service* in the Tabernacle; as the Greeke translate it, *to minister*: see verf. 3.

Verf. 31. *the charge* or, *custodie* in Greeke, *observation*. *the sockets* which were an hundred, made of an hundred talents of silver, Exod. 28. 27. of the boards, &c. bars, see Exod. 26. 18. — 27. By reason of the weight of these things, the Merarites had four wagons allowed them, for the carriage, Num. 7. 8.

Verf. 32. *their sockets* which were of brass, Exod. 27. 10. — 17. *by names* in Chaldee, *by their names*: the Greeke said the like of the Gerthionites charge, in verf. 27. Whereas the sockets, pillars, pinnas, cords, and other instruments were many, and seemed of lesse importance than the other holy things within the Sanctuary; the Lord appointed to have them delivered by name, lest any should be neglected, or left, or set aside when the Tabernacle should be set up againe. Signifying hereby the care that he hath of his Church, and of every member, even the least; and so of all his ordinances. Thus the good Shepherd is said to call his owne sheepe by name, Ioh. 10. 3. And David gave unto Solomon, both the pattern of all things to be made in the Temple, and gave gold and silver by weight, for every table, candlestick, lampe, flesh-hook, bowle, cup, bason, &c. 1 Chron. 28. 11. — 17.

Verf. 35. *into the armie* or, *to the warfare*; in Greeke, *to minister*: see verf. 3. So after, in verf. 39. and 43.

Verf. 36. *one thousand, seven hundred, and fifty* there were of the Kohathites in all, *eight thousand, and six hundred*; Num. 3. 28. of which, not a third part were able men for the Lords service, as here wee see.

Verf. 40. *two thousand and six hundred and thirtie* in all there were (seven thousand and five hundred Gerthionites, Num. 3. 22. of which, little more than the third part were fit to serve in the Tabernacle.

Verf. 44. *three thousand and two hundred* So of six thousand and two hundred Merarites (Num. 3. 34) there were more than halfe fit to serve the Lord in his Sanctuary. The numbers of them all, and of such as were able to serve the Lord, and contrary, may be viewed thus;

Kohathites,	In all,	8600.
	Able men,	2750.
	Vnable,	5850.
Gerthionites,	In all,	7500.
	Able men,	2650.
	Vnable,	4850.
Merarites,	In all,	6100.
	Able men,	3200.
	Vnable,	3000.

The wisdom and providence of God appeareth in these numbers. The Kohathites, that were most in the whole number, are fewest for the service of God: the Merarites, that were fewest in number, yeeld most for his service. And whereas the greatest burden was for the Merarites, as the boards of the Sanctuary, overlaid with gold, the pillars, the sockets, some of silver, and some of brass; lest they should murmur at their charge, God furnished them with more able men than any of the other families, besides wagons given to ease them. And whereas commonly in families, the younger and the aged fort are many more than men of middle years: it is here otherwise, that the greater halfe of the Merarites are strong men, betweene thirty and fifty yeeres of age. By this diversitie of number among the Levites families, God sheweth his wisdom in fitting men for the worke where he hath appointed them, whether irrequied multitude, or gifts: for, *To one is given by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another, faith, by the same Spirit; to another, the gifts of healing, by the same Spirit; &c. dividing to every man severally as he will.* 1 Cor. 12. 8. — 12. David being employed in warres, had many valiant Worthies, and strong men for that purpose, rehearsed in 1 Chron. 11. & 12. &c. So had Iudah, and the other tribes, as wee see in Num. 2. Moles was furnished with wisdom and knowledge, but wanted speech and utterance: therefore Aaron was given to be his mouth and spokesman, 1 Chron. 22. Exod. 4. 10. 14. 16. Moles by his writings, speaketh now eloquently in all Churches, and shall doe to the worlds end, when Aaron is silent. The like was in Paul, whose weaknesse in speech was his reproach among the

1. *Apostles*, 2 Cor. 10. 10. and 11. 6. though he called in knowledge and other graces, the fruits of the world still respect from his Epistles.

Verf. 47. *that entered* to wit, into the warfare, *as in verf. 3.* *the service of service* the worke of ministry, assisting the Priests, when the Tabernacle stood; and taking it downe, and setting it up: the Greeke translate it, *the worke of service*. *the service of burden* the worke of bearing the Tabernacle, when it was removed: in Greeke, *the worke that were to be borne*.

Verf. 48. *eight thousand and 500.* and 80.] Be- hold the small number of such as warred the spiritual warfare of God in his Sanctuary, that of the whole tribe of Levi, there were but 8580. fit men: when the tribe of Iudah afforded 74. thousand and 600. for the outward warfare, in the host of Israel, Num. 1. 27.

Verf. 49. *the month* in Chaldee, *the word*; in Greeke, *the voice*. *mustered he* or, *he numbered*: meaning Moles and the Princes, as verf. 34. I spoke of as of one man.

CHAP. V.

2. *The unclean are removed out of the Campe.*
3. *Confession & restitution is to be made in trespasser.*
11. *The law of jealousy.* 15. *How the suspected woman is to be brought unto the Priest, with an oblation.* 19. *is to be adjudged by the Priest.* 24. *and is to drinke of the bitter water that causeth the curse.* 27. *The events following if she be defiled, or not defiled.*

And Iehovah spake unto Moles, saying; Command the sonnes of Israel, that they send away out of the campe every leper, and every one that hath an issue, and every one defiled by a soule, Both male and female shall yee send away without the campe shall yee send them, that they defile not their campees, in the midst whereof I dwell. And the sonnes of Israel did so, and sent them away without the campe; as Iehovah spake unto Moles, so did the sonnes of Israel.

And Iehovah spake unto Moles, saying; Speak unto the sonnes of Israel: A man or a woman, when they shall doe any of all the finnes of men, to transgresse a transgression against Iehovah, and that soule bee guiltie; that they shall confesse their sinne which they have done, and he shall restore his trespass in the principall thereof; and the sif thereof shall he add unto it, and shall give it him againe whom he hath trespassed against. And if the man have no kinsman, to restore the trespass unto him, the trespass

shall be restored unto Iehovah, unto the Priest, beside the ramme of the atonements; where- by atonement shall be made for him. And every heave-offering of all the holy things of the sonnes of Israel, which they shall bring neere unto the priest, shall bee his. And every mans hallowed things shall be his: that which any man giveth to the priest, his it shall bee.

And Iehovah spake unto Moles, saying; Speake unto the sonnes of Israel, and say unto them: Any man, if his wife goe aside, and transgresse against him a transgression; And a man lye with her, with seed of copulation, and it be kept close from the eyes of her husband, and the hath hid herselfe, and she is defiled, and there is no witnesse against her, and she is not taken: And the spirit of jealousy passe upon him, and he be jealous of his wife, and the be defiled; or the spirit of jealousy passe upon him, and he be jealous of his wife, and thee be not defiled: Then shall the man bring his wife unto the Priest, and he shall bring her offering for her, the tenth part of an Ephah of barley meale: hee shall not powre oile upon it, nor put frankincense thereon, for it is a Meat-offering of jealousies, a Meat-offering of memoriall, making memoriall of iniquitie. And the Priest shall bring her neere, and make her stand before Iehovah. And the priest shall take holy water, in an earthen vessel; and of the dust which is in the floore of the Tabernacle, shall the Priest take, and put it into the water. And the Priest shall make the woman to stand before Iehovah, and shall uncover the womans head, and put in her hands the Meat-offering of memoriall; it is the Meat-offering of jealousies: & in the hand of the Priest shall be the bitter water, that causeth the curse. And the Priest shall charge her by an oath, and say unto the woman; If no man have lien with thee; and if thou hast not gone aside to uncleanness, under thy husband, be thou free from the bitter water that causeth the curse. But thou, if thou hast gone aside under thy husband, and if thou be defiled, and some man hath had his copulation with thee, beside thine husband: And the Priest shall by oath charge the woman, with an oath of cursing; and the Priest shall say unto the woman; Iehovah give thee, to be for a curse and for an oath, among thy people, when Iehovah doth giue thy thigh to fall, and thy belly

22 belly to swell. And this water that causeth
the curse, shall enter into thy bowels, to
make the belly to swell, and the thigh to fall :
and the woman shall say, Amen, Amen.
23 And the Priest shall write these curses in a
book : and he shall blot them out, into the
bitter water. And he shall cause the woman
24 to drink the bitter water, that causeth the
curse : and the water that causeth the
curse, shall enter into her to bitterness.
25 And the Priest shall take out of the womans
hand, the Meat-offering of jealousies, and
shall wave the Meat-offering before Jeho-
vah, and offer it upon the Altar. And the
26 Priest shall take an handful of the Meat-offering,
even the memorial thereof, and burne
it upon the Altar ; and afterward hee shall
cause the woman to drink the water. And
27 when he hath caused her to drink the water,
then it shall bee if she be defiled, and have
transgressed : a transgression against her husband,
that the water that causeth the curse,
shall enter into her to bitterness ; and her
belly shall swell, and her thigh shall fall, and
the woman shall bee for a curse among her
people. And if she be not defiled,
28 but be cleane, then she shall be free, and
shall conceive seed. This is the law of jea-
29 lousies, when a woman goeth aside under her
husband, and is defiled. Or a man, when the
30 spirit of jealousy passeth upon him, and he
be jealous of his wife, and shall make the
woman to stand before Jehovah ; and the
Priest shall doe unto her all this law. And
31 the man shall be free from iniquity : and that
woman shall beare her iniquitie.

Annotations.

Command. After that God had set his church
and ministry in order, he next giveth lawes
for the puritie and holinesse of his church in that
order, by removing all sinne and uncleannes from
among them ; and after, by appointing the exer-
cises of godlinesse. Of this he saith, **Command :**
whereby the weight of the things here spoken of,
is signified. *that they send away* [or, as the
Greeke translates, *and let them send away*], that is,
put out of the campe, and there were three Campes,
the Sanctuary, called *the Campe* (or tents) of the
LORD, 2 Chron. 31. 2. the Campe of the Le-
vites, Num. 3. and the Campe of Israel, the twelve
tribes, Num. 2. See the annotations on Exod. 40.
33. And as the uncleane were to be put out of the
Campe, pitching about the Sanctuary : so out of
the campe which went to warre against their ene-
mies, Deut. 23, 10, 11. The Campe of the Lords

Sanctuary was most holy ; none which would enter
in any thing might enter in, 2 Chron. 23, 19. *Le-
per* [who was defiled and uncleane, all the dayes
that the plague was upon him, and was to dwell al-
one, without the campe, Lev. 13, 46. (see the anno-
tations there. *an issue*)] the Law of their un-
cleannesse is given in Levit. 15. *a foule* [that
is, a dead soule, as Num. 6, 6. meaning a body that
the Chaldee here translates, *by the bones of the soule of
a man* ; taking the soule for a dead carcase ; as in
Levit. 21, 1. there the Chaldee says, *who* ; who
so touched any dead man, was uncleane seven
dayes, Num. 19, 11, &c. whereas for touching
other dead creatures, they were uncleane but one
evening, Lev. 11, 24, 39, 40. These legal pollu-
tions, figured our pollution by sinne of all sorts,
(as in their places is shewed) : and the removing
of such out of the Lords campe, figured the remo-
val of unrepentant sinners out of the church ; into
which any thing that defileth may in no wise enter,
Rev. 21, 27. *the uncleane may not come in*, Esai.
52, 1.

Veri. 3. male and female [Hebr. *From male with
female*, whereby he meaneth both sorts : and as
Chazkuni here observeth, *he saith not man and
man, to teach that in case of uncleannesse, the great
and the small are alike*. Upon this Law, *After the
sister of Moses & Aaron, being striken with lepro-
sie, was put out of the Campe*, Num. 11, 14, 15.
without the campe [or, to wit, that is, in
place without the campe. But were they also to
together in one place, seeing the Lepers were to
remaine alone, Lev. 13, 46. The Hebrew doctors
expound this Law thus ; *I have written, accom-
p. the campe of the Divine Majesty* (that is, the San-
ctuary) : about that the campe of the Levites, and
from thence unto the end, the campe of the sanctu-
ary on all these quarters, that was the campe of Israel.
The Leper was put forth out of them all : he that had
an issue might be in the campe of Israel, but was
put forth out of the second : and the defiled by the dead
he might be even in Levites campe, and was not
put forth save from the campe of the Majesty (of
God.) Sol. Iarchi on Num. 5. This, though it se-
meth contrary to Moses, is the common opinion
of the Hebrewes, as may be seen in Thalmud Bab.
in Pesachim, chap. 6. and Maimon in Mish. in
Berachot, chap. 3. where he rendereth this law
The Leper because his uncleannesse is greater, he is
sent away further than his fellows : for every one
whose uncleannesse is greater, his putting forth is fur-
ther than his neighbours. Therefore they send forth
the Leper out of the three campes, which is out of Je-
rusalem, because he defileth by entrance, whereas he
that hath an issue, defileth not so. And they send forth
men and women that have issues, the menstruous, with
women in childbed, out of the two campes, with
is, out of the mountaine of the house of God : be-
cause they defile bed, and fear, which the uncleane by
the dead doe not. The Chel [that is, the Rampart
or Courtyard, in the Temple, which was more co-
ward than the womens court, as the womens was
more than the mens court ; they put forth out of
it, beate, and such as are defiled by the dead, and

by lying with the menstruous. If a Leper
come into Jerusalem, he beate (with 40 stripes) :
he become into the mountaine of the house (of God)
he be beate with four score stripes, &c. Wee may
here note the difference and degrees of places, and
their holinesse, which the Hebrewes say were ten,
within the Land of Canaan, Jerusalem, and the
Temple. 1. The walled towne ; 2. The city Je-
rusalem ; 3. The mountaine of Gods house,
(mount Sion) ; 4. The Chel, or outmost court ;
5. The womens court, (which some thinke to be
that which is called the new court, 2 Chron. 20, 5.)
6. The mens court. 7. The Priests court, (2 Chron.
4, 9.) 8. The place between the Porch and the
Altar, (2 Chron. 8, 12.) 9. The Temple, or
House itselfe. 10. And the most holy place, or
Oracle within the Temple ; 1 King. 6, 16, 17, 19.
Of these it is written in the Bab. Thalmud in Elin,
ch. 1. sect. 6, &c. and by Maimon in Mish. in
Beit habebirah, chap. 7. sect. 12, &c. thus : *All
the land of Israel is holier above all other lands ; for
they bring out of it, the Sheaf, and the Two loaves,
(Lev. 23, 10, 17.) and the First-fruits, which they
bring not out of other lands. Ten holinesses are in
the land of Israel one above another. The walled towne
is holier than the rest of the land, for out of them
they put the leprous : neither doe they bury the dead
within them, without consent of seven good men of
the city, or of all the people of the city, &c. Jerusalem
is holier than other walled cities, for they eat the light
boly things, and the second tithes, within the walls
thereof. The mountaine of (Gods) house, is holier
than it ; for none that have issues, are menstruous, or
in childbed, may come in thither. The Chel (or Ram-
part) is holier than it, for no beate, or defiled by
the dead, or that hath lien with the menstruous, may
come in thither. The womens court is holier than the
Chel ; for none that is walled (from his uncleane-
nesse) that day (before Sun setting, as Levit. 15,
6.) may come thither. The court of (the men of)
Israel is holier than the womens court, for none that
hath lien with his offering for atonement (though
he be otherwise cleane, as Levit. 12, 6, 7, and 14,
9.) and 15, 13, 14, 15. may come into it. And
the holiest that cometh thither, is guilty of cutting
off. The Priests court, is holier than that, for no
sinners may come in thither, save at the time of
their offering, for imposing of hands, or for atone-
ment, or for laying on for waving (the Sacrifices.)
Between the Porch and the Altar, is holier than
all ; for none that are blemsied, or bare headed, or
have their clothes rent, may come thither. The Tem-
ple is holier than between the Porch and the Altar :
for none may come therein, but he that hath his
feet washed. The Holie of holies is ho-
lier : for none may come in there, but the high
Priest in Atonement day, at the time of service,
Levit. 16. For the better understanding of these
things, we may further observe touching the Tem-
ple in Jerusalem, how they say ; The mountaine
of (Gods) house, which was mount Moriah
(2 Chron. 3, 1.) was five hundred cubits (long)
and four hundred (broad) and was inclosed with a
wall. And it had five gates, one on the West, and one*

on the East, and one on the North, and two on the
South : and the breadth of a gate was ten cubits, and
the height twenty : and they had doores. Within that
was a (wooden) fence compassing round about, the
height whereof was ten bands breadths, and within
that fence was the Chel (or Rampart) ten cubits high,
and of that it is said in Lam. 2, 8. He made the Ram-
part and the wall to lament : this was the wall of the
court. Within the Rampart was the court, and all the
court was in length 187, and in breadth 135. (cubits,)
and had seven gates, &c. The Sanctuary was not
all of it in a plaine, but in a cliffe (or ascent,) of the
Mount. When a man went in at the East gate of the
Mountaine, hee went to the end of the Chel (or
Rampart) in a level ground. And hee went up from
the Chel to the womens court by twelve steps : the
height of every step was halfe a cubit, and the breadth
halfe a cubit. And all the womens court hee went on
a level : and from it to the court of Israel (the mens
court) by 15. steps ; and all the court of Israel hee went
on a level. Thence hee went up to the Priests court,
which was two cubits & an halfe higher than Israels.
And hee went all the Priests court, and betweene the
porch and the altar in a level. Thence hee went up
to the porch by twelve steps. And the porch and the
Temple was all on a level. So the height of the floor
of the Temple was above the floor of the East gate of
the mount of the house, 22. cubits. Maimon in Beit
habebirah, chap. 5. & 6. *that they defile not* [or,
and let them not defile (or make uncleane) their
campes for the least of these three, namely the un-
cleane by the dead, whatsoever he touched was un-
cleane : Num. 19, 22. Hag. 2, 12. This taught them
sanctification, in abstaining from communion
with sinners and sinners ; as the Apostle sheweth in
2 Cor. 6, 17. *Come out from among them, and be ye
separate, (with the Lord, and touch not the uncleane
thing, and I will receive you, &c. And in Heb. 12,
13. Looking diligently, &c. lest any root of bitter-
nesse springing up, trouble you, and thereby may be
defiled. I dwell* in Chaldee, my divine presence
(Shcheinah) dwelleth. This reason respecteth
not only the former uncleannesse, but the sinnes
also that follow, of transgression, v. 6. and fecer
adultery, vers. 13, 13. So the Hebrewes also ac-
knowledge ; as Chazkuni (on this place) saith, *For-
asmuch as the Divine presence (of God) is among
them, & they encamp round about the Tabernacle : it
is necessary that they pursue their camps from un-
cleannesse, & cleane them, (cleane from robbery, & from
doublet wickerance, as of the woman that goeth aside,
and to observe the things decreed for purification.*

Veri. 6. the sinnes of men [in Greeke, *humane
sinnes*, that is, any such sinne as men use to fall into
through their frailty. *to transgress* a trans-
gression] that is, to commit (or by committing) a
transgression : so in Lev. 6, 2. where this law is
more explained. The Chaldee expoundeth it, *to
falsely asseverate, that is, to speake (or deale) falsly :*
the Greeke, *despising desistid* in Hebrew *Maghal :*
whereof see the notes on Lev. 5, 1. This is the
second Law of Israels puritie, which is against mor-
tal sin & pollution thereby, which the sinner was to
purge by confession of sin, restitution of damage,
Cccc 2 and

have drunke. And they send him to Jerusalem: for they canse not the suspected woman to drinke, but in the great counsell of seventy Elders in the Sanhedrim. When they are come to Jerusalem, the great Counsell let her among them, and they terrifie her, and make her sore afraid, that she should not drinke. &c. If she say, I am defiled, or, I will not drinke, she is put from her husband without a dowry. But if she stand in her cause that she is cleare, they bring her to the East gate of the Court-yard, which is over against the most holy place, &c. If she be arrayed in white garments they put upon her blacke; or if she hath faire blacke clothes, they put upon her clothes that are not faire; and take off all ornaments of silver and gold that are on her. And they gather a great company of women unto her; for all the women there present are bound to see her; as it is said in Ezek. 23. 48. That all women may be taught not to doe after your lewdnesse. And every man that will come and see, may come and see. And she standeth among them without feare or weile, only in her clothes, and her coiffe that is on her head, as a woman within her house, &c. and afterward the Priest adjureth her, in the language that the kymeth, and understandeth. *Maimon in Sotah. chap. 3. sect. 12. &c.* of barley] it might be of no other graine, nor any other quantity than the tenth of an Ephah, neither more nor lesse: see the annotations on Levit. 2. 1. The Prophet Hoseah, in a mystery, bought an Adulteress for fifteen peeces of silver, and an homer and an halfe of barley, Hof. 3. 1, 2. The Hebrews here note, Meale, not floure barley, nor wheat: the bath done the aile of a beast, and her oblation is the meat of a beast. Sol. Iarchi, on Num. 5. not put] Hebr. nor give frankincense: soile figured grace, which was wanting in her actions; frankincense gave a sweet favour, which her workes did not before God; therefore both must be wanting, as in all meat offerings that were for sinne. See the notes on Levit. 5. 11. and 2. 2. The Hebrews make these two distinct precepts: so that he which transgresseth, and putteth oile, and frankincense, is beaten for the oile in particular, and for the frankincense in particular. *Maim. in Sotah. chap. 3. sect. 13.* a meat-offering of jealousnes] Hebr. A *Mimchab* (whereof see Levit. 2. 1.) in Greeke, a sacrifice of jealousnes. From this word the Hebrews say; If a man be jealous of his wife for many men, and she hath borne in secret with every one of them; he is to bring but one Meat-offering for them all, when he canse her to drinke; for it is said, It is a MEAT OFFERING OF JEALOUSIES: one Meat-offering for many jealousies. *Maim. in Sotah. chap. 4. sect. 16.* making memoriall] or, causing inquiry to be remembered. And this is the reason why it might have neither oile nor incense, which other Meat-offerings had, Lev. 2.

16 Ver. 16. make her stand] present her before the Lord, for the judgment was his, not mans: by standing, we understand, her staying there, till the Priest went into the Tabernacle, together up dust to put in the water, (vers. 17.) For he went into the Tabernacle to take dust from thence: but she went not in, Chazkuni on Num. 5.

Ver. 17. holy water] the Chaldees expoundeth it, Water of the Laver, (whereof see Exod. 30. 18.) the Greeke tranſlatheth it, pure living water. The quantity, Moses mentioneth not: the Hebrews say, halfe a log of water out of the Laver, and hee measured it by the halfe log which was in the Sanhedrin. *Maim. in Sotah. cap. 3. sect. 9.* The halfe Log contained as much as three egges: see the notes on Exod. 30. 24. and Levit. 14. 10. earthen vessel] this they say, was to be a new vessel, where-with no work had ever bene done. *Maim. in Sotah. cap. 3. sect. 9.* And they make this use of it, She had drunke with the adulterer, good wine in faire galleys: therefore she is to drinke bitter water, in a contemptible earthen dish. Sol. Iarchi, on Num. 5. and Jonathan in Thargum. dust] in all use, dust was a signe of basenes, sorrow, and affliction, Job 11. 12. Psal. 7. 5. and 22. 15. Lam. 3. 29. it was the dust of the cursed Serpent, Gen. 3. 14. Esa. 65. 15. This was given her to drinke, that if she had hearkened to the Serpent's temptation, she should be partaker of his curse. Yet being the dust of the Sanctuary, it was in respect thereof, holy, (as the ground whereon Moses and Josiah stood where God appeared, was holy, Exod. 3. 5. Is. 5. 15.) so it taught her to feare judgment from the Lord.

Ver. 18. to stand] the same was said before, in vers. 16. Hereupon the Hebrews say, the woman was led about from place to place in the court, weary and tyre her, to see if she would confesse. Sol. Iarchi on Num. 5. and *Maim. in Sotah. c. 3. f. 3.* uncover the womans head] The covering on the womans head, is a signe of her subjection to the man, 1. Cor. 11. 5, 6, 7, 10. so the uncovering of her head might be a signe, that now the waite in her own power, to cleare or condemne her selfe. It was also a signe of sorrow, Levit. 21. 10. so this her cise and action was sorrowfull; and for a woman to bare her head bare in such an assembly, was shamefull, 1. Cor. 11. 5, 6. Of this action the Hebrews write that one of the Priests came and tooke hold on her clothes before, and rent them downe to her heart; and uncovered her hayre, and noticed the lockes of her head, for to make her unseemely. *Maim. in Sotah. c. 3. f. 11.* The Meat-offering] which being brought by her husband for her, vers. 15. she was to take, as by that signe offering her selfe to the Lords mercy; unto whom this Meat-offering was by her presented. in the hand of the Priest] All the while that her head is bare, and the Meat-offering in the hands, the water is to be in a vessel in the Priests hand, that she may see the water. *Maim. in Sotah. c. 3. f. 14.* the bitter water] or water of bitterness, in Greeke, water of conviction; because if she be convicted by it she were guilty: but how was it bitter? By reason of the effect, for it killed her if she were guilty, and death is said to be bitter, 1. Sam. 15. 32. Eccles. 7. 28. and afflictions are bitter, Eccl. 38. 17. The Hebrews thinke also it was bitter in

and that the Priest put into the water some bitter thing, as wormwood, or the like. *Maim. in Sotah. cap. 3. sect. 10.* Salomon, (speaking of an harlot, saith, that the end of her is bitter as wormwood, Prov. 5. 4. as it is others, so unto her selfe, that canse the curse) or, the bitter curse-bringing water is called, because it brought the curse into her, if she were guilty, vers. 22. This similitude David useth, praying against the wicked, let (the curse) come into his bowels like water, Psal. 109. 18. Jonathan in his Thargum expoundeth it, the bitter water of trial; because it tryed her honesty: But *Oakes* the Chaldee paraphrast expoundeth it, that canse the curse, or maketh cursed.

Ver. 19. charge her by oath] or, adjure her, make her to sweare. In ages following, when Israel in disposition lost their language, this adjuration was to be in that tongue which the woman knew and understood. *Maim. in Sotah. cap. 3. sect. 7.*

If so man] that is, no other man, besides thine husband: Rom. 7. 3. as in Gen. 36. 6. unto a land, by the Chaldee expounded, to an other land.

under thy husband] that is, since thou wast married: for a married woman is in Scripture phrase, said to be under an husband, Rom. 7. 2. Or, in stead of thine husband, that is, beside him. The Hebrews say, The husband may deale by oath with her, that he hath not committed whoredome with that man concerning whom he is jealous of her, nor with any other man. And that she hath not committed whoredome under him, after she was betrothed, before hee married her, in after. But he may not deale with her, that shee did not commit whoredome before they were married, neither after she was put away, if shee had bene put away, and returned to him againe: for if he committed whoredome in that time, she is not unlawfull for him. *Maim. in Sotah. cap. 4. sect. 17.* be thou free] or, be guiltlesse, cleare, innocent: that is, thou shalt have no hurt by this bitter water. From this example, the Hebrews hold that in all judging of persons, they should first see if they may be cleared.

Ver. 20. had his copulation] or, given his copulation, that is, his seed of copulation, as is expressed in Lev. 15. 18.

Ver. 21. by oath charge] or, adjure the woman by an oath upon her: as Is. 6. 26. 1. Sam. 14. 24. and of cursing] or, of execration: in Greeke, the curses of this curse. give thee to be for thyselfe] that is, make thee a curse and an oath: that name and punishment may be mentioned for a terrible and terrou to others: as in Jer. 29. 22, 23. whom shall be taken up a curse by all the captives. saying] The LORD make thee like *Abraham* and like *Abah*, whom the king of Babylon took into the fire; because they committed villeny in being committed adultery with their neighbours. So if any tooke an oath upon them, they might likewise say, The Lord make me such a woman, whose belly did swell, &c. if I have done this thing. And as for a curse, so for an oath, as in Esa. 65. 15. yet shall leave your names for a curse, and every curse meaning for an oath of execration, as in this place. thy thigh to fall]

Hebr. thy thigh falling: in Greeke, thy thigh fallen: in Chaldee, thy thigh dissolved. The thigh is used for the place or instrument of generation, as in Gen. 46. 26. the soles that came out of Jakobs thigh. Falling is often used for dying, as in 1 Chron. 21. 14. there fell of Israel; which is expounded in 2 Sam. 24. 15. there died. So the falling of the thigh, may be understood of the dying and rotting of the thigh or wombe: or properly of the falling downe of the wombe out of the place, whereby it became unfit for generation. belly to swell] in Greeke, thy belly burst; so in vers. 27. It is a tradition of the Jewes, that the water which Moses made the Israelites to drinke with the powder of their golden calves, Exod. 32. 20. had like effect in such as were guilty of that sinne, and could no be convicted by witnesses, that their bellies swelled, Sol. Iarchi on Exod. 32. and R. *Maim. ibid.*

Ver. 22. shall enter] or, let it enter, and the thigh] that is, thy thigh, as the Greeke explaineth it. Amen Amen] in Greeke, So be it So be it.

Amen is an Hebrew word, buttained by the Apostles in Greeke, 1. Cor. 14. 16. and so is now used in all languages. By interpretation it significeth Truth, Verity, or faithfulness, as in Esa. 65. 16. the God Amen, is the God of Truth: and so Christ is called Amen, which is expounded the faithful and true witness, Rev. 3. 14. And in speech unto men, it is an earnest asseveration, as Amen I say unto you, Mat. 24. 47. which another Evangelist interpreteth in Greeke *Alithos*, that is, Verily, or Of a truth, Luke 12. 44. It is also interpreted in Greeke *Nai*, that is, Yea, as in Mat. 23. 36. Amen I say unto you, which in Luk. 11. 5. is written *Tai* (or Verily) I say unto you, wherefore both Hebrew and Greeke are joyned together in Rev. 17. 34. Amen: so in 2 Cor. 1. 20. And when it is added to the end of prayers, or of curses, as here & in Deut. 27. 15. it is an approbation & confirmation, with desire that the thing may so be; which is explained by adding the word Lord unto it; as in Jer. 1. 5. I answered and said, Amen O LORD: and more fully in Jer. 28. 6. Amen, the LORD do so, the LORD performe the words, &c. Wherefore in the prayers of the Church, they used of old, (and so this day) to answer and say Amen, (1. Cor. 14. 16. and sometime twice Amen Amen, Neb. 8. 6. and in other constant affirmations, it is also used, as in 2 Cor. 1. 20. all the promises of God are in Christ, yea, and are in him Amen. Thus the woman by her answer, confirmed the oath and curse, andooke it upon her selfe if she were defiled; or testified her faith in God, that he would cleare her being not defiled; and therefore the word is doubled.

Ver. 23. write these curses] all these words wherewith he adjured the woman. in a booke] or, in a scroll. The Hebrews use to call all writings, booke, whether they be large or briefe, all bills, bandes, letters or epistles, and the like; as in Deut. 24. 1. a booke (that is a bill) of divorcement: and in 2 Sam. 13. 34. David wrote a booke (that is a letter, an epistle) to Achish, in Esa. 39. 1. Merodach (not booke) (that is, letters, as the Greeke tranſlatheth epistles) to Ezekias. The manner of writing

writing this, is by the Hebrews thus described; He (the Priest) brought a roll of parchment vellum, as the book of the Law, and wrote thereon in the holy tongue (that is, in Hebrew) the woman's name, as in the bill of divorce, and all the words wherewith he adjured her, letter by letter, word by word; but he writeth not Amen Amen. Maimon in Sotah, chap. 3. sect. 8. They have moreover divers observations, without which they say the writing was unlawful; as that it must not be written by night, but by day, as her drinking, and oblation was in the day time; nor written backward or confusedly, but in order; nor written before she had taken the oath upon her; for it is said (in vers. 21.) he shall adjure her, and then (in vers. 23.) the Priest shall write. Nor written on paper or any thing save parchment: nor written by a common (Israelite, or a young Priest, but by a Priest that miniteth; nor written with such ink or of any such thing, as leaveth a mark or impression upon the parchment; but with such as may be all wiped (or scraped) off into the water: as other like rites, Ibidem chap. 4. sect. 7. 8. 9. blot them out: or wipe out, scrape them into the water, that no word, letter, or mark of the writing should remain on the book: if there remain on the scroll any mark of the writing which may be known, it is unlawful; so until he have wiped it out well and thoroughly. Maim. in Sotah, chap. 4. sect. 10. It signified, that all the words of the curse should enter into her, that if she were guilty, her name might be blotted out of Israel, with infamy, by the judgement of God, the swift witness against adulterers. Mal. 3. 5. if she were guilty, the curses written against her were blotted out, and should not appear to her reproach. So this word is used in the defacing of sinne, through the mercie of God, as in Ezech. 43. 25. I, am he that will blot out thy transgressions for mine own sake, and will not remember thy sinnes.

24 Vers. 24. to bitterness [in Chaldee to cursing; meaning that they shall bee evill and bitter in their effect unto her.]

25 Vers. 25. wave the Meat-offering [that is, move it to and fro: see the notes on Exod. 19. 24. The Hebrews write, that the Priest took the ministring vessel wherein the Meat-offering was, and put upon her hands; and the priest put his hand under hers, and waved it. Maim. in Sotah, chap. 3. sect. 5. upon the altar [he brought the Meat-offering to the south-west corner of the altar, like the other Meat-offerings of particular persons; and took an handful thereof, and burned it on the altar, and the residue was eaten by the priests. Maim. in Sotah, chap. 3. sect. 15. Of this they further say, If the Meat-offering be polluted before it be put into a ministring vessel, it is to be redeemed as all other Meat-offerings that are polluted before they be sanctified by a ministring vessel, and be it to bring another Meat-offering. If it be polluted after it is sanctified in a ministring vessel, it is burnt. And so if she say, I am defiled, before the handful be taken of it, or if she say, I will not drink, or if her husband will not have her drink, or if there come witnesses that she is defiled, or if he die, or if he die, then the Meat-

offering is all burnt. And if any of these things happen after the handful is offered, the remainder is not eaten. If her husband be a priest, the remainder of the Meat-offering is not eaten, because he is a hand bath a part therein, &c. but the handful offered by itself, and the remainder is scattered in the place of the altar. Ibid. 4. sect. 14. 15. That which is spoken of burning it when it is polluted, is not meant of burning it upon the altar: burn in another place, where unclean things were burnt, which might neither be offered to God, nor eaten by men.

Vers. 26. the memorisall [to the handful is called: see the notes on Lev. 2. 2.]

Vers. 27. to bitterness [with most bitter effects, in Chaldee to cursing; as vers. 24. The Targum says, that if she be defiled, immediately her eyes will turne yellowish, her eyes will fledge out, &c. and she will carry her out of the women countenance. Ibid. 3. sect. 3. and first her belly will swell, and after that her thighs will fall, and shee shall die. And in the same booke that shee dieth, the adulterer shall die, &c. whose means she was made to drink, &c. Ibid. 3. sect. 16. 17. 18. fall [or rot, see vers. 21. This judgement attending to the transgression; that as with the punishment, so therein she should bee punished. And thus the curse entered into her bowels like water, (as in Psal. 109. 18.) not by any natural effect in this drinke, but by the power of God; who then bringeth great things to passe, by unlikely means; as with clay made of spittle, Christ opened the eyes of the blinde, Joh. 9. 6. 7.]

Vers. 28. shall be free [or have any harme by the drinke: as in vers. 19. concubine, &c. Ibid. 3. sect. 1. sown with seeds which the Chaldee openeth, shall prove with child. This sown with God's power & goodness, in effecting such thing for clearing the innocent; and working by one drinke such contrary effects, according to the cleanness or cleanness of the party that receiveth. Even as his word is to one, the sower of drinke to death; and to another the favour of life withal. 2 Cor. 2. 16. The Hebrews write of the woman, When she hath drinke the bitter water, if she is out of hand, she is lawfull for her husband (in company with), though he be a priest. And although she beginne to come upon her, and she have paine in other parts of her body, yet forasmuch as she swelleth not, nor her thigh beginneth to fall, &c. but if her belly begin to swell, and her thigh to fall, &c. she is certainly unlawfull. And if she be unclean when she hath drinke, she will wax strong, and shee will wax cleare; and if she have any paine, she will leave her, and she shall conceive and beare a male child. And if she were wont to have hard travail, she shall have speedy travell; and if she were wont to be barren, she shall bring forth male. Maim. in Sotah, chap. 3. sect. 21. 22.]

Vers. 29. under her husband [that is, being united in Greece, being under an husband. Ibid. 3. sect. 20.]

Vers. 30. shall make the woman to stand [or present her. The Hebrews hold that some women might not drinke; and that none was cursed

eed to drinke, except she would her selfe. They say, A woman of whom (her husband) is jealous, and she hath bene in secret (with another man) they compell her not to drinke: but if shee agree, and say, I am defiled, she is put away without dowry, and is unlawful for her husband ever after, and drinkeeth not. Likewise if shee say, I am not defiled, neither will I drinke; they compell her not to drinke, but she is put away without dowry. Also if her husband say, I will not cause her to drinke; or if he hath lien with her after that shee was in secret (with another) shee drinkeeth not, but takes her dowry, and goes her way, and is unlawfull for him ever after. Some women (they say) are not meet to drinke, though they be willing, and their husbands also would have them drinke, but are put away without dowries: as, she that is wife to a man blind, or lame, or dumbe, or deafe, or that wants a hand: likewise if the woman herselfe be lame, or dumbe, or blind, or wanteth an hand, or is deafe; or she that is but betrothed, and not married. But if a man be jealous of his betrothed wife, and she be in secret (with another man) after she is married, then she drinkeeth as all other women. A woman that standeth to drinke, if her husband die before shee doe drinke, then she drinkeeth not, neither receiveth she any dowry. Maimon in Sotah chap. 2. sect. 1. 2. &c. These and the like exceptions they make, some of which seeme to be devised for to favour divorcement, whereunto the Jewes have bene overmuch addicted, as appeareth by Mal. 2. 16. Matth. 19. 3-8, 9. Moreover they say, If a woman have drinke of the bitter water, and have bin cleared thereby, and her husband be jealous againe for concerning the man for whose sake shee was made to drinke, and shee hath bene in secret with him, he cannot make her drinke for his sake the second time, but she is unlawfull for her husband ever after, and is put away without dowry. But if he be jealous over her for another man, and it be proved by witnesses, that shee hath bene in secret with that other, shee is made to drinke the second time; yet though it be many times, if he cause her to drinke for severall men. Maim. in Sotah, chap. 1. sect. 12.]

Vers. 30. free from iniquitie [or guiltlesse, innocent from iniquitie, by doing what in him lieth for to finde out and purge this sin in his wife, and not nourishing jealousy in his minde still. Whereas by not doing this, he partaketh after a sort with his wives sin. So Chazroni on this place saith, The man shall be free for that he letteth not his wife alone playing the whore under him. The Targum calleth Ionathans, translateth it thus; And if the man be free from sin, that woman shall beare her sin. And the same explication others give of these words, saying, Any man that hath used unlawfull copulation in his daies after that he is waxen great, the curse-binding water doth not try his wife. Num. 5. 30. When the man is free from iniquitie, the woman beareth her iniquitie. Maim. in Sotah, ch. 2. sect. 8. and ch. 3. sect. 17. 23. Therefore among the Israelites it is said, that no woman which had herselfe beene guilty that way, could bring his wife to this trial. And of their care about this case of

jealousie, it is thus recorded: On the fifteenth day of Adar, (which was the Hebrews twelfth month, Ezech. 9. 1. called now February,) the Magistrates looked unto the necessities of the multitude, and made examination of such as were meet to drinke, to cause them to drinke; and of such as should be jealous of a woman, and to cause her to be put away without dowrie. And at all times they made the suspected woman to drinke. The wisdom commanded the sons of Israel to be jealous of their wives, &c. but not in the midst of lust, or lightnesse, nor in the midst of contention, nor to bring terror upon them, &c. It is not meet for a man to containe himselfe, and to be jealous before witnesses at the first, but to wait him and her, in gentleness and by way of puritie and admonition, that he may guide her in the right way, and remove scandal. And when a man is not awfull of his wife, and children, and familie, to admonish them and visit their wives continually, until he know that they are at peace from all sin and iniquitie, he is a sinner; as it is written (in Job. 5. 24.) AND THOU SHALT KNOW, THAT THY TENT shall be in PEACE: AND THY SHALT VISIT THINE HARLOT: AND SHALT NOT SIN. Maim. in Sotah, chap. 4. sect. 1. 18, 19. shall beare her iniquitie [that is, the punishment of her iniquitie, as Lev. 20. 17, 19, 20. Ezech. 44. 4-5. And thus tended to the glory of God, (who findeth out and punisheth all sin, & adultery in special, Ezech. 13. 38. Mal. 3. 5.) to the purging of the Church, (which should be as a new temple, without the leaven of fornication, 1 Cor. 5. 7.) and to the pacifying of mens jealous spirits, with peace in their families. By this severitie of God against secret whoredome, above other sins, we are taught what judgement remaineth for such as commit idolatry, which is spiritual whoredome, Ezech. 12. 37, and often done in secret, Ezech. 8. 12, for which sin, God is jealous, to visit the iniquitie of the fathers upon the children, Exod. 20. 5, and will give them blood, in wrath and jealousy, and they shall beare their lewdnesse and their abomination, Ezech. 16. 38, 48, and 23. 35. so that the curse of the Law entrench as water into their bowels, Dan. 9. 11. Psal. 109. 18.]

CHAP. VI.

1. The Law of the Nazarite, what hee must abstaine from in his dyet, habit, and conversation, whilst the vow is upon him. 2. How when he is defiled, he shall make an atonement by sacrifices, let all fall which was done before, and begin againe to observe his vow. 3. What sacrifices the Nazarite must bring, when his vow is fulfilled, and what rites he is to performe withall. 22. The Law how the Priests should blesse the people of the Lord.

And Ichovah spake unto Moses, saying; Speak unto the sonnes of Israel, and say unto them: A man or woman,

man, when he shall separate, to vow a vow of a Nazarite, to separate *himself* unto Jehovah : He shall separate *himself* from wine & strong drinke ; he shall not drinke vineger of wine, or vineger of strong drinke ; neither shall he drinke any liquor of grapes, nor eat grapes moist or dried. All the dayes of his Nazariteship, he shall not eat of any thing that is made of the wine vine-tree, from the kernels, even to the huske. All the dayes of the vow of his Nazariteship, the rasour shall not passe upon his head ; untill the dayes be fulfilled, which he separateth *himself* unto Jehovah, he shall be holy, letting the locks grow, the haire of his head. All the dayes that hee separateth *himself* unto Jehovah, he shall not come at a dead foule. For his father, or for his mother ; for his brother, or for his sister ; he shall not make himselfe unclean for them, when they die : for the Nazariteship of his God, is upon his head. All the dayes of his Nazariteship, he shall bee holy unto Jehovah. And if the dead dieth by him, unawares suddenly, and he hath defiled the head of his Nazariteship, then hee shall shave his head, in the day of his cleansing, in the seventh day shall he have it. And in the eighth day he shall bring two turtles, or two young pigeons, to the Priest, to the doore of the Tent of the congregation. And the Priest shall do the one for a Sin offering, and the other for a Burnt offering, and shall make atonement for him, for that he sinned by a foule ; and he shall sanctifie his head in that day. And he shall separate unto Jehovah, the dities of his Nazariteship, and shall bring a lambe of his first yeere, for a Trespasse offering : and the former dayes shall fall, because his Nazariteship was defiled.

And this is the Law of the Nazarite : in the day, when the dayes of his Nazariteship are fulfilled, he shall bring him to the doore of the Tent of the congregation. And hee shall offer his oblation unto Jehovah, one he lambe of his first yeere, perfect for a Burnt offering : and one she lambe of her first yeere, perfect for a Sinne offering : and one ramme perfect, for Peace offerings. And a basket of unleavened cakes, cakes of fine flower mingled with oyle, and wafers of unleavened cakes, anointed with oile : and their Meat offerings, and their drinke offerings. And the priest shall bring them neere before Jehovah, and shall make his Sin offering, and his Burnt offering. And the ramme, hee shall make a sacrifice of Peace offerings,

unto Jehovah ; with the basket of unleavened cakes : and the Priest shall make his Meat offering and his drinke offering. And the Nazarite shall shave, at the doore of the Tent of the congregation, the head of his Nazariteship : and he shall take the haire of the head of his Nazariteship, and put it on the fire, which is under the sacrifice of Peace offerings. And the priest shall take the sodden shoulder of the ramme, and one unleavened cake, out of the basket, and one unleavened wafer, and shall put them on the palmes of the hands of the Nazarite, after he hath shaved himselfe of his Nazariteship. And the priest shall wave them for a wave offering before Jehovah ; it is holy, for the priest, with the wave brest, and with the heave shoulder : and after the Nazarite hath drinke wine. This is the Law of the Nazarite, who shall vow his oblation unto Jehovah, for his Nazariteship, besides that, that his hand shall attaine : according to his vow, which he shall have vowed, so shall he do, according to the law of his Nazariteship.

And Jehovah spake unto Moses, saying ; Speake unto Aaron, and unto his sonnes, saying ; Thus shall yee blesse the sonnes of Israel : saying unto them ;

Jehovah blesse thee, and keepe thee. Jehovah make his face shine upon thee, and be gracious unto thee.

Jehovah lift up his face upon thee, and give unto thee peace.

And they shall put my name upon the sonnes of Israel : and I will blesse them.

Annotations.

When he shall separate to wit, himself. This word separate, signifieth to exempt, or a speciall and marvellous manner, from common estate, as is noted on Levit. 27. 2. The Greeke translatheth it, who so shall greatly exalt himself. The Lord having before given order for the purification of the Campe of Israel, in neccesities and things commanded, doth the like here for voluntarie service, which he would accept at their hands. And this Law for abstinance from wine and strong drinke, is set next the Law for the defiled or suspected woman ; because by drinking such things, people doe often fall into carnallities. Gen. 19. 32. 35. as it is said, Look not upon the wine when it is red, &c. thine eyes will be holden from women. Prov. 23. 31. 33. But by abstaining therefrom, the body and minde may be kept chaste and pure. a vow which is a religious promise.

made unto God : see the annotations on Lev. 27. 2. And whereas he spake of man or woman, it is to be understood of such as are free, and in their owne power ; for they that were under the power of an other, their superiour might diminish their vow if he would, by the Law in Num. 30. 4. &c. So in this speciall vow, as the Hebrew canons say, The father (of a child) or the husband (of a wife) may disannull the Nazariteship of his wife, if he will, as in other verses. Alimony in Mish. tom. 3. in Nazariteschap. 2. sect. 17. a Nazarite ; this name wee retaine of the Hebrew Nazir ; (whom the Greeke sometime calleth Nazariotes after the Hebrew, Judg. 13. 5. sometime expoundeth Sanctified or Consecrated, Amos 2. 12.) and Nazir by interpretation is one Separated or exempt unto some speciall sanctitie, or dignitie, as Joseph is called a Nazirite, or, separated, Gen. 49. 26. D. ut. 33. 16. and Nezer is used for a Crown : see Exod. 29. 6. And whereas our Saviour Christ is called a Nazarene, Matth. 2. 23, it was not of this name Nazir, nor of this vow, (for he both dranke wine, and was polluted by the dead, Luk. 7. 33. 34. and 8. 49-54. which the Nazirites might not doe :) but because he was Netter the Branch out of the roots of Jesse, Isai. 11. 1. and was brought up in the citie Nazareth (or Netzareth) Mat. 2. 23. therefore he was called a Nazarene, or (according to the Greeke pronunciation) a Nazarenus ; which title the Evangelists give him sundry wayes, Nazarenus the Nazarene, Mat. 16. 6. Nazariotes the Nazarenes, Mat. 2. 23. and 26. 71. Nazarenes, the Nazarene, Act. 1. 22. and 6. 14. and Iesus of Nazaret, Act. 10. 38. all which differ from Nazariotes, the word by which the Greeke sometime expresse the Nazir or Nazrite, mentioned in this Law. Notwithstanding though Christ was no Nazirite according to this carnall commandment (as the Apostle speaketh of the Priesthood, Heb. 7. 16.) yet the truth of this type was fulfilled in him, by the spirit of Sanctification, and after the power of an endlesse life.

To separate himselfe, or, to make himselfe a Nazirite ; for thereof here it hath the name, and differeth from the word separate used before, which was more generall. The Greeke translatheth to sanctifie, or purifie himselfe : which word the Holy Ghost useth in Act. 21. 24. sanctifie (or purifie) thy selfe with them, that is, be a Nazirite with them. Nazirites were some appointed of God, as Samson, Judg. 13. 5. and Iohn the Baptist, Luke 1. 15. some bymen ; and they were either Nazirites all the daies of their life, as was Samuel, 1 Sam. 1. 11. or but for certaine daies, as the lawes here given by Moses, shew. And for the vow of a Nazirite, the Hebrews have these rules : He that saith, I will not depart out of this world until I be a Nazirite ; he is to be a Nazirite out of home, &c. he presently : and if he after his Nazariteschap, he transgresseth against (this Law in D. ut. 21. 21.) Then shalt not delay to pay it. When man hath purposed in his heart, and intended with his lips, &c. what which carry this sense that he will be a Nazirite ; though they carry this sense a far off (not plainly) he is a Nazirite. He that saith, I will be a Nazirite from the kernels of

grapes only, or from the huske only ; or a Nazirite from drinke, or from uncleanse only ; he is a full Nazirite ; and all the particular (rites) of Nazariteship are upon him ; yea though it was not in his heart to separate himselfe, but from that thing only ; forasmuch as he hath spoken that he will separate from that which is forbidden the Nazirites, he is a full Nazirite. If they fill him a cup of wine, and give it him to drinke, and he say, I am a Nazirite from it ; he is a full Nazirite. But if he have a grievous cold, or some such, and they give him to drinke that he may forget his sorrow, and he say, I am a Nazirite from it ; then that cup only is unlawfull unto him, and he is no Nazirite ; for there was no further in excommunicating him that he would not drinke this cup. He that saith, I will be a Nazirite, upon condition that I will drinke wine, or be polluted by the dead, or shew my haire ; he is a Nazirite, and is forbidden the law, because he conditioneth against that which is written in the Law, and who so conditioneth against that which is written in the Law, his condition is frustrate. He that saith, I will be a Nazirite when I have a son, when a son is borne unto him, he is a Nazirite. He that voweth Nazariteship upon any other condition, &c. is free from other vows. But he that voweth Nazariteship brought in to Nazariteship is a Nazirite. If a father say to his little sonne, Thou shalt be a Nazirite, and the same be heard ; then he is a Nazirite, and a father is bound to discharge him in all the manner of Nazariteship ; if the sonne will not, he is not a Nazirite. Alimony in Naziriteschap. ch. 1. sect. 1. a Nazirite, ch. 2. sect. 1. 3. 14. unto him that is to be holy unto him, as 2. 8. in Chaldee, before the Law, and Jonathan explained it, to the name of the Lord ; I thus sheweth the end and use of these vows to the religious, for the strenghtning of faith, and more of vertue, and for honour and thank to God, after men have obtained his blessings, as 1 Sam. 1. 11. 27. 28. Wherefore it was a favour of God unto his people, when he raised up such among them, whereby they might be excited unto holinesse of life ; as he saith, I will be up of your sons for Prophets, and of you young men for Nazirites, Amos 2. 11. Hereupon the Hebrews teach, He that saith, I will be a Nazirite, I do so for soz or, if I do it not, and the law is a wicked man, and such Naziriteship is then unlawfull. But he that voweth to the Lord by way of holinesse, is honest and commendable ; and of him it is said, (in Num. 6. 7.) The Creator of God is upon his head : and the Scripture compareth him with a Prophet, Amos 2. 11. Alimony in Naziriteschap. ch. 10. sect. 14. It appeareth by 1 Maccab. 3. 49. that in publique calamities they used to make and keep this vow more specially ; for there, when they warded against Antiochus, they stirred up the Nazirites, who had accomplished their daies.

Verily, I purifie from wine, or be a Nazirite, (in Greeke he is called) I will wine, that is, abstaine from drinke. It God give order for the Nazirites diet, to abstaine from all fruit of the vine tree, or their haire, to abstaine from cutting their haire, and for their convealing with others, that they abstaine

staine from all pollution by the dead, *vers. 5, 6.* All which figured out mortification, as in the particulars shall appeare. *and strong drinks* in Hebrew, *Shecar*, so called for that it causeth drunkenness; and hereof the Greeke borroweth the name *Sikera*; but the Chaldee expounded it, *old wine*, saying, *From wine new and old he shall separate himselfe*; and in *Psal. 69. 13*: the Greeke calleth *Shecar wine*: but the Holy Ghost in *Luk. 1. 15* keepeth the name *Sikera*. And it generally comprehendeth all strong drinke made of any fruit: howbeit the Hebrews retraineth it here to such onely as is made of the fruit of the vine, saying, *Three sorts of things are forbidden the Nazirite*; pollution, *and sinning*, and *the fruit of the vine*: but strong drinke made of Dates, or such like, is lawfull for the Nazirite; and the strong drinke which is forbidden him by the Law, is strong drinke made with mixture of wine. *Maim. in Nazir. chap. 5. fell. 1.* But this restraint may be their owne tradition. By this prohibition, God taught the Nazirites sanctification in mortifying the lusts of the flesh; for the drinking of these indangereth men to forget the law of God, *Prov. 31. 45*. to mock, and to rage, *Prov. 20. 1*. they take away the heart, *Hos. 4. 11*. the Priest and the Prophet erreth through these in vision, and stumbled in judgment, *Esa. 28. 7*. Therefore Daniel in his mourning drank no wine, *Dan. 10. 3*. Iohn Baptist the Nazirite dranke no wine, and is therefore counted a mourner, *Luk. 7. 33, 35*. & the Nazirites by this abstinence were taught, in stead of wine, to be filled with the Spirit, *Eph. 5. 18*. and with the love of the Lord, which is better than wine, *Song 1. 2*. *Finger of strong drinke* in Chalde, *vinegar of old wine*. liquor, or moisture, the Greeke translatheth, *whatsoever things are wrought (or made) of the grape, tho mixed with water, or other drinke, for generally any thing that cometh of the vine, is forbidden*, as the Angell explaineth this law in *Iud. 13. 14*. which notwithstanding the Hebrew doctors do retraineth to that which cometh of the fruit of the vine only, holding the juice of the leaves, or the like to be lawfull. And further they say, if a little wine be mingled with honey, or the like, so that there be not taste of the wine, that is lawfull for the Nazirite to drinke. Yet for the things here expressed, as wine, grapes ripe or unripe, Greene or drie, huske or kernell, whosoever did eat any one of them presumptuously, was to be beaten by the Magistrate. *Maim. in Nazir. c. 5. f. 2. 6. 8.*

Ver. 4. of his Naziriteship or of his separation, consecration, meaning the vow thereof, as *vers. 5.* so the Greeke here translatheth of his vow. made of the vine vine-tree; that is, any of the fruit thereof: for a tree is said to make fruit, when it yeeldeth or bringeth it forth, as in *Gen. 1. 11*. therefore in *Iud. 13. 14*. it is explained, that cometh of (or proceedeth from) the vine vine-tree: and the word wine is added to the vine, only here and in that place, to signifie that wine, or the fruit of the vine (which cheereth God and man, *Iud. 9. 13*.) is in speciall manner forbidden the Nazirite, for the mysticke before touched. And by *Iud. 13*. it appeareth, that such as God sanctified to be Nazirites

from the wombe, their mothers also (whiles they went with child of them) were to abstaine from these things; because by the mothers meate the child is nourished. So it figured a full and whole renunciation of worldly pleasures, even from the time of our new birth, untill the accomplishment of our sanctification. from the kernell; that is, either kernels or huske of the grape; which though they have not such force as the liquor to affect the minde, yet God here forbiddeth, to teach an exact care to avoid evill, and danger, occasion, provocation, yea or appearance of evill, as *1 Tim. 5. 22*. as we are also to hate not onely pollution of the flesh, but even the garment spotted by the flesh, *Inde 2. 23*. not Idols only, but also their ornaments, *Esa. 30. 22*. And for this, the Hebrews say, that all things forbidden of the Law are equal one with another: so that if he put green grapes with dry, or with unripe grapes, and mix kernels and husks, and eat of this mixture in as much as an olive, he is to be beaten. Likewise if he drinke a quarter (of a Log) of the mixture of wine with vinegar, he is beaten. If he eat the huske, rind, or of the kernels which are the seeds within, he is beaten. *Maim. in Nazir. c. 5. f. 3. 2.* Moreover they teach, that it is unlawfull for a Nazirite to feed in the company of them that drinke wine, but he is to keepe himselfe far away, for there is a flaming bush before him: our wise men have said, *ibidem c. 5. fell. 10.* As the Nazirites were to abstaine from all that cometh of the vine, so from eating any unclean thing. *Iud. 13. 4. 14.* which also was a signe of their sanctification: see *Levit. 11*.

Ver. 5. of his Naziriteship or separation, in Greeke, of his sanctimonie (or puritie). *no passe* in Greeke, *not come upon his head*; that is, he shall not cut his haire. The Nazirite that flourisheth his head, is to be beaten 3 wherewith with rasour or with flaxers; likewise if he plucke his haire with his hand, he is to be beaten. *Maim. in Nazir. c. 5. fell. 11.* till the day be finished. The Scripture setteth no number of daies for long a man shall be a Nazirite; but as he voweth was he to performe. Howbeit the Hebrew doctors write, A Naziriteship abiding in three daies: as he that saith, I will be a Nazirite for one not lesse than thirty daies; and though he be one not lesse than thirty daies, because he expresse no time, is one but thirty daies, because he expresse no time. If he expresse a time lesse than thirty, it may be said, I will be a Nazirite one day, or ten, or twenty daies: yet is he a Nazirite thirty daies: for there is a Naziriteship lesse than thirty daies. This thing we have by tradition. If he expresse a time more than thirty daies, as 31. or 40. or 100. daies, or 100. years, then he is to be a Nazirite according to the time which he expresse, neither lesse nor more. If he say, I will be a Nazirite for an houre, he is to be a Nazirite thirty daies. If he say, I will be a Nazirite thirty daies and an houre, he is to be a Nazirite thirty daies for there are no houres determined. He that saith, I will be a Nazirite two Naziriteships, or

he is to be a Nazirite according to the number which he hath mentioned; every Naziriteship of them shall be 30 daies. And at the end of every 30 daies, he is to shave his haire, and bring his offerings, and begin to count for his second Naziriteship; though he have spoken of 100 thousand, and Naziriteships: though it be impossible he should live so long, he is to count one after another untill he dye, or untill hee have accomplished the number of his Naziriteships. He that saith, I will be a Nazirite for ever, or all daies of my life; he is a Nazirite for ever. If he say, I will be a Nazirite 1000 years: he is a Nazirite for the time determined, although it is impossible for a man to live 1000 years. And what differeth a Nazirite for ever, from a Nazirite for a determined time? A Nazirite for a determined time, may not shave his haire, till the end of the daies of his separation, *Nim. 6. 5*. But a Nazirite for ever, if his haire be too heavy for him, may lighten it with a razor at every twelve-months end, and bring three shekels for his oblation, when he shaveth himselfe: as it was of Ananias, (*2 Sam. 14. 26*.) at every year end he polled, &c. And Abstaime was a Nazirite for ever, as we have been taught by tradition. Samson was not a full Nazirite: for he vowed not to be a Nazirite, but the Angell separated him from uncleanness. And what was required of him? He might not drinke wine, nor shave his head; but he might be polluted by the dead; this also we have by tradition. Therefore he that saith, I will be a Nazirite like Samson, he is to be a Nazirite from polluting his head, and from wine, for ever; but may be defiled by the dead, *Maim. in Nazir. ch. 3.* And *Thalmod Bab. in Nazir. ch. 1.* He that saith, I will be a Nazirite one day before my death, it is unlawfull for him to drinke wine, or to defile himselfe, or to shave his head, for ever, *Maim. ibidem. chap. 4. fell. 10.* the locks; for the hairs as after is explained by another word of like signification. The haire is an ornament and a covering by nature: and as by washing of garments, the cleansing from impurity was shadowed, *Exod. 19. 10*. so by keeping them white and cleane, the continuance of sanctification is signified, *Levit. 3. 4* & *7. 14. 15.* & *19. 8*. Such was the keeping of the head from the razor: for when the Nazirite (*o. 9.*) or the Leper (*Levit. 14. 8, 9*) was cleansed from impurity, their haire was shaven off: so the keeping it from shaving, signified, that they had kept themselves from uncleanness. Therefore when the Lord would signify our sanctification of Israel, as being unclean before him, hee did it by this signe of cutting off the haire with a razor, *Esa. 7. 20. Ezek. 5. 1-10*. The growing of the haire signified also the growing of the graces of Gods Spirit in them, as in *Samson*; who with the losse of his haire, lost also the power of God; and as his haire grew againe, so his strength in God renewed, *Iud. 13. 25. & 14. 19. & 16. 17. 19. 20. 22. 28*. This strength came not by the growth of the haire, (for long haire rather weakneth the body than strengtheneth it naturally,) but by the Lord, who sanctified to his people outward signes, whereunto himselfe onely addeth grace: as he sanctified the waters of Jordan to wash away the Naamans leprosie, which of themselves had no

such efficacy, *2 King. 5. 10. 14*. Moreover, as the womans long haire, is noted as a signe of her husbands power over her, and her subjection unto him, (*1 Cor. 11. 5-10*.) so the Nazirites haire might be the like signe of their subjection to the Lord, under whose power they had by this vow, in speciall manner committed themselves for further sanctification in his sight.

Ver. 6. at a dead soule that is, a dead person, whereby he should be defiled: the soule is often used for the whole man, living or dead, see *Lev. 19. 28.* & *2. 1. 1.* and to Jonathan in his Thargum here explaineth it, at the soule of man that is dead. Thus the soule is put for the body, for at death the soule departeth, *Gen. 35. 18*. and by the Hebrew Canons, the dead is defiled not, untill his soule be departed; *Maim. in Nazir. meth. ch. 2. fell. 25*. Of pollution by the dead, see *Numb. 19. 11. &c.* This refraining from the dead, (in whom the image as it were of Gods curse for sinne, was to be seene, for the mages of sinne is death, *Rom. 6. 23*.) figured our abstaining from sinfull and dead works, and such as live in them, (which are dead while they are alive, *1 Tim. 5. 6*.) that we may keepe ourselves unaffected of the world, *1. Tim. 1. 27*.

Ver. 7. not make himselfe unclean or, as the Greeke translatheth, not be defiled for them specially in touching, mourning for, or burying them. For this, as for the former, the Nazirite if hee did it presumptuously, was to be beaten by the Magistrate, *Maim. in Nazir. ch. 5. fell. 15. &c.* This also taught them to moderate their affections and sorrow, for their earthly parents, that they might be holy unto their father which is in heaven. Here the Hebrews have their traditional exceptions, saying, *It is lawfull for a Nazirite to have the pollution by the dead which is commanded, as if walking by the way, he light upon a dead body, and there is none there to bury him, then he is to defile himselfe for him, and to bury him. If two Nazirites light upon a dead, the one a Nazirite for 30 daies, the other for an hundred; but that a Nazirite for 30 daies shall make himselfe unclean, (and the other not).* The like they say, for having his head, that it is lawfull for him, if it be a shaving commanded 34, of a Nazirite proven Leper, and be healed of his leprosie without the danger of his Naziriteship, he is to shave off his haire, for the shaving of him is commanded in *Levit. 13. 8*. And wherefore ever thou findest a commandment to doe a thing, and a prohibition from doing it, if a man can keepe them both he doth well; and if not, the commandment is to be done, and the prohibition is to be let passe. *Maim. in Nazir. ch. 7. fell. 11. 12. 14. 15.* and *Thalmod in Nazir. chap. 7.* the Naziriteship; or the separation, Hebr. *Nezer*, in Greeke, *the vow*; in Chalde, *the crown of his God*, (as the word *Nezer* here is used, is else where *crown*, *Levit. 21. 12*.) This is the reason why hee must mortifie his affections, and rather follow his vow in honouring the Lord, than to follow natural duty in honouring his dead parents. So unto him that would have had leave to bury his father, Christ said, *Follow mee, and let the dead bury their dead*, *Mat. 8. 21. 22*. And here we may compare

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the Nazirites with the high Priests, for sanctimonie. The Priests might drinke no wine, or strong drinke, when they went to minister before the Lord, *Levit. 10. 9.* to the Nazirite might drinke no wine, or strong drinke, while he was separated to be holy to the Lord. The high Priest might not goe in to any dead body, nor defile himselfe for his father or for his mother, *Lev. 21. 10, 11.* to neither might the Nazirite. The high Priest had on his head the *Nazar* (or crowne) of the anointing oyle of his God, *Levit. 21. 12.* the Nazirite here hath the *Nazar* (or crowne) of his God, upon his head. These both of them in their office and sanctimonie were types of Christ, on whose head, his *Nazar* (or crowne) was to flourish, as is promised in *Psalms. 132. 18.* And Christians, made Kings and Priests unto God, *Rev. 1. 6.* have on their heads crownes of gold, *Rev. 4. 4.*

Verf. 8. boly : his God, besides the former outward observations, requirerh inward and spiri- tual holinesse; without which all the other were but vanitie.

Verf. 9. unawares : or, on a suddaine, which is by another word repeated, to shew that whatso- ever sudden unexpected death it were, he was there- by defiled. And here is the second part of the Na- zirites Law, when his sanctimonie begun, should be by uncleannesse nullified and fall; till by sacri- fice he was reconciled unto God, and began a new through his grace in Christ. And he hath de- filed, or, *thou art hath defiled, &c.* and *shall have his head* to the Greeke explaineth it *defiled shall be the head of his vow, and hee shall have, &c.* Because all the dayes of his Naziritelike he should be pure from pollution by the dead, *save his head* : this shewing was to cleanse him from pollution; and differeth from the shaving, when he had fulfilled his vow, *verse 18.* which was to be at the doore of the Sanctuary; & the haire burned there. When the Nazirite shaveth himselfe for his uncleannesse, *I need not shave him at the doore of the Sanctu- ary, nor cast his haire into the fire.* But whether he be shaven without or within the Sanctuary, his haire is unlawful to be put to any use, but must be buried, saith *Maimon in Nazir. chap. 6. §. 14.* This had like mystery, as the shaving of the Leper when he was cleansed in *Levit. 14.* and signified the re- nouncing of his owne righteousness by the works of the Law, as being defiled by sinne: compare *Phil. 3. 8, 9.* the seventh day which was the day when all defiled by the dead, were cleane, being sprinkled with the holy water, *Numb. 19. 11, 12.*

Verf. 10. two turtles : This accordeth with the Law for making atonement for such as had un- cleannesse in, when they were cleansed, *Levit. 15. 14.* & cleere the annotations there. The Hebrewes say, When a Nazirite is defiled with any uncleannesse, for which he is to shave himselfe, one is to sprinkle upon him on the third day, & on the seventh day, (*Nu. 19. 12.*) and he is to shave off the haire of his head, in the seventh day, and to wash in the seventh day, after he is sprinkled, as do all that are defiled by the dead, (*Nu. 19. 19.*) and when his sun is set, he shall bring his offer- ings on the eighth day, and they are two turtles, or two young doves, &c. *Maim. in Nazir. chap. 6. §. 11.*

Verse 11. shall doe : or, make ready, that is, offer unto God: as that which is said in *1 Chron. 21. 2.* let my lord the King doe; is by an other Properly explained, let my lord the King take an offering. *2 Sam. 24. 22.* If a Nazirite be uncleanne with any uncleannesse, he bringeth in them but one oblation, to wit, if he be uncleanne the second time, before he bring his oblations for the first uncleannesse, he might delay many dayes after his cleansing before he bring his sin-offering, & is defiled in these dayes, he bringeth but one oblation. But if he be uncleanne, and then cleansed, and have brought his sin-offering, and againe the second time after that he hath brought his sin-offering, although he hath not as yet brought his sin-offering, and his burnt-offering, hee is bound to bring other oblations. *Maimon in Nazir. chap. 6. §. 11.* he fined by a soule : in Chaldee, by the dead: that is, for that he missed of his sanctification or Naziritelike, having been polluted by the dead. So fining is used for missing or cheating aimed at or intended, *Indg. 20. 16.* This taught the contagion of sinne, which a man unawares and inevitably often falleth into, (for in many things we offend all, *1 Sam. 3. 2.*) for which, when we sin that we have sinned, we are to make confession unto God, and by faith to apprehend the name of Christ, whereby atonement is made for us, *1 Cor. 1. 2.* sanctifie his head : that is, the head of his Naziritelike, as *vers. 9.* by beginning anew, the dayes of his vow of Naziritelike, during which, he is to keep his head mult grow, and hee keep himselfe from un- cleannesse. So *Sol. Terebi* here explaineth, sanctifie his head, to beginne againe the count of his Naziritelike. And the verse following counteth him.

Verse 12. shall separate : to wit, as a Nazirite, for so the Hebrew word meaneth, which the Greeke translath *sanctifie*. Herby God taught, that as he hath given Christ to be an atonement for our finnes, so when were cleansed by faith in him, we must not continue in sinne, that sin may abound, but endeavour anew to fulfill our selves unto God, as those that are alive from the dead, *Rom. 6. 1. 4. 11.* And as by faithes be- lieving Christ, the Nazirite was cleansed from his former uncleannesse, so by a trespass-offering, which also figured Christ, hee was prepared to the observation of his vow renewed; because of grace and abilitie to doe good, is of God, obtained by Christ Iesus our Lord, *1 Cor. 1. 17.* *John 1. 5.* the dayes of his vow : that is, count- ing in Greeke, all the dayes of his vow; that is, count- ing many dayes as he had vowed at the first. And then he beginneth hee to reckon : From the time that he bringeth his sin-offering : but his burnt-offering, and his trespass-offering bind him not from sinning, if they be not brought. *1 Maim. in Nazir. chap. 6. §. 12.* of his first year, & of the rest of his years, so in *verse 14.* of which phrase, see the notes on *Gen. 5. 32.* *Exod. 12. 5.* and of the re- maine, see *Levit. 5.* shall see : that is, the Greeks shall be lost and counted as nones; as the Greeks translath, shall bee uncounted, or not reckoned unto God, when through his grace hee hath

unawares, nullified many dayes puritie; for the Law requirerh perfect observation, and curlew him that continueth not in doing all things com- manded, *Deut. 27. 26. Galat. 3. 10.* and whosoever shall keepe the whole Law, and yet faileth in one point, hee is guilty of all, *1 Sam. 2. 10.* And here this nullitie of the former dayes is added only to the third durie of the Nazirite, that he should not de- file himselfe by the dead; and not to either of the former two, which might seeme to be greater. Of this the Hebrewes have these observations. A Na- zirite that drinketh wine, or eateth that which com- mends of the vine, though many dayes hee disfigureth not (or frustrate) not the dayes of his Naziritelike, no not one day. And so if hee shall have off a little haire of his head, or either ignorantly or presumptuously shave his head, &c. hee frustrate (but) 30 dayes, till hee have shaven againe, and after that hee beginneth to reckon, as if hee vowed to be a Nazirite an 100 dayes, and after 20 dayes his head is shaven; then hee must wait 30 dayes, till the haire of his head be grown; and after 30 dayes hee is to reckon 20 dayes, for the complement of the dayes of his Naziritelike. And all those 30 dayes, all the particular duties of a Na- zirite, hee upon him; only they come not into his reckon- ing. A Nazirite that is defiled, whether pre- sumptuously or ignorantly, yet, though it be by the pollution of an heathen by constraint, hee frustrate 30 dayes, and must be shaven with the shaving for uncleannesse, & bring the oblations for uncleannesse, and is to begin againe to reckon the dayes of his Naziritelike, *Nu. 6. 12.* Tea though hee be defiled in the day, when the dayes of his Naziritelike are fulfilled, and in the end of the day, all is frustrate. If hee be defiled the day after the fulfil- ling, that is the day when hee bringeth the oblations of puritie; hee frustrate 30 dayes only; and thus hee is to doe. Hee is to bring the oblations for uncleannesse, and leave for uncleannesse, and begin to reckon the Na- ziritelike of 30 dayes; and then hee is to shave for cleannesse, and bring the oblations of cleannesse, mentioned in *vers. 14. &c.* And if hee be defiled after any one of the bloods be sprinkled for him, hee frustrate not a whit, but bringeth the rest of the oblations for cleannesse. If hee vowed to be a Nazirite, while hee is un- cleane by the dead, his Naziritelike beginneth upon him; & if hee defile himselfe the second time, or drinke wine, or shave his head, hee is to be shaven. And if hee continue in his uncleannesse many dayes, they profit him not (for his account) until hee be sprinkled the third day, and the seventh, & be washed in the seventh; and that seventh day goeth into his account of Naziritelike, for him that voweth while hee is uncleanne, but cleane Nazirite which is defiled, hee beginneth not to reckon till the eighth day, and forward. Hee have an issue in his flesh, hee be man or woman, all the dayes of their issue, goe in in their reckoning, although they be un- cleane, (*Levit. 15.*) and this was taught Moses at *Maim. Sinai.* And I need not speake, how if a Na- zirite be uncleanne with other uncleannesse, the dayes of his uncleannesse goe in his reckoning, and hee leaveth not any *Maim. in Nazir. chap. 6. §. 1. 8. and 7. §. 9, 10.*

Verse 13. the Law : the third part of the Na- zirites Law, how he should shew himselfe thankfull unto God, when through his grace hee hath

fulfilled his vow, and is orderly to be discharged of the same. hee shall bring him : hee shall pre- sent himselfe to the Lord by the Priest, or, the Priest shall bring him. It appeareth by *1 Sam. 2. 16.* that the Nazirite was to goe into the Sanctuary, to signify the accomplishment of the dayes of the sanctification or Naziritelike. Some translate, hee shall bring in the oblation after mentioned; and this the Greeke Version favourerh. *Sol. Terebi* expoundeth it, hee shall bring him selfe.

Verf. 14. shall offer : or, shall bring neere, as the Greeke translath, hee shall bring his gift. per- fect : in Greeke, without blemish : see *Exod. 12. 5.* Peace-offerings : in Greeke, *Sakram.* Of these offerings, see *Lev. 1. 3. and 3. and 4. &c.* for according to the rites there specified, were they to be offered. And whereas the Nazirite, though hee had fulfilled his vow without any pollution, is here com- manded notwithstanding to bring a Sin-offering, &c. it taught the fecer and uncleanne guiltinesse which cleaveth to the most holy men in their best and most perfect works; which without atonement by the blood of Christ, cannot be pure and pleasing in the sight of God. For though a man know nothing by himselfe, yet hee is not hereby justified; but hee that judgeth him is the Lord, *1 Cor. 4. 4.* in whose light to man can be justified by the works of the Law, *Gal. 2. 15. 16.* The Hebrewes, therefore, have here said, were to lose the prohibition of the Na- zirite, the fruit of his vow, his having, and desiring by the dead : *R. Maimon* here applyeth the male lamb for a sin-offering to the property of mercy, and the female Sin-offering to the property of judgments, and the peace-offering to the glory of Israel, that set- teth peace in the world.

Verse 15. and wafers : The Hebrewes (as *Sol. Terebi*) here say, there were ten : two for ten cakes and ten wafers; which *Maimon in Nazir. chap. 8. §. 1.* declareth thus: And hee bringeth with them ten for peace-offerings, six tenth-deales of finee, &c. of them hee baketh twenty cakes, ten cakes of unleavened bread, and ten wafers of unleavened bread, and counteth the twenty, with the fourth part (of a Log) of oyle; and hee bringeth the twenty in one vessel. See *Lev. 7. 12.* their meat-offering : besides the former extraordinary cakes & wafers, hee was to bring the ordinary meat-offering, and drink-offerings appointed for all sacrifice, whereof see *Nu. 28.*

Verse 16. Shall offer them : or, shall bring them neere; which words doe one explaine another, in the Hebrew text, as they brought neere burnt sacrificies, *1 Chr. 16. 1.* that is, offered burnt sacrificies, *2 Sam. 6. 17.* For the order, it is said, he killed the sin-offering first; and after that the burnt-offering; and after that the peace-offerings; and after that, hee was shaven. And if hee were shaven after the killing of the sin-offering, or of the burnt-offering, it would serve. *Maim. in Nazir. chap. 8. §. 2.* shall doe : that is, shall offer. (*u. v. 11.*) his sin-offering : whereby the Na- zirite acknowledged himselfe a sinner, even in the most sanctified time and actions of his life; and that hee could have no access unto God, but by the sacri- fice of Christ; so mans best works have no place in justification, *Rom. 3. 20.*

Verſe 17. *shall make*] or, *shall do*, that is, offer (as *verſe 16.*) for a sacrifice of peace-offerings, to give thanks unto God, by whose grace he had fulfilled his vow. Therefore he rejoiced, keeping a feast before the Lord; for the flesh of the Peace-offerings was eaten by him that brought the sacrifice, on the Lord and his Priest had their portions, *Levit. 7. 14, 15.*

Verſe 18. *the Nazirite*] in Greeke, *he that vowed*; in Hebrew, *Nazir*. *Shave*] this the Hebrews call, *the shaving of purities* (or, for cleanness) and is differeth from the former shaving, in *verſe 9.* which was for uncleanness, and figured the purging of his uncleanness; but this shaving was in thankfulness, to signify that he had the perfection of his Nazirithip from God, and therefore burned his hair under his sacrifice. This shaving was to be of all his hair: the Hebrews say, if he left but two hairs, he had done nothing, neither had he kept the commandment of shaving, whether he were a cleane Nazirite, or an uncleane. If he had left two hairs, he was to let all his hair grow, and shave it all againe with those two hairs, [after thirtie dayes.] *Maim. in Nez. chap. 8. ſect. 6. 7.* at the doore of the Tent] afterward when the Temple was built, they say it was in the women Court, in the Nazirites chamber, which was there: the South-East corner, and there they boyled their peace-offerings, and cast their hayre into the fire. And if he shaved in the Citie, it might serve: but whether it were in the Citie or Sanctuary, under the cauldron hee was to cast his hair; and he might not shave, till the doore of the court were opened: as it is said, at *THE DOORE OF THE TENT*: not that I shaved before the doore, for that were a contempt of the Sanctuary. *Maim. in Nez. ch. 8. ſect. 3.* Compare herewith that in *Alt. 18. 18.* where it is said, having shaved his head in Cenchrea, for he had a vow; by which it seemeth, the shaving was not of necessity to be in the Sanctuary, or in the Citie of Ierusalem. Of his Nazirithip] in Greeke, of his vow: so the vow in *Alt. 18. 18.* and 21. 23. meaneth Nazirithip. *Under the sacrifice*] to burne it there, and consume it, signifying the end of his vow, performed acceptably to God in Christ, and presented unto him by the Spirit, which is like unto fire, *Mat. 3. 11.* The Hebrews say, if he be shaved by the peace-offerings, and he be found disallowable, his shaving is disallowable, and his sacrifices profit him not. If he be shaved by the burnt-offering, or by the peace-offerings, and they be slain not by their name, and afterward he bring the other oblations to offer them by their name, his shaving is disallowable, and his sacrifices profit him not. If he be shaved by them three, and any one of them be found right, his shaving is right: And he is to bring the other sacrifices, and offer them after their manner. And whosoever we say his shaving is disallowable, it frustrateth 30 daies, and he is to count 30 daies after his disallowed shav-

ing, and bring his offerings. *Maim. in Nez. ch. 8. 11.* of peace-offerings] in Greeke, of satisfaction; in Chaldee, of Sanctifications: see *Lev. 3.* Though every Nazirite was to fulfill his vow, and bring his owne sacrifices, yet are there certaine observations by the Hebrews, which are of use to understand some things in the New Testament. They say, If a man vow to be a Nazirite, he may bring his father's oblations for himselfe, and be shaved for him; but a woman is not shaved for her father's offerings: thus we have learned by tradition. As he who vowed was a Nazirite, and he separated money to buy bullocks therewith, and he dye, and leave the money absolute (without expresse for what sacrifice it was, and the sonne say after his fathers death, I will be a Nazirite upon condition that I may bring my offerings with the money which my father separated for his offering, he may bring his offerings with that money, and so if he and his father were Nazirites, and he were separated money absolutely, and dye, and leave it, after his fathers death, I will shave for my father's money: he may bring his offerings with the same; but if he say not so, the money falleth to a voluntary offering. If the father die, and leave many sons, they take the money among them; for it is their inheritance; and every one of them must be shaved for his part; & the first borne hath a double portion. It is said, Upon me be the shaving of a Nazirite, he must bring the offerings of shaving for cleanness, and offer them by the hand of what Nazirite he will. If he say, upon me be halfe the oblations of a Nazirite, or mee be the halfe of the shaving of a Nazirite, then he bringeth halfe the offerings by what Nazirite he will; and that Nazirite payeth his offering; and that which is his. But if he say, Upon me be the shaving of halfe a Nazirite; then he is to bring the offering of a full Nazirite: for me have no halfe Nazirite. *Maim. in Nez. ch. 8. ſect. 15-18.* By this we may see the reason of that which James Judeum Paul, though he had no Nazirites vow upon him. We have some men which have a vow on them; take, and sanctifie thy selfe with them, and be altogether with them, that they may have their heads shaved. Then Paul took the men, and the next day sanctified himselfe with them entered into the Temple, to signify the accomplishment of the dayes of Sanctification, in Nazirithip] untill that an offering should be offered for every one of them: *Acts 21. 23, 24.* For though Paul had not vowed or fulfilled a Nazirithip himselfe, yet might he contribute with them, and they be partakers of his charges about the Gentiles.

Verſe 19. *the sadden shoulder*] or, *sadden arm*, meaning the left shoulder, for the right shoulder was due unto him raw, of all peace-offerings, *Lev. 7. 32.* this was peculiar of the Nazirites rameneity, and not due to the Priest from any other sacrifice. The manner of this service, was thus: The ram was killed, and the blood sprinkled, and the breast flayed, and the fat of the entrails taken out. After that the flesh was cut in pieces, and the breast and the shoulder were put apart: and thereof the ram was sadden in the women's court. And the Priest took the sadden shoulder of the ramme, with one of the cakes brought therewith, with the breast and the shoulder,

shoulder, and the fat: and he layeth them all on the Nazirites hands; and the Priest put his hands under the owners hands, and waved all before the Lord. *Maim. in Masch bakhorbanoth, ch. 9. ſect. 6. 9.* After that waving, the fat was flayed, and burned upon the Altar: the breast and shoulder was meat for the Priests; but they had no right upon them, till after the fat was burned. And the cake which was waved, and the sadden shoulder were eaten by the priests, with the rest of the bread, with the residue of the flesh, with the sadden of the sadden; as is shewed by *Maim. in Masch bakhorbanoth, ch. 9. ſect. 6. 9, 12.* See the notes on *Lev. 3.* and 7. ch. In that the other shoulder (besides the ordinary gift) was here given to the Lord's Priest, it taught the Nazirites as they had received more speciall grace of God to performe their vows, so they should give him more speciall thanks.

Verſe 20. *wave them*] this shoulder was waved (of which word, see the annotations on *Exod. 29. 24.*) the other was heaved upward, called therefore the heave shoulder, by which motions, performed by the Priests hands under the Nazirites, God taught them that the perfection and acceptance of all their actions, was through the mediation of our great Priest Christ Iesus, by whom we are to offer the sacrifice of praise to God continually: that is, the fruit of the lips, confessing to his name, *Heb. 13. 15.* *holy*] *Hebr. holiness*; that is, a holy portion for the Priest to eat; so the Nazirite was taught to give the glory of his Sanctification unto Christ, whom the Priest here figured. *wave*] *Hebr. breif of waving*, and *shoulder of heaving*; those which the Priest had of all the Peace-offerings, *Lev. 7. 30.* *may drinke wine*] or, *shall drinke*, if he will, and also have his head when he will, and be uncleane by the dead; for now hee was discharged of his vow. Though here speciall mention is made of drinking wine, which being for the comfort and cheering of mans hart, might signifie the fruit and comfort which followeth affliction and humiliation, when sorrow and mourning shall be done away. And where it is said, and after, hee may drinke; it sheweth that before the shaving and sacrifices here appointed, he might not drinke wine, though the time of his vow were expired. The Hebrews say, A Nazirite that hath fulfilled the dayes of his Nazirithip, and is not shaved with the shaving for cleanness, yet is unlawfull for him to be shaved, to drinke wine, or to be defiled by the dead, as he was before: & all the particulars of Nazirithip upon him; and if he be shaved, or drinke wine, or be defiled, he is beaten. *Maim. in Nez. ch. 4. f. 12.* Verſe 21. *his oblation*] understand, this is his oblation; or, as the Greeke faith, his gift. For his Nazirithip] in thankfulness to God for giving him grace to fulfill his Nazirithip; and to make amonement for his sinnes committed under that his vow. This ordinance of Nazirites, was a speciall glory in Israel, *Amos 2. 11.* where their Nazirites were more than now, they were whiter than milk, they were more ready in body than Rubies, their polishing was of Saphir, *Lam. 4. 7.* all which denote the heavenly graces wherewith the Saints that faithfully

kept this vow, were induced. Yet was it but a legal service, which by Christ is taken away; in whom we have obtained a more glorious state, being washed from our sinnes in his owne blood, whereby we are whiter then Snow, *Revel. 1. 5.* *Palm. 51. 9.* and being sanctified by his Spirit, we have our conversation in Heaven, from whence also we looke for our Saviour, the Lord Iesus Christ, *Phil. 3. 20.* The abolishing of this ordinance is declared in *Alt. 21. 25.* At touching the Gentiles, which believe, we have written and concluded, that they observe no such thing; and it is a Canon of the Hebrew Doctors, that the Samaritanes (or Gentile) hath no Nazirithip; *Talmud in Nazir. ch. 9.* And by the overthrow of the Citie and Temple of the Iewes by Nebuchadnezzar, the Nazirites visage became blacker than acorns; they were not knowne in the streets, their skin claved to their bones, it was withered, it became like a stick. *Lam. 4. 8.* that they might be taught to looke for a better sanctification, which Christ should give in the heavenly Ierusalem, in the light wherof, the nations of them which are saved doe walke, and into which, nothing that defileth shall enter. *Rev. 21. 24, 27.* wherethat is fulfilled which the Hebrews say of the Nazirite, that he is warned not to defile himselfe by the dead, because the power of uncleanness may not enter into the holy Temple; as it is written (in Song. 4. 7.) Thou art all faire, my love, there is no blemish in thee. *R. Menachem on Num. 6.*

Verſe 22. *Levobah spake*] after that the people were intrinfuted with Gods Covenant, fecin order round about his Sanctuary, and sanctified in that their order; the Law is here given for the blessing of them in that holy state of life. For who so looketh into the perfect law of libertie, and continueth, he being not a forgetful hearer, but a doer of the worke, shall be blessed in his doing. *Jam. 1. 25.*

Verſe 23. *his sonnes*] the Priests to whom this office of blessing the people is in speciall manner committed; as it is said, *them hath Levobah thy God chosen, to minister unto him; and to blesse in the name of Levobah, Deut. 21. 5.* And Aaron was separated, that he should sanctifie the most holy things, see and his sonnes for ever; to burne (incense) before Levobah, to minister unto him, and to blesse in his name for ever. *1 Chron. 23. 13.* Herein the work of Christ (a Priest for ever after the order of Melchisedeck, *Psal. 110. 1.*) was figured; whom God sent to blesse us, in turning away every one of us from his iniquities, *Alt. 3. 26.* whose first Doctrine began with manifold blessings, *Matth. 5. 2-12.* who also having fulfilled his ministry here on earth, lifted up his hands and blessed his Disciples, and so was carried up into heaven, *Luke 24. 50, 51.* Therefore when he was to come into the world, the Priest of Aarons seed, when he should have blessed the people, was speechlesse, *Luke 1. 21, 22.* to signify that the end of his Priesthood was at hand, and that the people should looke for another Priest, in whom all nations should be blessed, *Gal. 3. 8.* And in this respect wee may have use of the Iewes tradition, that their Priests (of Aarons stocke) were to lift up their hands and blesse the people in the Morning, but not at the Evening.

chab (or Evening sacrifice,) Maimony treat. of Prayer, chap. 1. 4. *fell. 1.* for in these last dayes (the Evening of times) God hath spoken unto us by his Sonne, who he hath appointed beyre of all things, Heb. 1. 1. 2. The Hebrews also say, the reason why this blessing is mentioned when the Tabernacle was erected, was because from the Tabernacle that is above the abundance of blessing is spread abroad on the that are beneath: R. Menachem Rakanat, on Num. 6. Which is indeed fulfilled in Christ, the Minister of the true Tabernacle, which the Lord pitched, and not man: who if he were on earth, should not be a Priest; but through the veil that is his flesh, he is entered into heaven in selfe, now to appeare unto the face of God for us: Heb. 8. 2. 4. and 9. 2. 4. *Thou shalt ye bleſſe*] The Priest bleſſed standing; as it is written, to stand before Jehovah, to minister unto him, and to bleſſe in his name, Deut. 10. 8. And it was with lifting up of hands; as it is said, And Aaron lift up his hand towards the people, and bleſſed them, Lev. 9. 2. 2. which gesture our Lord Christ also used, when he bleſſed his disciples, Lu. 24. 50. The Hebrew Doctors understand the word *Thou*, to imply both matter and manner, whereof they have sundry traditions; as, *Thou shalt ye bleſſe, standing; Thou, with lifting up of hands; Thou, in the holy tongue* [that is Hebrew;] *Thou, with thy faces against* [the people] *faces; Thou with an high voice; Thou, by* (Gods) *expressed name* [Jehovah] *if* (ye bleſſe) *in the Sanctuary*. It is not lawfull for the Priests in any place, to add any blessing unto these three verses as to say [like Deut. 1. 11.] The Lord God of your fathers, make you a thousand times so many more as ye are, or any the like: Maimony in treat. of Prayer, chap. 1. 4. *fell. 1. 1. 2.* The manner they also say was thus, The Priest went up to the bank (or stage) after that the Priests had finished the daily morning service, and lifted up their hands on high above their heads, and their fingers spread abroad; except the high Priest, who might not lift his hands higher than the Plate (whereof see Exod. 28. 36.) and one pronounced (the blessing) word by word, till the three verses were ended. And the people answered not after every verse, but they made it in the Sanctuary one blessing, and when they had finished, all the people answered, *Blessed be the Lord God of Israel for ever and ever.* And he pronounced Gods name as it is written with *hugh*; but in the citie (or country) they pronounced it *Adonai* (Lord) for they mention not the name as it is written, save in the Sanctuary onely. And after Simon the just was dead, the Priests left off blessing by Gods proper name [Jehovah] even in the Sanctuary, to the end that no man which was not benefitted of good pleasure, might leame it. The Priests blessing is not pronounced in any place, but in the holy (Hebrew) tongue, as it is said, *THU SHAL YE BLESSE*, &c. The lifting up of hands, is by ten Priests of the number. A Synagogue which is all of Priests, they all lift up hands, and the women and children answer Amen. If there remaine ten Priests more than they which are gone up the bank, the ten answer Amen. A Congregation wherein there is no Priest, but a Minister onely, he listeth not up his hands; but when he is come to conclude with peace, he

he saith, Our God, and the God of our fathers be with the threefold blessing in the Law written in Moses thy servant, which was pronounced out of the mouth of Aaron and his sonnes the Priests unto the Saints, as it is said, *THE LORD BLESSE THEE AND KEEPE THEE*, &c. A Priest that hath lift up his hands in one Synagogue, and goeth to another Synagogue, and findeth the Congregation at prayer, and they are not come to the Priests blessing, he listeth up his hands for them, and bleſſeth them; though it be of times in a day. Maimony treat. of prayer, chap. 1. 4. *fell. 9. 10. 11.* and chap. 15. *fell. 9. 10. 11.* By these their traditions it appeareth, that the not pronouncing of Gods name [Jehovah], as it is written, was a devicce of their own, first restraining it to the Sanctuary and blessing onely; at last, omitting it in the Sanctuary also, lest it should be by the unworthy polluted, and therefore supposed. Yea so farre went they in this practice, as they say, that their first wife was called not this name to their disciples or sons; which were of honest conversation, but once in seven years: Maimony, c. 14. *fell. 10.* And this it seemeth they did because the nations corrupted the name, calling him *Iao, Iave, Iabe, Ievo, Iovis*, and sundry other wayes, (as in humane writers is yetto be seen) and applied those names sometime to false Gods. Of the meaning of this name Jehovah, see the Annotations on Gen. 2. 4. and Exod. 6. 3. and elsewhere, see Gen. 14. 19. 20.

Verſ. 24. Jehovah bleſſe thee] The name Jehovah is thrice repeated in this blessing, is a myſticall of the Trinitie in the Godhead, the Father, the Sonne, and the Holy Ghost, into whose name we are baptised, Rom. 1. 6. and 4. 4. and it is bestowed on whom God will, Exod. 33. 19. Rom. 9. 15. 16. by which grace, we are saved, through faith, God having shewed the exceeding riches of his grace, in his goodness towards us, through Christ Jesus, Eph. 2. 7. 8. by whom grace reigneth through righteousness, unto eternal life, Rom. 5. 21. Therefore the Apostle bleſſeth the Churches, with the grace of our Lord Jesus Christ, Rom. 1. 6. 20. 2 Cor. 13. 4. For the Law was given by Moses; but grace and truth came by Jesus Christ, Joh. 1. 17.

Verſe 26. lift up his face] this in men, signifieth a comfortable and cheerful countenance and carriage, Job 29. 24. 2 Sam. 2. 22. To here in God towards his people, and by face understand as before the light of his face, that is, his favour; as in Pſal. 4. 7. Jehovah lift thou up the light of thy face upon us; and signifieth the applying and communicating of Gods forehead grace, to mans conscience and feeling, as after it is said, *Thou shalt put gladness in mine heart*, &c. Pſal. 4. 8. Thus the first branch of the blessing (in verſe 24.) implicth the love of the Father; the second (in verſe 25.) the grace of the Sonne; and this third, the communion of the Holy Ghost; as the Apostle distinctly expoundeth this blessing, in 2 Cor. 13. 14. And by this Spirit, all gracious gifts, of wisdom, knowledge, faith, prophecy, and the like, are given to the Church, 1 Cor. 12. 8. 11. The word face sometime meaneth anger, as before is noted; and the Hebrew *Nasah*, Lift

as it is said, Jehovah will keepe thee from all evil, hee will keepe thy soule, Pſal. 121. 7. And for good, it is spoken in 1 Chron. 29. 18. So our Saviour prayeth, Holy Father, keepe them from their own name, these whom thou hast given me, that they may be one, &c. we are; and keepe them from the evil: Joh. 17. 11. 15.

Ver. 25. his face to shine upon thee] or, his countenance to shine (to be light some) unto thee. For face, the Chaldee putteth Shecinah, the Divine Maistie; whereby Christ seemeth to be meant, as is noted on Exod. 34. 9. Gods face, sometime signifieth his anger, as Levit. 20. 6. Pſal. 2. 1. 10. and 34. 17. sometime his favour, Pſal. 21. 7. But the light or shining of his face, usually meaneth his loving favour and salvation in Christ; as, *Cause thy face to shine, and we shall be saved*, Pſal. 30. 4. 8. 20. and, *The light of thy face, because thou dost favour them*, Pſal. 44. 4. So this second branch respecteth Christ, the Lamb which is the light of the world, and of the heavenly Jerusalem, Joh. 8. 12. Rev. 21. 2. 3. whose face shined as the Sonne, Rev. 1. 16. of whom it is said, *God who commanded the light to shine out of darkness, hath shined in our hearts*, (giving) the light of the knowledge of the glory of God, in the face of Jesus Christ, 2 Cor. 4. 6. So in him is that saying fulfilled, *Is the light of the kings face: life and his favour is as a cloud of the latter vaine*: Prov. 16. 15. And this blessing implicth deliverance out of miserie, as appeareth by Pſal. 80. and Dm. 9. 17. who saith, *Cause thy face to shine upon thy Sanctuary, which is desolate, be gracious* or, as the Greeke translath, *be mercifull*. This Grace is opposed to all mans works, with which it cannot stand, Rom. 1. 6. and 4. 4. and it is bestowed on whom God will, Exod. 33. 19. Rom. 9. 15. 16. by which grace, we are saved, through faith, God having shewed the exceeding riches of his grace, in his goodness towards us, through Christ Jesus, Eph. 2. 7. 8. by whom grace reigneth through righteousness, unto eternal life, Rom. 5. 21. Therefore the Apostle bleſſeth the Churches, with the grace of our Lord Jesus Christ, Rom. 1. 6. 20. 2 Cor. 13. 4. For the Law was given by Moses; but grace and truth came by Jesus Christ, Joh. 1. 17.

Verſe 26. lift up his face] this in men, signifieth a comfortable and cheerful countenance and carriage, Job 29. 24. 2 Sam. 2. 22. To here in God towards his people, and by face understand as before the light of his face, that is, his favour; as in Pſal. 4. 7. Jehovah lift thou up the light of thy face upon us; and signifieth the applying and communicating of Gods forehead grace, to mans conscience and feeling, as after it is said, *Thou shalt put gladness in mine heart*, &c. Pſal. 4. 8. Thus the first branch of the blessing (in verſe 24.) implicth the love of the Father; the second (in verſe 25.) the grace of the Sonne; and this third, the communion of the Holy Ghost; as the Apostle distinctly expoundeth this blessing, in 2 Cor. 13. 14. And by this Spirit, all gracious gifts, of wisdom, knowledge, faith, prophecy, and the like, are given to the Church, 1 Cor. 12. 8. 11. The word face sometime meaneth anger, as before is noted; and the Hebrew *Nasah*, Lift

up, is sometime used for taking away, as in Exod. 10. 19. and to the Chaldee translatheth this here, *The LORD remove* (or take away) his anger from thee. The same exposition the Zohar also giveth of this place, that wrath may be taken away, and not found in the world, and give [Hebr. and put (or dispose) unto thee, that is, communicate with thee: which the Greeke translatheth give; and in the Scriptures one of these words is used for another: as hee hath put thee, 1 Kings 10. 9. or, he hath given thee, 2 Chron. 9. 8. So, put glory, 10. 7. 19. that is, give glory; and to put mercie, Eſai. 47. 6. is to give or communicate the same. Peace] this word generally signifieth all prosperitie, and the perfect enjoying of all good things; it is opposed to war, Eccle. 3. 8. to discord and enmitie, Eph. 2. 14. 15. Luke 12. 51. to tumult and confusion, 1 Cor. 14. 33. and to all adversitie, Gen. 43. 27. 2 Kings 4. 26. Job. 1. 6. 33. and is therefore added for a conclusion of blessings, Pſal. 29. 11. & 125. 4. 1 Per. 5. 14. This peace is obtained by Jesus Christ, Pſal. 2. 14. 15. 17. Rom. 5. 1. and enjoyed by the Holy Ghost, Rom. 8. 6. 9. & 14. 17. And the peace of God which passeth all understanding, shall guard our hearts and minds through Christ Jesus, Phil. 4. 7. And the Hebrew Doctors expound this peace, to be the kingdom of the house of David; R. Nathan in Siphra: which is true for when the Angell said, *Unto you is borne this day, in the citie of David, a Saviour, which is Christ the Lord*; then the heavenly host sang, *Glory to God in the highest, and on earth peace*, Luke 2. 11. 14; and one part of his name is, *THE PRINCE OF PEACE*; Eſai. 9. 6.

Verſe 27. And they shall] the Priests in all ages, (such as were meet to serve in the Sanctuary, performed this as the other services. The Hebrew Canons have here their limitations; they say, Six things doe let from lifting up the hands (to bleſſe) 1 the tongue, 2 bleſſeth, 3 transgression, 4 years, 5 wine, 6 and uncleanness of hands. The tongue, as if they stammer and cannot pronounce the letters aright, or lift, &c. Bleſſeth, as if they have any blemishes in their face, hands, or feet; as if they have crooked fingers, &c. Transgression, as if a Priest hath killed a man, though unawares, and though he have repented for it, yet may he not lift up his hands, Eſai. 1. 15. Or if the Priest have served idols, &c. though he have repented for it, he may never lift up his hands; as it is written (in 2 Kings 23. 9.) *The Priests of the high places came not up to the Altar, &c.* and blessing is as service, Deut. 21. 5. Toares, as a young Priest listeth not up his hands till he be fully come to his age. Wine, as if he have drunke a quarter (of a Log) of wine, hee may not lift up his hands, till hee hath put away his wine from him, Levit. 10. 9. Uncleanness of hands, as a Priest that hath not washed his hands, may not lift them up (to bleſſe) but he must wash his hands, as they use to sanctifie them for service, and afterwards kee bleſſeth. Maimony treat. of Prayer, chap. 1. 5. *fell. 1. 1. 5.* put my name] or, impose my name; which the Chaldee expoundeth, *shall put the blessing of my name; and* [be by him faith, the memorial of my name in ever-

by blessing. It seemeth to be meant of the Priests gesture, that they should lift up their hands towards the people, as did Aaron, *Levit. 9. 22.* for a sign that the name and blessing of God was imposed upon them; and *the name of Iehovah is a strong tower: the righteous runneth into it, and is safe, Prov. 18. 10.* So now in Baptisme, the name of the Father, Sonne and Holy Ghost, is put upon us, *Matth. 28. 19.* and they that inhabit Ierusalem which is from above, see the face of God, and his name is in their fore-heads, *Rev. 22. 4.* I will blesse them: the Greeke addeth, *I the L O R D will blesse them: and Jonathan in his Thargum paraphraseth, I by my word will blesse them; and Chactani explaineth it, that the Priests should not say, we have blessed Israel. God here annexeth a promise to this ordinance, for to strengthen the faith of Israel walking in his feare; & to the word there is to be understood both of people and Priests; as it is said, He will blesse the house of Israel, he will blesse the house of Aaron; he will blesse them that feare Iehovah, the small with the great, *Psalms. 115. 12, 13.* and his blesse is maketh rich; and hee addeth no sorrow with it, *Prov. 10. 22.* And where-as the Priests were sometime simple, and sometime wicked men; as the sonnes of Eli, were sonnes of Belial, *1 Sam. 2. 12.* lest any should despise the ordinance of God for their unworthinesse, this promise is here added. And in the Hebrew Canons, they have this rule; *Do not marvel and say, what availeth the blessing of this simple (priest)? For the receiving of the blessing dependeth not on the Priests, but on the holy blessed God; as it is written, They shall put my name upon the sonnes of Israel, and I will blesse them, Numb. 6. 27.* The Priests doe the commandments which is commanded them; and the holy blessed God, in his mercy blesseth Israel, according to his pleasure. *Maimonides, of prayer, chap. 15. sect. 7.**

CHAP. VII.

1 When the Tabernacle was set up, anointed and sanctified, the Princes of the tribes give six wagons and twelve Oxen, for the service of the Sanctuary, which were given unto the Levites of Gerson and Merari. 10. The twelve Princes offer every one in his day, vessels of silver and gold, and cattell for sacrifices of all sorts, at the dedication of the Altar. 84. The summe and weight of all the vessels, and number of all the sacrifices which the Princes did offer. 89. God speaketh unto Moses from the Merrie-seat in the Tabernacle.

1 A Nd it was, in the day when Moses had finished the rearing up of the tabernacle, & had anointed it, & sanctified it, & all the instruments thereof; & the altar, and all the instruments thereof; and had anointed them, and sanctified them: Then offered the Princes of Israel, heads of the house of their fathers; they were the Princes of the Tribes:

they were those that stood over them that were mulstred. And they brought their oblation before Iehovah; six covered wagons, and twelve oxen; a wagon for two of the Princes, and an ox for one: and they brought them neere, before the Tabernacle. And Iehovah said unto Moses, saying, Take it of them, that they may be to serve the service of the Tent of the Congregation: and thou shalt give them unto the Levites, to every man according to his service. And Moses tooke the wagons and the oxen, and gave them unto the Levites. Two wagons and four oxen, he gave unto the sonnes of Gerson, according to their service. And four wagons and eight oxen, he gave unto the sonnes of Merari, according to their service, under the hand of Ithamar, the sonne of Aaron the Priest. But unto the sonnes of Kohath he gave none, because the service of the Sanctuary was upon them, they should beare with shoulder.

And the Princes offered, for the dedication of the altar, in the day that it was anointed; and the Princes offered their oblation, before the altar. And Iehovah said unto Moses: One Prince for a day, one Prince for a day shall they offer their oblation, for the dedication of the altar.

And he that offered his oblation in the first day, was Naasson the sonne of Aminadab, of the tribe of Iudah. And his oblation was one silver dish, an hundred and thirtie shekels, was the weight thereof; one silver balon, of sevenie shekels, by the shekel of the Sanctuary: both of them full of fine flowre mingled with oyle, for a meat-offering. One cup, of ten shekels of gold, full of incense. One bullocke, a yongling of the herd; one ramme, one lambe of his first yeere, for a Burnt-offering. One goat-bucke, of the goats, for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rammes, five hee-goats, five lambes of the first yeere: this was the oblation of Naasson, the sonne of Aminadab.

In the second day, offered Nathaneel the sonne of Zuar, the Prince of Issachar. He offered his oblation, one silver dish, an hundred and thirtie shekels was the weight thereof; one silver balon, of sevenie shekels, by the shekel of the Sanctuary: both of them full of fine flowre mingled with oyle, for a Meat-offering. One cup of ten shekels of gold, full of incense. One bullocke, a yongling of the herd; One ramme, one lambe of his first yeere, for a burnt offering. One goat-bucke of the goats,

33 goats, for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rammes, five hee-goats, five lambes of the first yeere: this was the oblation of Nathaneel the sonne of Zuar.

34 In the third day, the Prince of the sonnes of Zabulon: Eliab, the sonne of Helon. His oblation was, one silver dish, an hundred and thirtie shekels was the weight thereof: one silver balon, of sevenie shekels, by the shekel of the Sanctuary: both of them full of fine flowre mingled with oyle, for a Meat-offering. One cup of ten shekels of gold, full of incense. One bullocke, a yongling of the herd; one ramme, one lambe of his first yeere, for a burnt offering. One goat-bucke of the goats, for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rammes, five hee-goats, five lambes of the first yeere: this was the oblation of Eliab, the sonne of Helon.

35 In the fourth day, the Prince of the sonnes of Reuben: Elizur, the sonne of Shedeur. His oblation was one silver dish, an hundred and thirtie shekels was the weight thereof; one silver balon of sevenie shekels, by the shekel of the Sanctuary: both of them full of fine flowre mingled with oyle, for a Meat-offering. One cup of ten shekels of gold full of incense. One bullocke, a yongling of the herd; one ramme, one lambe of his first yeere, for a burnt-offering. One goat-bucke of the goats for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rammes, five hee-goats, five lambes of the first yeere: this was the oblation of Elizur, the sonne of Shedeur.

36 In the fifth day, the Prince of the sonnes of Simeon: Shelumiel the sonne of Zurishaddai. His oblation was one silver dish, an hundred and thirtie shekels was the weight thereof; one silver balon of sevenie shekels, by the shekel of the Sanctuary: both of them full of fine flowre mingled with oyle, for a Meat-offering. One cup of ten shekels of gold, full of incense. One bullocke, a yongling of the herd; one ramme, one lambe of his first yeere, for a Burnt-offering. One goat-bucke of the goats for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rammes, five hee-goats, five lambes of the first yeere: this was the oblation of Shelumiel, the sonne of Zurishaddai.

37 In the sixth day, the Prince of the sonnes of Gad: Eliab the sonne of Deguel. His oblation was, one silver dish, an hundred and thirtie shekels was the weight thereof; one silver balon, of sevenie shekels, by the shekel of

the Sanctuary: both of them full of fine flowre mingled with oyle, for a Meat-offering. One cup of ten shekels of gold, full of incense. One bullocke, a yongling of the herd; one ramme, one lambe of his first yeere, for a Burnt-offering. One goat-bucke of the goats for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rammes, five hee-goats, five lambes of the first yeere: this was the oblation of Eliab, the sonne of Deguel.

38 In the seventh day, the Prince of the sonnes of Ephraim: Elihama, the sonne of Ammihud. His oblation was, one silver dish, an hundred and thirtie shekels was the weight thereof; one silver balon of sevenie shekels, by the shekel of the Sanctuary: both of them full of fine flowre mingled with oyle, for a Meat-offering. One cup of ten shekels of gold, full of incense. One bullocke, a yongling of the herd; one ramme, one lambe of his first yeere, for a Burnt-offering. One goat-bucke of the goats, for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rammes, five hee-goats, five lambes of the first yeere: this was the oblation of Elihama, the sonne of Ammihud.

39 In the eighth day, the Prince of the sonnes of Manasses: Gamaliel, the sonne of Pedahzur. His oblation was, one silver dish, an hundred and thirtie shekels was the weight thereof; one silver balon of sevenie shekels, by the shekel of the Sanctuary: both of them full of fine flowre mingled with oyle, for a Meat-offering. One cup of ten shekels of gold, full of incense. One bullocke, a yongling of the herd; one ramme, one lambe of his first yeere, for a Burnt-offering. One goat-bucke of the goats, for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rammes, five hee-goats, five lambes of the first yeere: this was the oblation of Gamaliel, the sonne of Pedahzur.

40 In the ninth day, the Prince of the sonnes of Benjamin: Abidan, the sonne of Gidioni. His oblation was one silver dish, an hundred and thirtie shekels was the weight thereof; one silver balon of sevenie shekels, by the shekel of the Sanctuary: both of them full of fine flowre mingled with oyle, for a Meat-offering. One cup of ten shekels of gold, full of incense. One Bullocke, a yongling of the herd; one ramme, one lambe of his first yeere, for a Burnt-offering. One goat-bucke of the goats, for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rammes, five hee-goats,

goats, five lambs of the first year: this was
the oblation of Abidan, the sonne of Gide-
oni.

66 In the tenth day, the Prince of the sonnes
of Dan: Ahiezer, the sonne of Ammihaddai.
67 His oblation was, one silver dith, an hundred
and thirtie *shekels* was the weight thereof; one
silver bafon of sevenie *shekels*, by the *shekel*
of the Sanctuary: both of them full of fine
floure mingled with oyle, for a Meate-offering.
68 One cup of ten *shekels* of gold, full of incense.
69 One bullocke, a yongling of the herd; one
ramme, one lamb of his first yeere, for a burnt-
70 offering. One goat-bucke of the goates, for a
71 *sin-offering*. And for a sacrifice of Peace-offe-
rings, two oxen, five rammes, five hee-goats,
five lambes of the first yeere: this was the
oblation of Ahiezer, the sonne of Ammihad-
dai.

72 In the eleventh day, the Prince of the sons
73 of Aser: Pagiel, the sonne of Ocran. His
oblation *was*, one silver dish, an hundred and
thirty *shekels* *was* the weigh. therof; one silver
bason of seventie shekels, by the shekel of the
Sanctuary: both of them full of fine flour

74 Sanctuaries: both of them shall be
75 mingled with oyle, for a Meat-offering. One
cup of ten *shekels* of gold, full of incense. One
bullocke, a yongling of the herd; one ramme,
one lambe of his first year, for a Burnt-off-
76 ring. One goat-bucke of the goats, for a fin-
77 off-*ring*. And for a sacrifice of Peace-offerings,
two oxen, five rammes, five hee-goats, five
lambes of the first year: this was the oblati-
on of Pagiel, the sonne of Ocran.
78 In the twelfth day, the Prince of the sonnes
of Noabihah, Abira, the Sonne of Enan,

of Naphthali: Ahira, the sonne of Enan.
 79 His oblation *was*, one silver dish, an hundred
 and thirtie *shekels* *was* the weight thereof; one
 silver bason of severitie *shekels*, by the shekell
 of the Sanctuarie: both of them full of fine
 flour mingled with oyle, for a Meat-offering.
 80 One cup of ten *shekels* of gold, full of incense.
 81 One bu locke, a yongling of the herd; one
 ramme, one lambe of his first year, for a
 82 Burnt-offering. One goat-bucke of the goats
 83 for a *sin-offering*. And for a sacrifice of Peace-
 offerings, two oxen, five rammes, five hee-
 goats, five lambs of the first year: this *was*
 the oblation of Ahira, the sonne of Enan.

Annotations.

E [finished the rearing up] that is, *his father* reared the *Ternacle*, which was reared the first day of the first month of the second year after their coming out of Egypt, *Exod. 40. 17, 18, &c.* *anointed* [as was commanded, *Exod. 40. 9.* with the holy oyle appointed to be made, in *Exod. 23. 26, 27, 28.*] the performance whereof consists in *Levit. 8. 10, 11.* Because the *Sanctuary* and *Altar* were the chiefest things, and *sanctified* the oblations, *Math. 23. 17, 19.* therefore these things performed not this homage following, *Psalm 138.* were set up and anointed.

were fetter'd and anointed.
 Verſe 2. *Then offered* [Heb. *And the Princes*]
offered. This offering was in the ſecond month
 of the ſecond year after they were come out of E-
 gypt; after that the Princes had been appoint-
 ed with Moſes and Aaron to number the people.
Numb. 1. 1, 2, &c. and the tribes had been ſet in
 order about the Tabernacle, *Numb. 2.* according
 to which order they here bring their offerings for
 the dedication of the Altar. *And to ſhew* [note
 on *Exod. 40. 2.*] is to be corrected, where the offer-
 ings of theſe Princes are ſaid to be in the full num-
 ber, which ſhould follow after in the ſecond
 heads [that is, *governours*, as the Greeks tranſ-
 late the *twelve rulers* (or *princes*) of the twelve
 tribes: ſee *Num. 1. 16.* *ſtood over* that were
number'd (or *that were numbred*: the Greeks ſay
overs the viſitation (or *muſter*) of whom it was
 ſaid to Moſes, in *Num. 1. 5.* *theſe are the names of*
the men which ſhall ſtand with you. So at the er-
 ighting of the Tabernacle, the *Rulers* brought pre-
 cious *Beryl ſtones*, and *ſetting ſtones for the Epau-
 les* : *Exod. 35. 27.* And for the building of the Temple,
 the Princes offered willingly, and gave for the ſer-

of the house of God, gold, silver, brass, &c. 1 Chron.
29.6, 7, 8. their oblation | Hebr. their Korban;

2967.8.
Verſe 3. their oblation | Hebr. *their Korban* 3
 in Greeke, *their gifts*. This oblation was for the
 publick ſervice of the Tabernacle, to carry it when
 it removed, *verſe 5.* *Chabekim* here ſaith, it was
 to make atonement, for that they had numbered Iſrael,
ſee Num. 31. 49. 50. *Their ſervants have taken*
the ſumme of the men of warre, &c. and *there lacketh*
not one man of warre but have therefore brought an obla-
tion for the L O R D &c. to make an atonement for
 our ſinnes before the L O R D. *covered wa-*
gon for, coach wagon, according to the Greeke
 verſion: and to the Hebrew *Tjabim* is uſed for
 coaches in *Eſai. 66. 20.* The Chaldee and other
 Hebrews expound them *covered wagons.* In
Levit. 11. 29. *Tjab* is a Tortoiſe, ſo called of the ſhell
 that covereth it: accordingly here they may be
 called *wagons Tjab*, of the *Tortoiſe* (or of *covering*)
 becauſe they were like to a Tortoiſe, covered above.
Chabekim expoundeth *Tjab* for *Tjaban hoſſi* (or
armie), by cutting off the laſt letter, and ſo they
 were named, *wagons* that went in the *armie* for the
 ſervice of the Tabernacle: to which one Greeke ver-
 ſion agreeeth, tranſlating it *Dunneas, a wa-*
gon | that is, *one wagon for two Princes, for one*
there is, as the Greeke tranſlateth, for every one.
 Thus in their gifts they were partly ſeveral, partly
 joyned in communion, two and two, for a wagon.
 The Hebrews compare the number of fix, with
 the fix ſecond bleſſings, in *Num. 6. 24. 25. 26.*
 and twelve oxen, according to the number of
 the twelve tribes: *R. Menachem* on *Num. 7.*
before the Tabernacle | to preſent them there unto
 God. *Iſoanibin* his Chaldee paraphraſe addeth,
Moses would not receive the of them, & they brought
them near (or offered them) before the Tabernacle.
 And *Sal. larchi* to explaineth it, becauſe *Moses*
 received them not from their hand, till hee was com-
 manded by the mouth of God.

Verse 5. that they may be to serve] or, and let
them be to serve the service, that is, to do the work;
as the Greek translateth, and they shall be for the mi-
nisteriall works of the Tabernacle of Testimo-
nie.

Verſe 8. *four wagons*; & 6. 7. Because the ſervice of the Merarites was heavier than the Gerſonites, as having the charge of the *boards, barres, pillars, and ſockets* of the Tabernacle; whereas the Gerſonites carried but the *certains, covering, and hangings*. *Num. 4. 31. 25.* therefore the Merarites had many more wagons and oxen, as the Gerſonites. *in the hand* [that is, under the guidance and government of] Ithamar: ſee *Num. 4. 28. 33.*

Valde 9. of the Sanctuary } or, of the holy things.
Hibor, the holiness: meaning, the Arke, Table,
Candlestick, Alars, &c. see Num 4-5-15.
was upon them } the Greeke translatheth, they have the
ministeriall things of the holy, with shoulder }
that is, as the Greeke explaineth it, they shall beare
them on (their) shoulders, and no otherwise; there-
fore when the Arkewas carried on a wagon, God
was angry, and killed Vzzah, 2 Sm. 6. 3, 7. then
David acknowledged that the Lord had made a

breach among them, because they sought him not
in due order, 1 Chron. 15. 13.

Venite 10. the *dedication* [or, the *initiation*, *consecration*], called in Hebrew *Kamelech*, which when it is spoken or read, meaneth the *Consecrating*, *initiating*, *informing* and *training* us to any new thing which they were not accustomed to before: when of other things, as of Temples, Altars, Houses, or the like, it meaneth the fulfilling of them, or dedication & consecration to their full use, which was done with toleminic; as Solomon *dedicated* the house of God, 2 Chron. 7. 5. and kept the *dedication* of the Altar seven days, 2 Chron. 7. 9. and the return out of Babylon, they kept the *dedication* of the house of God, with bull, and offered at the *dedication* thereof, 100 bullock, 200 rammer, 400 lambs, &c. Exr. 5. 16 17. So they kept the *dedication* of the wall of Jerusalem, with gladnetle, thanksgiving, singing, cymbals, plateries, harpes, &c. and with offering of sacrifices and gratiory, Nehem. 12. 27-43. And David made the 50 Psalm, for the *dedication* of his house. And all the Israelites used to dedicate their dwelling houses, Dent. 20. 5. Likewise in the Maccabees time, they kept the *dedication* of the Altar eight days, with sacrifices and gladnetle, and ordained it to be so kept yearly, 1 Macc. 4. 54. 56-59, which ordinance was kept in Christs time, Joh. 10. 22. The like observation is found also among the Heathens, who dedicated their idols with musicke and toleminic, Dan. 2. 11. This *Dedication* is named in Greeke, *Epoimoria*; and the feast is called *Epocoma*, Joh. 10. 22. of new making or using, or in memorie of the new making of any thing. So the toleminic of the Law at Mount Sinai in Exod. 24. was a *dedication* as the Apollie faith, it was not *dedicated* without blood, Heb. 9. 18. and Christs is said to have *dedicated* for us a new and living way into the holy heavens, Heb. 10. 20. And now, that the altar might be consecrated for the oblations of all Israel at all times, the Princes of the twelve tribes dedicate the same with gifts and sacrifices of all sorts, and great toleminic twelve days; to testify their faith and joy in Christ (whom the Altar figured) by whom they should offer the sacrifice of praise to God continually, Heb. 13. 10-15. And this was a distinct thing from the former oblation, as *Sci. Lucis* here observeth; *After* they had voluntarily given the magens and oxen to carry the Tabernacle, their heart stirred them up to offer voluntary offerings for the Altar, to dedicate it. before the Altar, to present them there unto the Lord: whereupon *Tarchi* againe saith, that *Mose* receiveth it not from their hands, until he was commanded by the mouth of the Power, that is, of God, And here we may observe the Hebrews phrase, which call God the Power; as doo the Evangelists, saying, *God shall give the Sonne of man sitting on the right hand of the Power*, Mt. 26. 64. and Marke 14. 62. which is explained in Luke 22. 69. the power of God, So the Sonne is the *Bliss*, Marke 14. 61. that is, the Sonne of God, Matthe.

Verse 11. *One Prince for a day*] this sentence
twice written, is for more plainesse & exactnesse.

and solemnity of the action: as also to shew an equal right that all the Princes and Tribes had in the Altar now to be dedicated; and how the Lord esteemed of the religious duty now to be performed, which he would have done in distinct days. Wherefore he also writeth their particular offerings at large, repeating the same things twelve times together.

Verse 12. Naasson. Hebr. Nachshon: so in Num. 1. 7. of the tribe Ior, for the tribe; in which sense the oblation was not for his own person, but for the whole tribe whereof he was governor: but the Greeke translath, Prince of the tribe of Iudas. Here the Caprains of the tribes offer every one in his day, not according to their births, or as they are named in Num. 1. but according to the order wherein God had set them round about his Sanctuary in Num. 2. beginning at the East quarter, proceeding to the South, then to the West, and ending at the North, (according to the course of the Sunne) as may be viewed thus; of-

- | | |
|-----------------------------------|----------|
| 1. Iudah: Naasson, verse 12. | } East. |
| 2. Issachar: Nathaniel, verse 18. | |
| 3. Zabulon: Ehab, verse 24. | |
| 4. Reuben: Eliazar, verse 30. | } South. |
| 5. Simeon: Shelumiel, verse 36. | |
| 6. Gad: Elisaph, verse 42. | |
| 7. Ephraim: Elisama, verse 48. | } West. |
| 8. Manasse: Gamaliel, verse 54. | |
| 9. Benjamin: Abidan, verse 60. | |
| 10. Dan: Abiezzer, verse 66. | } North. |
| 11. Aser: Pagiel, verse 70. | |
| 12. Naphtali: Asna, verse 78. | |

Thus God would have that order kept in their oblations, which he had appointed for their situations, Num. 2. and so likewise for their journeyings, Num. 10. 14-27: so shew that he is not the author of confused tumult, but of peace, 1 Cor. 14. 33. And Iudas in Naasson his sonne, was first in these oblations (as in many other things,) for to type out the honour of Christ, who was to be his sonne according to the flesh, Heb. 7. 14.

Verse 13. *dish*, or, charger, platter, in Hebrew *Kashbarah*; in Greeke, *Traktion*, which word is used for a dish, Mat. 26. 23. Such *dishes* were used for the Shewbread in, on the golden Table, Exod. 25. 29. and *twelve* (shells) the word *shells* is expressed in the Chaldee version, and rightly, as the next words manifest: the *shell* spoken of in the Lev. weighed three hundred and twenty barley cornes, faith *Atimony* in treat. of *shells*, ch. 1. 1. 2. See the notes on Gen. 20. 16. *basen*, or, viall, called in Hebrew *Mizak*, of pouring out; in Greeke *Pistale*, a *viall*, which word is used in Rev. 1. 16. where the vials of Gods wrath are poured out. Such basins or vials were used to carry the blood of the sacrifices to the Altar, where it was poured out: of them mention is made in Zach. 14. 20. the *ps* in the LORD S house, shall be like the basins before the Altar. *shell* of the Sanctuary Ior, of Sanctitie, that is, the holy shell, as the

Greeke translatheth it; which weighed *twelve* *shells*, Num. 3. 47. and Zach. 1. 30. 13. *Chaldee* offering Ior, *Atimchah*: of this see Levit. 2.

Verse 14. of gold touching this, *Chazakni*, the cup is (of) was of gold, and the weight of it was by silver shekels. So Ionathan in his Thargum faith, One cup weighing ten shekels of silver, (of) (the cup) was of gold. This is plain by the verse following: there Sol. Larchi faith, that the shekels of gold weighed not so much as the silver shekels. of incense Ior, perfume, in Hebr. *Kinner*, every meat-offering of flour as it was mingled with oyle, so it had frankincense (Lebanah) as in Levit. 2. 1. but the incense (Kinner) was for the golden Altar, the making whereof is celebrated, Exod. 30. 34. &c. Sol. Larchi here noteth, that the incense for any particular person, not for the common (brazen) Altar, but this only. So it was an extraordinary oblation for this present action.

Verse 15. *bullocke* in Chaldee, a bull, in Hebrew, *Par*, which is a young bull of the tenth of third year: see the notes on Exod. 29. 1. *pagiel* in Hebr. some of the herd (or of the herd) Exod. 29. 1. *rammel*, which also was offered, cond yeere, as lambs were of the flock: see the notes on Levit. 1. 10. *his first yeere* Hebr. *some of his yeere*: of which phrase, see the notes on Gen. 3. 32. Exod. 12. 5. *Burnt-offering*, the Law and signification hereof, see in Levit. 1.

Verse 16. *car-bucke* a goat of the second yeere, such was the ordinary Sin-offering for sinners, Levit. 4. 22, 23. But this is brought for sinners generally, not for any special sinne, which Levit. 4. 23. treateth of: and so it was also extraordinary, as Chazakni here observeth, This (man) brings voluntary incense, whereas no particular person bringeth voluntary incense: this bringeth a sin-offering, which is not for sinne, whereas no particular person bringeth a sin-offering, but for sinne.

Verse 17. of Peace-offerings in Greeke, *phratia*; in Chaldee, of sanctifications: see Levit. 1. where the Law of this sacrifice is opened. These sacrifices of all sorts, figuring the death of Christ, and benefits to be reaped thereby, they received, and made themselves & theirs acceptable, and were made partakers of his grace, to remain in sinnes, justification and sanctification through faith, and by the worke of the Holy Ghost in the communion and feeding whereof they were benefited, before God.

Verse 18. Nathaniel the sonne of Zuri, called in Greeke Nathanael the sonne of Segar, see Num. 1. 1. Prince: this title is given to all the twelve, except Naasson of Iudah, who offered first, because Chazakni giveth this reason, He is not called Prince, that he might not be put up, because he offered first, and all the other are called Princes, for that they submitted themselves and offered after him.

Verse 19. He offered in the Chaldee version, than there is added, He offered for the house of Iudas by the mouth of the Holy one, Sol. Larchi writeth thus; Why speaketh the name of the Prince of the tribe of Issachar, HE OFFERED, when the like is not said of all the other tribes?

cause Reuben came, and made a stirre, and said, It is enough that my brother Iudas offered before me, I will offer after him. Moses answered, It was said unto me by the mouth of the Almighty, that they should offer according to the order of their journeying by their standards. Therefore it is said, He offered his offering: and the word [Elizib offered] wanteth the letter *id*; that after the plain writing (by the consonant letters) it is Imperative, Hakreb, offer thou [for that by the mouth of God he was commanded to offer.

Verse 42. Deguel in Num. 2. 14. he is called Regel; and so the Greeke here hath Elisaph the sonne of Rigovel: see Num. 1. 14.

Verse 48. the seventh day the Hebrews note this to be extraordinary, than on the Sabbath day the same course of offering was kept as on the other days without intermission. *Amnahad* in Greeke, Semion: see the notes on Num. 1. 10.

Verse 54. Gamaliel in Hebrew, Gamliel. *Phadkzar* in Greeke, Phaddasur: see Num. 1. 10.

Verse 72. In the eleventh day [to the Greeke translatheth it, which in the Hebrew and Chaldee phrase is, In the day of eleven dayes. So in ver. 78. In the day of twelve dayes; which the Greeke expoundeth, In the twelfth day. *Pagiel* in Greeke, Phagel the sonne of Ecran.

Verse 84. dedication of the Altar [The Chaldee called Ionathans, expoundeth it, the dedication of the anointing of the Altar. Here God summeth up the offerings of the Princes, the number of vessels, and the weight of them, and the number of all their sacrifices; to shew how acceptable this their service was unto him, which he so largely set downe in the particulars and in the general. And as the Altar now dedicated, was a type of Christ: so the oblations of the Princes of the twelve tribes, shewed the faith, hope, and love of Israel towards God in Christ; of whom the Apostle giveth this testimony, Now I stand and am judged, for the hope of the promise made of God unto our fathers: unto which promise, our twelve tribes instantly serving [God] day and night, hope to come. *Atk*; 2. 6. 7. And they are an example unto all Princes of the earth, how they should honour the Lord with their persons and substance, and willingly offer to the maintenance of his continuall publique service: as is promised unto Ierusalem, They shall bring gold, and incense, and they shall shew forth the praises of the Lord. All the flockes of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance upon me, Altar and I will glorifie the house of my glory. And the sonnes of strangers shall build up thy walls, and other kings shall minister unto thee, *Esa*. 60. 6, 7, 10. And the Nations of them which are saved, shall walk in the light of it: and the kings of the earth do bring their glory and honour unto it, *Rev*. 1. 14. See examples of the like liberality, in *Neh*. 7. 70, 71, 72. *Ez*. 2. 68, 69. 1 Chr. 29. 6, 7, 8.

Verse 85. Every Hebrew one, 2400. shekels. The reason of this exactness of their weight severally and jointly, was the honour of the Lords Sanctuary, and vessels of the same, all which were

holy: for which cause also at the returne of the Jewes out of Babylon, the vessels of the house of God, were delivered by weight, and received againe at Ierusalem by weight; for they were lost, and therefore warily to be kept; and they were taken by number, and by weight of every one: and all the weight was written at that time, *Ezr*. 8. 15, 27, 28; 9. 30, 33, 34.

Verse 86. an hundred and twentie [so there was left the twentieth part of the weight of all the silver vessels in their twelve golden cups. And Ionathan in his Thargum maketh these 120 shekels, answerable to the 120 yeeres of Moses life.

Verse 87. their meat-offering [the Greeke version addeth, their meat-offering, and their drink-offering; which though they were not mentioned before, yet were to be understood by the sacrifices that were offered. For by the Law every burnt offering was to have with it a meat-offering of flower mingled with oyle and wine for a drinke-offering: the appointed measure of them, is to be seen in Num. 5. 3-12.

Verse 88. *fixtie* [so all the beasts which the 12 Princes offered at this dedication, were two hundred fifty and two: of which two hundred and foure were Peace offerings; whereof themselves with the Priests did eat, and so kept a feast with joy before the Lord, for his mercy towards his people. See Lev. 7. 15, 20-34.

Verse 89. to speak with him [that is, with God: of him speaking Ior, of one speaking; which the Greeke translatheth, of the Lord speaking. And Thargum Ionathan expoundeth it, of the Spirit speaking. Herein Moses excelled all other Prophets; in that the Lord spake so familiarly with him. See the notes on Num. 12. 8. the covering mercie seat [thus the promise was fulfilled, I will meet with thee there; and I will speak with thee from above the covering mercie seat, Exod. 25. 22. And hereupon the most holy Place of the Sanctuary, where the Arke and the Mercie-seat was, is called *Debir*, the Oracle or speaking place, 1 King. 6. 23. And the Covering mercie seat (or Propitiatorie) being a figure of Christ, *Rom*. 3. 25. (as it is noted on Exod. 25. 17.) it was a Testimonie of Gods grace to his Church in Christ his Sonne, by whom he always spake unto our fathers, but more clearly unto us in these last dayes, Heb. 1. 2. And whereas it is said in Lev. 1. 1. the Lord spake unto Moses out of the Tabernacle; this place sheweth how it is to be understood; as Sol. Larchi here faith, Two Scriptures contradi one another, the third commeth and decideth the same betweene them. One Scripture faith, The Lord spake unto him out of the Tabernacle which was without the veile; and another Scripture faith, I will speak unto thee from above the Mercy-seat. This commeth and decideth it betweene them; Moses went into the Tent, and there he heard the voice that came from above the Mercy-seat. The voice came out from heaven to between the Cherubims; so therence it came out into the Tent of the congregation, as Chazakni here noteth] that the beginning of the booke of Leviticus, was when the dedication (here spoken of)

was finished, and he spake unto him [the Hebrews observe how this, *HEE SPAKE VNTO HIM*, is doubled; to show that the voice came from heaven to the mercie-seat, and from thence spake with him: for all the speech with Moses was from heaven, in the day time, and was heard from between the two Cherubims, according to that (in *Deut. 4. 36.*) Out of heaven he made thee to heare his voice, &c. And thou heardest his words out of the midst of the fire. *R. Menachem on Num. 7.*

CHAP. VIII.

1 How the Lampes were to be lighted, and what was the workmanship of the Candlestick. 5 A commandment to cleanse the Levites, with sprinkling, shaving, and washing of clothes. 8 To offer two bullockes for a Burnt-offering, and a Sin-offering to make atonement for them. 10 The Israelites were to impose hands on them. 11 And Aaron to wave them. 14 The Levites are separated to serve in the Tabernacle, in stead of all the first-borne of Israel. 20 The commandment is performed concerning the Levites, and they enter upon their service. 23 The age and time when they were to begin, and when to leave off their service.

§ § §

1 **A**ND Iehovah spake unto Moses, say-
2 ings. Speake unto Aaron, and say un-
to him: when thou makest the lampes
to ascend up, the seven lampes shall give light
over against the face of the Candlestick.
3 And Aaron did so; he made the lampes
thereof to ascend up over against the face of
the Candlestick, as Iehovah commanded
4 Moses. And this worke of the Candlestick
was of beaten worke of gold; unto the shaft
thereof, unto the floure thereof, it was beaten
work: according to the patterne which Iehovah
had shewed Moses, so he made the Can-
5 dlestick. And Iehovah spake unto Moses,
6 sayings, Take the Levites for among the sons
7 of Israel, and cleanse them. And thus shalt
thou doe unto them to cleanse them; Sprin-
kle upon them the sinne water, and let them
8 cause a raor to passe over all their flesh, and
let them wash their clothes and cleanse
themselves. And let them take a bullocke,
a youngling of the herd; and his Meat-offe-
ring, fine floure mingled with oyle: and a
9 second bullocke a youngling of the herd shalt
thou take for a Sin-offering. And thou shalt
bring neere the Levites before the tent of the
Congregation; and thou shalt gather toge-
ther the whole Congregation of the sonnes

of Israel. And thou shalt bring neere the
Levites, before Iehovah: and the sonnes of
Israel shall lay their hands upon the Levites.

And Aaron shall wave the Levites for a
wave-offering, before Iehovah, offered of the
sonnes of Israel; that they may be to serve
the service of Iehovah. And the Levites
shall lay their hands upon the head of the
bullockes, and make thou the one a Sin-offe-
ring, and the other a Burnt-offering, unto Ie-
hovah, to make atonement for the Levites.

And thou shalt fet the Levites before
Aaron, and before his sonnes; and wave
them for a wave-offering unto Iehovah.

And thou shalt separate the Levites from
among the sonnes of Israel, and the Levites
shall be mine.

And after that hath the
Levites gone in to serve the Tent of the Con-
gregation, and thou shalt cleanse them and
wave them for a wave-offering. For they
are given, are given unto me from among the
sonnes of Israel; in stead of such as open eve-
ry wombe, in stead of the first-borne of eve-
ry one of the sonnes of Israel, I have taken them
unto me. For every first-borne of the sons
of Israel, is mine; of man, and of beast: in the
day that I smote every first-borne in the land
of Egypt, I sanctified them unto me. And I
have taken the Levites, in stead of every first-
borne of the sonnes of Israel. And I have
given the Levites as given to Aaron and to
his sonnes, from among the sonnes of Israel,
to serve the service of the sonnes of Israel, in
the Tent of the Congregation, and to make
atonement for the sonnes of Israel; that there
be no plague among the sonnes of Israel,
when the sonnes of Israel come nigh unto
the Sanctuary. Then did Moses and Aa-
ron, and all the Congregation of the sonnes
of Israel to the Levites; according to all that
Iehovah commanded Moses, concerning
the Levites, so did the sonnes of Israel unto
them. And the Levites purified them-
selves, and washed their clothes; and Aaron
waved them for a wave-offering before Ie-
hovah: and Aaron made atonement for them
to cleanse them. And after that went the
Levites in to serve their service in the Tent
of the Congregation, before Aaron and be-
fore his sonnes: as Iehovah had commanded
Moses concerning the Levites, so did they
unto them.

And Iehovah spake unto Moses, say-
ings. This is it, that belongeth unto the Levites, from
five and twentie yeeres old, and upward; hee
shall goe in to warre the war-fare in the

vice of the Tent of the Congregation.

And from the age of fiftie yeares, he shall re-
turne from the warfare of the service, and shall
not serve any more. But he shall minister
with his brethren in the Tent of the Con-
gregation, to keepe the charge; and shall not
serve the service: thus shalt thou doe unto
the Levites in their charges.

Annotations.

Here beginneth the 36 Lecture of the
Law; see the annotations on *Gen. 6. 9.*

Lampes to ascend] that is, to burne, as the Chal-
deece interpreteth in *Exod. 25. 37. and 27. 20.*
Levit. 24. 2. The Greeke interpreteth, when thou
shalt set up the lampes, to wit, upon the branches
of the Candlestick: howbeit in the next verse,
the Greeke translateth, he kindled. As the Princes
of the twelve tribes (in the former Chapter) of-
fered to the dedication of the Altar; whereby the
sanctified workes of the body of the Church was
signified: to here followeth the like, touching the
Ministers, both Priests and Levites, which tribe of-
fered nothing at the former dedication. over a-
gainst the face of the Candlestick] that is, towards the
middlemost of the seven branches: for this word
Candlestick, sometime comprehendeth the whole,
consisting of the shaft and seven branches jointly,
Ex. 25. 31. sometime the middle branch went
right up from the shaft, out of which the six
other bowed branches proceeded, *Ex. 25. 34. 35.* So the
meaning is, that all the lamps should be lighted on
that part which was toward the middlest, as looking
all to it, from whence they first arose and had their
light. For they used to light the middlemost lamp,
from the fire on the Altar, and all the other lampes
were lighted from the middle lampe, and others
next them, as is noted on *Ex. 27. 21.* The Hebrewes
say, The six lampes that were fastned unto the six
branches that went out of the Candlestick, all of them
had their faces towards the middlemost lampe, which
was the branch of the Candlestick: and this mid-
dlemost lampe, the face of it was towards the most ho-
ly place, and it is called the *Western Lampe*, *Mai-
mony in Mishn. torn. 3. in Beth habchirah, chap. 3. § 11.*
8. Accordingly *Sol. larbi* here explaineth this, O-
ver against the face of the Candlestick, that is, the
middle lampe, which is none of the branches but of the
body of the Candlestick. The seven lampes shall give
light; six which are upon the six branches, the three
that are Eastward, having the wicks in them turned
towards the middlemost; and so the three that are
Westward, having the tops of the wicks towards
the middlemost. This Law God briefly gave before
in *Exod. 25. 37.*

Verse 4. And this worke] or, And this was the
worke of the Candlestick; or of the Light vessell.
The making hereof is described in *Exod. 25. 31-
39. and 37. 17-24.* beaten worke] in Greeke,
βραχ (or *solid*), meaning, it was found, not hollow,

beaten with the hammer out of one peece, not of
many peeces: understanding the whole Can-
dlesicke with the branches, bowles, knops, and flow-
ers. But the Lampes were made a part, (as were the
tongs, and snuffe dishes.) *Ex. 37. 23.* and were set up
on the tops of the seven branches. So *Chazun* no-
teth on *Ex. 25.* that the lampes were vessels by them-
selves, and might be removed from the branches.
unto the shaft, &c. [that is, both the shaft and the flower
(which the Chaldee calleth *Lites*, and the Greeke
Lites.) were of beaten worke. This *Sol. larbi* ex-
poundeth thus, as if he should say, the body of the Can-
dlesicke all of it, and a part pertaineth thereto. *Mai-
mony in Beth habchirah* (or treat of the Temple)
chap. 3, describeth the manner of the Candlesicke
thus; that it had foure bowles (or cups) and two
knops; and two flowers in the branch of the Can-
dlesicke, *Exod. 25. 34.* and moreover a third flower was
next to the shaft of the Candlesicke, *Num. 8. 4.* And
it had three feet. And three other knops were on the
branch of the Candlesicke, from which knops there pro-
ceedeth six branches, three on the one side, & three on
the other: and in every of them branches were three
bowles, and a knop, and a flower, and all made like *Alexan-
dria*. So there were in all, two and twenty bowles, and
nine flowers, and eleven knops. And they all were re-
quisite, so that if there wanted one of these two and
fortie, it kindred all the rest. The bowles were like the
cups of *Alexandria*, wide at the mouth, and narrow at
the bottom. The knops were like the apples (or heads)
of leeks, somewhat long like an egge. The flowers were
like the flowers of *Ammodium*, which are like a dish
whose lip is doubled on the outside. The height of the
Candlesicke was eighteen hand breadths, that is three
cubits. [The feet and the flower were three hand-
breadths: then two hand breadths smooth, then a hand-
breadth wherein was a bowle, a knop, and a flower. Then
two hand breadths smooth, & then a hand breadth knop;
and out of it issued two branches, one on this side, and
another on that, which went up as high as the Can-
dlesicke. Then an handbreadth smooth, and an hand-
breadth knop, with two branches issuing out of it as high
also as the Candlesicke. Then an handbreadth smooth
& an handbreadth knop, with two branches issuing from
it as high as the Candlesicke. Then two hand breadths
smooth, so there remained three hand breadths, where-
in were three bowles, a knop, and a flower. And there
was a stone before the Candlesicke, wherein were
three steps, on which the Priest stood and trimmed the
Lampes; and upon it he set downe the vessell of oyle,
and the tongs, and the snuffe dishes, when he trimmed
the Lampes. Other things touching the manner of
trimming them, and the measure of oyle in every
one, are noted on *Exod. 27. 21.* This Candlesicke
figured the Law of God shining in the Tabernacle
of his Church, with the oyle of grace, in the seven
lampes which are the seven spirits of God, *Rev. 4. 5.*
The Commandment is 14 Lampes, and the Law a
light. *Prov. 6. 23.* so is the propheticall word, as a
light shining in a darke place, *2 Pet. 1. 19.* And as
the Candlesicke was of solid beaten worke, and the
oyle of beaten olive, *Levit. 24. 2.* so is the preaching
and practise of the Law, laborious and with much
affliction, *2 Tim. 1. 8.* and *2. 3.* And the worke of
Eccc 2 Christ

Christ, and of his Ministers, was signified by the Priests continually ordering and trimming of these Lamps; & the lighting of one Lamp from another, shewed the opening and enlightning of one place of Scripture by another and the middle Lampe lighted from the fire of the Altar, signified that the fountain of all light and knowledge cometh from Christ, who hath the seven spirits of God, *Rev. 4. 5. Rev. 3. 1.* figured by the seven lamps of fire, *Rev. 4. 5. Rev. 3. 1.* figured by the seven lamps of fire, taught the variety of cups, knobs and flowers, taught the sundry things that are in the scriptures, histories, precepts, prophecies, parables, &c. And as seven is the number of perfection: so by the seven branches and lamps, the full perfection of the Scriptures is shewed, which are able to make us wise unto salvation, through the faith which is in Christ Jesus, *2 Tim. 3. 15, 16, 17.* This Candlestick, might also be a figure of the Church, shining as light in the world, and holding forth the word of life, *Phil. 2. 15, 16.* as the seven golden Candlesticks, in *Revel. 1. 20.* were the seven Churches in Asia, in the midst of which, Christ our great high Priest walked to order their light, and to powere the oyle of his grace into their lamps: which Church is in nature one in Christ, though it hath many particular Churches, as branches out of one stock; the chiefe branch whereof was the Church of Israel; from whose light we all receive light, they having first received the Oracles of God. See *Rom. 3. 2. and 11. 16, 17, 18, &c. 2 Pet. 1. 19.* So the state of the Church by the word and Spirit of God is set forth by a vision of the Candlestick, whose lamps are filled with oyle from two olive trees, *Zach. 4. Rev. 11. and John the Baptist a preacher of the word of grace, is called a burning and shining lamp, Job. 53. 5. the patterne* Heb. the shew or vision, appearance, that is, the patterne shewed, as *Exod. 25. 40.* This teacheth that no other ground or forme of doctrine, or of the Church, is to be brought in, than that which is shewed of God, *2 Tim. 1. 13. 1 Tim. 1. 3, 4. & 3. 15. Mat. 23. 20. Eccl. 12. 1, 2.*

Verf. 6. Levites; here residue of the tribe of Levi, besides the Priests, whose consecration is described in *Levit. 8.* unto whom the other Levites were adjoynted to assist them in the service of Gods Sanctuary, as was signified before, in *Num. 3. 6. &c.* but their consecration is shewed in this chapter.

from among the sonnes] hereupon the Levites, as in office, in name are distinguished from the other Israelites, as are also the Priests from the Levites, *1 Chron. 9. 2. the Israelites: the Priests: the Levites: and the Nethinims.* cleanse them] or purifie them after the manner following. This though it were the dutie of all the people, to be cleane and pure when they came to the Sanctuary, *2 Chron. 23. 19. 2 Cor. 7. 1.* yet in special manner it belonged to the ministers, which did bear the vessels of the Lord, *Esaï. 52. 11. Eccl. 6. 20.* to the Apostles among other graces whereby they approved themselves as the ministers of God, nameth one to be by pureness, *2 Cor. 6. 4. 6.*

Verf. 7. Sin-water] that is, the water of purification from sin, which was made with the ashes of

an heifer, whereof the Law is after given in *Nat. 19.* As the sacrifice that maketh expiation for sin, is called the sin (offering) so this purifying water, is called the water of sinne, which the Greeke expoundeth the water of purification. And this water sprinkled on the unclean, sanctified it to the purifying of the flesh: but figured the blood of Christ, which purgeth the conscience from dead works, to serve the living God, *Heb. 9. 13, 14.* all their feet in Greeke, all their body, that is, shave off all their haire; which was another signe of purification, as in the cleansing of the Leper, he shaved off all his haire, *Lev. 14. 8, 9.* and in the cleansing of the polluted Nazirite, *Num. 6. 9.* So the Levites which were in themselves as Lepers, that is, sinners, are cleane through faith in Christ. their clothes, their garments; an other rite used in purifying the unclean, *Exod. 19. 10. Levit. 14. 9. and 15. 6.* these three rites were signified the purifying from sin of all sorts, inward and outward; from uncleanness of the flesh and spirit, *2 Cor. 7. 1.* of the heart and conscience, of the body, and of the conversation, *Heb. 10. 22.* Which pureness is in special required of the ministers, whom the Lord useth for his service, as he did the Priests and Levites, *Esaï. 66. 21.* and generally of all Christians, called also the Priests and Ministers of God, *Esaï. 61. 6. Rev. 1. 6.* whose garments are washed and made white in the blood of the Lambe (Christ) that they may serve him day and night in his Temple, *Rev. 7. 14, 15.* and cleanse] or, purifie themselves; all repentance and faith in God; without which all outward rites availed nothing. Or, cleanse themselves by washing their bodies in water, as did other unclean persons, *Levit. 14. 8. and 15. 6.* the Chaldee called Ionathans, expounded it to be cleansing in water. The Greeke translatheth, as they shall be pure.

Verf. 8. youngling of the herd] or, young estate; second yeere: see the notes on *Exod. 29. 1.* where the like was brought for the Priests. This was for a burnt-offering, to make atonement for the Levites, *verf. 12.* and as Chazkuni here observeth, for the consecration of their service. The former cleansings were to take away sin: these sacrifices after, were also to reconcile them unto God in Christ, whom all sacrifices figured, *Heb. 9. 12. and 10. 5-10.* his Meat-offering] speaking as of a thing knowne: now the ordinary Meat-offering for a bullock, was three tenth deales of fine flour mingled with oyle; & for a drink-offering, half an Hym. *Num. 28. 12, 14.* See the annotations here. Of wine, *Num. 28. 12.* a second vessel, and of the Meat-offering, see *Lev. 2.* a second vessel, that is, an other bullocke, which though it be the second here named, yet was it first offered, *Lev. 8. 14, 18. and 14. 19.* And no bullock was offered for sin, save the sin of the high Priest, or of the congregation, *Lev. 4. 3, 14, 22, 23.* and the Levites now taken for all the first-borne of Israel, offered such a sin-offering as the whole congregation should.

Verf. 9. the whole] or, all the congregation; because the thing concerned them all to know and to approve, the Levites being now taken for instead of their first-borne, *verf. 18, 19.* So all the congregation

Congregation was assembled at the Consecration of the Priests, *Levit. 8. 3-4.*

Verf. 10. the sonnes of Israel] that is, some of the chiefe of them, (as the first borne) in the name of the self, shall lay or impose hands on the Levites. which rite was kept at the ordination of officers both in the Old Testament and in the New, *Mat. 6. 6. and 13. 3.* Chazkuni here expoundeth it thus, The son of Israel, that is, the first-borne which were in Israel, for the Levites gave an atonement for them; and every first-borne layed on (hands) on (the Levite) that was for him. This ordinance fitted the present business, for the Levites being taken to serve the service of the sonnes of Israel, & in stead of every first-borne, and to make atonement for them, *verf. 18, 19.* and offered by them, *verf. 11.* they were by this signe, to put the charge and service of the Church upon them, and to consecrate them unto God in their name. And herein they figured the Church of Christ, called the generall assembly and Church of the first-bornes, which are written in heaven, *Heb. 12. 23.*

Verf. 11. wave the Levites] this waving the Greeke expoundeth separate; which word is used for the ministers of Christ, as Separate me Barnabas and Saul for the worke whereunto I have called them, *Act. 13. 2. 10 in Rom. 1. 1.* And here in *verf. 14.* God saith, thou shalt separate the Levites. But waving is used for offering, as the sacrifices that were waved or moved to and fro; whereby the troubles and afflictions of the ministers of God were figured: see the annotations on *Ex. 29. 24, 27.* Wave-offering in Greeke, a gift. So the ministers of the Church are called gifts, *Eph. 4. 8, 11.* to serve the service in Greeke, to worke, (or doe) the worke of the Lord; in *verf. 15.* This phrase the Apostle useth, he worketh the worke of the Lord, as I also doe, *1 Cor. 16. 10.* so of the Priests and Levites, he saith, that they did worke (that is, minister, or serve about) the holy things, *1 Cor. 9. 13.*

Verf. 12. the head] that is, the heads of the bullocke, as the Greeke translatheth: but called head, because it was to be done on each of them severally: so Chazkuni explaineth it, on the head of every one of the bullocke. By this rite they testified their faith in Christ, (figured by these sacrifices) from whom they expected forgiveness of sins, & sanctification unto the worke of their ministerie. make thou] in Greeke, thou shalt make, that is, offer to God by the hands of Aaron the Priest. to make atonement] that is, to shew the unworthines of all flesh, to minister before God, until reconciliation be made for their sins by Christ. So Paul sheweth mans insufficiency (or unworthines) for such things, and sheweth our insufficiency to be of God, *2 Cor. 2. 16. & 3. 5, 6.*

Verf. 13. shalt see] or, shalt present, shalt make to God, as a signe that they were given to him and his sonnes; as in *verf. 19.*

Verf. 14. shall be mine] which the Chaldee explaineth, shall be ministers before me. See the notes on *Num. 16. 9.*

Verf. 15. to serve the Tent] in Greeke, to doe the worke of the Tent: this is explained in *v. 19.* to serve the service of the sonnes of Israel in the Tent. A

like phrase is in *Ezek. 48. 18, 19.* to serve the cities; and in *2 Chron. 24. 18.* they served the grooves, and wave them] in Greeke, and give them before the Lord. This is the third time that the waving of the Levites is commanded: *Sol. Iarchi* saith, that the first (in *ver. 11.*) respected the Kachibites; the second (in *ver. 13.*) was for the Gerssonites; and this third for the Merarites.

Verf. 16. are given, are given] that is, as the Greeke translatheth, they are a gift given: or, the doubling of the word meaneth, they are wholly given: and the gift confirmed, and now presently they were to be employed in Gods service; see *Gen. 41. 32.* Giving is sometime used for confirming, as, Thou hast given thy people, *1 Chron. 17. 22.* which is the same that Thou hast confirmed thy people, *2 Sam. 7. 24.* So in *Esaï. 33. 16.* his bread shall be given, his waters shall be sure. Chazkuni applieth it thus, Given of the sonnes of Israel unto God, and given of God unto Aaron: *Sol. Iarchi* referreth it to their divers works, given for the bearing of the Tabernacle given for the song: as in *1 Chron. 25.*

which as open] Hebr. the opening of every wombe: whereof see *Exod. 13. 2.* this is explained after, to mean the first borne. unto me] or, for me: which the Chaldee expoundeth for my service.

Verf. 17. the day that I smote] in Chaldee, the day that I killed: by day, comprehending the night also, as in *Gen. 1.* where the day consisteth of evening and morning; for properly the first borne of Egypt were smitten at midnight, *Exod. 12. 29.* I sanctified them] as is to be seene in *Exod. 13. 2. 12. 13.* The prerogative of the first borne, was from the beginning before the smiting of the Egyptians, *Gen. 25. 31. and 49. 3.* but upon that deliverance in Egypt, the ordinance was renewed: that they might know the heavenly birthright should be of grace, not by nature; *1 am. 1. 18.* and obtained through faith in the blood of the Lambe Christ, *Heb. 11. 28. and 12. 16, 17, 23. Rev. 14. 4, 5.* So the first-borne, and the Levites taken in their stead, were figures of the Elect, whom God of his grace hath chosen out of many, unto himselfe.

Verf. 19. as given] in Greeke, a gift given to Aaron: who being a figure of Christ, these Levites (in stead of the first borne) figured the Elect children given of God the Father unto Christ, *Job. 17. 6, 9. 11. Heb. 2. 13.* to serve the service] in Greeke, to doe the worke of the sonnes of Israel; that is, which the first borne of Israel should have done themselves, had not the Levites beene taken for them. to make atonement for the sonnes of Israel] this the Levites did, not by offering sacrifices for the peoples finnes, (which was done by the Priests only) but by their other service in the Tent; which being performed according to the will of God, hee was pleased with the people, and sent no plague upon them, either for neglect of his service, or for doing it amisse: and this the words following doe confirme, that there be no plague among the sonnes of Israel, &c. Thus Phineas, when hee had killed the whore-mongers, whereupon the Plague was stayed from the Israelites, is said to have made atonement for

for the sonnes of Israel, Num. 25. 7. 8. 13. no plague which the Chaldee expoundeth, no death, unto the Sanctuary [Hebr. unto the Holiness] that is, the place and things of Holiness, which the Greeke translate, the Holies. Unto which it they came neere, and should performe the worke amiss, they were in danger of death, as there be examples, in Nadab and Abihu, Levit. 10. 1, 2. in Vzzah, 1 Chron. 13. 10. and the like. Chazkuni explaineth it thus; If all the first-borne should have served, there might have beene a plague amongst them. For the father of a first-borne perhaps was no first-borne himselfe, nor his fathers father, neither were they injured with the service: so when (the sonne) came to serve, he should have no experience or skill therein; and doing that which was not meet, he should be plagued, as we find in Nadab and Abihu. But the Levites when they were chosen, they and their sonnes, and their sonnes sonnes throughout their generations, they were injured and instructed in the service to doe as was meet. And therefore the Scripture saith, The Levite shall have no part nor inheritance, &c. (Deut. 18. 1.) that they might not imploy themselves in any worke save in the service of the Sanctuary: lest if hee should learne his hands profane worke, his armes and fingers should thereby become hard, and unfit to be applied to minister on the P'salterie, Harpe, &c.

Verse 20. Then did Moses [Hebr. And Moses did, &c.] Moses set, or presented the Levites, verse 13. Aaron waved them, verse 11. and the sonnes of Israel laid their hands on them, verse 10. every one his worke as God had commanded.

Verse 21. purified themselves [from sinne], as the originall word implieth; the outward rite whereof, was by sprinkling the same water upon them, verse 7. waved them [the Greeke saith, gave them for a gift: see verse 11. made a tokenement by offering their sacrifices, verse 12.]

Verse 22. to serve their service [in Greeke, to minister their ministerie (or liturgie.)]

Verse 24. from twenty five yeeres old [Hebr. from a sonne of twenty five yeeres, from a thirtie yeeres old: In Num. 4. 3, it was said, from thirtie yeeres old: there he spake of their entrance upon their full admission; here, of their beginning to learne the service: see the notes on Num. 4. 3. he shall] that is, every of them shall; as the Greeke translate, they shall goe in: so in verse 25. to warre the warfare [in Greeke, to minister the ministerie (or liturgie.)] Why their service is called a warfare, see Num. 4. 3. 23.

Verse 25. from the age [Hebr. from a sonne of fiftie yeeres, he shall returne] that is, every of them shall returne, or cease; in Greeke, shall depart from the liturgie, and shall not worke any more. Meaning of the hard labour in bearing the Sanctuary, but not of other ministrations, as the next verse sheweth. Maimoni (in treat. of the Implements of the Sanctuary, chap. 3. sect. 8.) saith, That which is spoken in the Law of the Levites, From fiftie yeeres old, he shall returne, &c. is not meant but for the time that they carried the Sanctuary from place to place; and it is not a commandment of force in the generations (following.) But in the ages (following.) a Le-

vite was not disallowable by yeeres, neither by blossoms, but by voice, when his voice failed through much age, he was disabled from serving in the Sanctuary. And it seemeth to me, that he is not disallowable, save for singing the song, but he might be of the Posters.

Verse 26. the charge [or, the custody, the watch] or ward; in Greeke, the enfoldings, not (service) [in Greeke, the workes]. This the Hebrewes (as Sol. Iarchi and Chazkuni on this place) expound to be the service of bearing (the holy things) on the shoulders; but he was to keep the charge, to encampe round about the Tent, and to sing, and to beware that no stranger came into the Tabernacle. Hereby God taught, that his ministers should be both for yeares and graces, fitted to worke wherein they are employed; and so long continued therein, than they have ability to performe their duty, but employed in more edifying service.

CHAP. IX.

1 The Passover is commanded againe to be kept in the first moneth, 5 and so it was. 6 Upon occasion of some that were uncleane, and could not keepe it, a second Passover is allowed in the second moneth for them that were before uncleane, but not for others. 15 The cloud that covereth the Tabernacle, guideth their removing, and encamping of the Israelites.

And Iehovah spake unto Moses in the Wilderness of Sinai, in the fourth yeare after they were gone out from the land of Egypt, in the first moneth, saying,

And let the sonnes of Israel doe the Passover in his appointed season. In the fourteenth day in this moneth, betweene the two Evenings, yee shall doe it in his appointed season: according to all the statutes of it, and according to all the judgements of it, shall doe it. And Moses spake unto the sonnes of Israel to doe the Passover. And they did the Passover in the first moneth, in the fourteenth day of the moneth, betweene the two evenings, in the Wilderness of Sinai: according to all that Iehovah commanded Moses, so did the sonnes of Israel.

And there were men who were uncleane by the foule of a man, that they could not doe the Passover in that day: and they came neere before Moses, and before Aaron, that day. And those men said unto him, Wee are uncleane by the foule of a man, wherefore are we kept backe, that wee may not offer the oblation of Iehovah in his appointed season, among the sonnes of Israel?

And Moses said unto them, Stand still and I will heare what Iehovah will command concerning you.

And Iehovah spake unto Moses, saying; Speake unto the sonnes of Israel, saying; Any man when he shall be uncleane by a foule, or be in a journey a farre off of you, or of your generations; yet he shall doe the Passover unto Iehovah. In the second moneth, in the fourteenth day, betweene the two evenings, they shall doe it: with unleavened cakes and bitter herbs shall they eat it. They shall not let ought remaine of it untill the morning; and they shall not breake a bone thereof: according to every statute of the Passover they shall do it. But the man that is cleane, and is not in a journey, and forbearth to doe the Passover; even that soule shall be cut off from his peoples: because he offered not the oblation of Iehovah in his appointed season, that man shall beare his sinne. And if a stranger shall sojourn with you, and will doe the Passover unto Iehovah, according to the statute of the Passover, and according to the judgement thereof, so shall he doe: yee shall have one statute, both for the stranger, and for the home-borne of the land.

And in the day, that the Tabernacle was reared up, the cloud covered the Tabernacle, even the Tent of the Testimony: and in the evening there was upon the Tabernacle, as the appearance of fire, untill the morning. So it was continually, the cloud covered it: and the appearance of fire by night. And when the cloud was taken up from off the Tent; then after that, the sonnes of Israel journeyed: and in the place where the cloud abode, there encamped the sonnes of Israel.

At the mouth of Iehovah the sonnes of Israel journeyed; and at the mouth of Iehovah they encamped: all the dayes that the cloud abode upon the Tabernacle, they encamped.

And when the cloud tarried long upon the Tabernacle, many dayes; then the sonnes of Israel kept the charge of Iehovah, and journeyed not. And it was when the cloud was a few dayes upon the Tabernacle, according to the mouth of Iehovah they encamped; and according to the mouth of Iehovah they journeyed. And it was when the cloud was from evening untill morning, and the cloud was taken up in the morning, then they journeyed, either by day or by night, when the cloud was taken up, then they journeyed. Or two dayes or a mo-

neth, or a yeare of dayes, when the cloud tarried long upon the Tabernacle, abiding upon it; the sonnes of Israel encamped and journeyed not: but when it was taken up they journeyed. At the mouth of Iehovah they encamped; and at the mouth of Iehovah they journeyed; they kept the charge of Iehovah, at the mouth of Iehovah, by the hand of Moses.

Annotations.

IN the first moneth] This Commandement to keepe the Passover was in time before the bringing and ordering of the tribes, mentioned in the former part of this booke: for that was commanded in the first day of the second moneth, Num. 1. 1, 2. Whereupon the Hebrewes (as Sol. Iarchi here) doe observe, that there is no order of former and latter in the Law; but things done after, are sometimes set before. The reason why it is mentioned here, is because of the second Passover kept the 14 day of the second moneth, verse 11. which was after the forelaid matter, after the dedication of the Altar, & ordination of the Levites. And the cause why God commanded them to keepe the Passover in the Wilderness, was for that by the first institution they were bound to keepe it, when they were come into the land of Canaan, Exod. 12. 25. and therefore without speciall warrant, they would not have kept it in the desert: neither kept they any more but this, till they came into the land 161. 5.

Verse 2. doe the Passover] That is, keepe, offer, sacrifice the Passover called in Hebreu Pesach, in Greeke Pascha; so named because the Lord when he smote all the first-borne in the houses of the Egyptians, passed over the heales of the Israelites (whose doore-posts were sprinkled with the lambs blood) and slew not their first-borne. Hereupon the Lord appointed a yearly feast in remembrance thereof, which should continue till Christ came, who is our Passover (or Paschal Lamb) sacrificed for us, in whom we keepe the feast in spirit and truth, 1 Cor. 5. 7, 8. See the annotations on Exod. 12. in his appointed season] every fourteenth day of the first moneth, as verse 3. which the Greeke here calleth the houre thereof; and in verse 3. the season thereof; and the Hebrewes explaine it, though it be on the Sabbath. So all the feasts in Israel were to be kept at the times appointed of God, Levit. 23. 4 &c. Therefore Jeroboam keeping the feast of Tabernacles in the eighth moneth, which God had appointed in the seventh, Levit. 23. 34. it is said to be the moneth which he had devised of his owne heart, 1 King. 12. 32. 33.

Verse 3. betweene the two evenings] that is, in the afternoon; Sol. Iarchi (on Exod. 12.) saith, from the fixt houre (which is at mid-day) and upward; it is called betweene the two evenings, for that the

the Sonne declineth towards his going downe, &c. betweene the evening of the day, and the evening of the night: the evening of the day is in the beginning of the seventh houre, and the evening of the night, is when the night beginneth. See the notes on Exod. 12. 6. where the houres of killing the Passeever are observed. It figured the time of Christs coming, in the last day, Heb. 1. 1. 2. as towards the evening of the world, and the houre of his death, which was the ninth houre, that is, three a clocke in the afternoon, Matth. 27. 46-50. all the statutes; that is, all the rites and ordinances prescribed, which the Greeke translatheth the Law thereof: So in Exod. 12. 43. where it is shewed who were to eat the Passeever. the judgements; this the Hebrewes referre to the unleavened cakes which were to be eaten with it, and seven dayes after; also to the putting away of Leaven, &c. Exod. 12. 8. 15. &c. But here are to be accepted the speciall rites which belonged only to the first Passeever in Egypt, as the sprinkling of their pests with blood, the eating of it standing, &c. of which see the annotations on Exod. 12. 6, 7, 11.

Verse 4. *to doe* [that is, to keepe (or offer) the Passeever, as verse 2. This was for the sanctification of the whole Church in their persons; as the Priests and Levites were before sanctified to their ministries.]

Verse 6. *by the soule* [the soule is here put for the body; and that dead, as often other while; see Levit. 19. 28. and Num. 5. 2. sometime the Scripture explaineth it, calling it a dead soule, Num. 6. 6. The Chaldee, Greeke, and Latine, keepe the Hebrew phrase. They that were unclean by the dead, were unclean seven dayes, Num. 19. 11. and such might not come into the Lords Sanctuary, Num. 5. 2. nor eat of the holy things, Levit. 7. 20. Hereupon they came Moyses and Aarons, to inquire what they should doe: for unto them the Law touching the unclean was commanded, Lev. 11. 1.

Verse 7. *wherefore are we kept backe* [the Greeke explaineth it, *shall we be kept backe* (or deprived)? A religious demand how they could performe their dutie unto God, being in their legal pollution. the oblation of Iehovah] the Passeever is so called, as being commanded by the Lord, and kept unto his honour; and it is called a sacrifice, Exod. 12. 27. The Greeke translatheth it, a gift unto the Lord. So Korban, an Oblation, is by the Holy Ghost interpreted, a gift, Mar. 7. 11.

Verse 8. *Stand still* [or, stay: which the Chaldee explaineth, *Tarry till heare*. A religious answer, signifying that he might doe nothing without word from the Lord: so Christ spake not, neither did any thing of himselfe; but spake things as his father taught him, Ioh. 7. 16. 17. and 8. 28. From this, and other the like examples of Moyses, Iohanan in his Chaldee paraphrase on this place, saith, I hat the Judges of the Sanhedrin (or courts) should not be asked to ake concerning the judgement which is to hard for them; for Moyses was the Master of Israel, had need to say, I have not heard.

Verse 10. *Any man* [Hebr. *Man man*; that is, whosoever; and by man understood the woman also. Iohanan expoundeth it, *any man or woman, when he shall*] or, though he be unclean, *by a soule* [the Greeke and Chaldee add the soule of a man, meaning a dead man, as verse 6. and so Iohanan explaineth it, by pollution of a man which is dead. This one kind of uncleanness, seemeth to be named for all other that continued any number of dayes, for the Hebrewes understood it, *Who is unclean* [that is, put off to the second Passeever: the Passeever may not eat the Passeever in the first night of (the first moneth) Nisan, because of his uncleanness: as men or women that have running issues, Levit. 15.] the menstruous and women in child, and men that lie with the menstruous. But who so toucheth a dead beast, or creeping thing, or the like, in the fourteenth day, he is to wash, and they kill (the Passeever) for him after he is washed, and in the evening when his issue is set, he eateth the Passeever. [The reason hereof is, that such uncleanesse by the Law, continued but till the evening; so that having washed himselfe, he was cleane at even, and might eat, Levit. 11. 24. 25.] He that is uncleanly need man, and in seventh day [which is the day of his clearing, Num. 19. 21. 22.] beginneth to be in the fourteenth day (of the first moneth); though he wash and be sprinkled (with the purifying water, Num. 19. 19.) so that he is fit to eat the holy things at evening; yet they kill not (the Passeever) for him, but he is put off to the second Passeever, Num. 5. 11. we have beene taught by tradition that *in us their seventh day* (who then came unto Moyses and Aarons:) and hereupon they asked if (the Passeever) should be killed for them, and they stand at evening: and as was told them that they should not kill for them. But hereby is meant, when he is dead with such uncleanness, as a Nazarite is to abstain himselfe for it (Num. 6. 9.) for if he be defiled with uncleanness by the dead, such as the Nazarite, he eat not himselfe; for then they kill for him in his seventh day, after that he is washed and sprinkled, and pure his Sonne is set, he eateth the Passeever. They kill for the menstruous in her seventh day, because she is not washed till the eighth night, and so for it: as for the holy things, untill the ninth night. Who searcheth in a well to find a dead bodie. they kill not (the Passeever) for him, lest he find the dead there in the well, and so be unclean at the killing time. If they knew killed for him, and hee find not the dead there, then he may eat it at evening. &c. Maimon in Korban Palsch, chap. 6. §. 1. &c. *any man* or, *any soule* off. The Hebrew of this word, *any*, hath extraordinary pricks over it, for speciall consideration. Hereby the Lord might signify that we Gentiles which were unclean, even as in trespasses and sinnes, and so off. Ioh. 1. 2. 13. should be made nigh by the blood of Christ, and partakers of him the second Passeever, who new sacrificed for us, 1 Cor. 5. 7. But touching this legal ordinance, the Hebrewes say, *What is it, you say, so off?* Fiftye miles without the walls of Jerusalem, [and so by proportion fiftene miles from the campe of Israel.] who so is defiled, &c.

Jerusalem, on the 14 day (of the first moneth) when the Sonne riseth, 15 miles or more: for this is a journey off: if lesse than this, he is not in a journey farre off, for he may be come to Jerusalem by after mid-day, though he goe on foot easily, Maim. in Korban Palsch, chap. 5. §. 8. 9. your generations [that is, your posterity hereafter: so this was not a temporary Law, but perpetual.]

Verse 11. *In the second moneth* [of this second Passeever the Hebrewes say; It is a commandment by it selfe, and therefore to be done even on the Sabbath: for the second is no recompence for the first, but is a feast by it selfe; therefore they are guilty of cutting off for the breach of it. Maim. in Korban Palsch, chap. 5. §. 2. 1. betweene the two evenings] in Greeke, towards evening; see 3. unleavened cakes [which figured sinceritie and truth, 1 Cor. 5. 8. See the annotations on Exod. 12. 8. Sol. Larchi here saith, There is no prohibition of Leaven, save with it what is eaten. But hee might have leavened bread with him in the house. Otherwise than at the first Passeever, Exod. 12. 15. 19. which therefore needeth further inquiry. bitter herbs] Hebrew, *bitternes*: the Latine version counted Hieroms, expoundeth it *wild lettices*; which are fit to be bitter in taste: Discord. lib. 2. chap. 166. though it is not to be restrained to that herbe only; see the annotations on Exod. 12. 8. So the Greeke translatheth it *Pardon*, which are herbes of bitter taste, as wild chicorie and endive. There were to the Iewes a remembrance of their bitter life in Egypt, Exod. 1. 14. and for a figure of the bitterness of Christs afflictions, whereof we that beleve, are made partakers by the fellowship of his sufferings, being made conformable unto his death, Phil. 3. 10.

Verse 12. *till the morning* [if any were left till then, it was to be burnt; see Exod. 12. 10. with the annotations. not break a bone] this was fulfilled in Christ himselfe, as Ioh. 19. 33. 36. See Exod. 12. 46. The Hebrew Doctors say, that for breaking above man was to be beaten. But he is not guilty save for breaking a bone, whereupon some fleshe is, or wherin is some marrow. For breaking any other bone, he is not guilty. But if there be any fleshe upon it, though he break the bone in any other place than where the fleshe is, hee is guilty; although that place of the bone where he breaketh it be bare without fleshe. *Offense* that breaketh it after another hath broken it, is to be beaten. Maimon in Korban Palsch, chap. 5. §. 2. 1. 3. 4. every statute of the Passeever] in Greeke, the Law of the Pascha. This feast is the meane of the first Passeever, the Law wherof is given in Exod. 12. Howbeit here, the Hebrewes have their exceptions and differences; but two warrantable, I leave to be considered. the first [they say] the second Passeever from the first [as the first there is a prohibition that no leaven be in or found (in their houses;) neither may they be kind with leaven (in them:;) neither may they carry of it out of the company: and they must use the Pascha (or hymne) in the eating of it: and doeing with it the Chagigah (or Fast-offering) (ponen den Dent. 16. 4.) And it may be kept in unleavened bread: most part of the Church be uncleane;

by the dead. But the second Passeever, may have leavened and unleavened bread with it in the house: and they are not bound to use the hymne in the eating of it: and they may carry it out of the house where it is eaten: neither bring they the Chagigah with it: neither may it be kept in uncleanness. But both of them put away the Sabbath (that is, are to be kept even on the Sabbath day,) and the praise (or Hymne) is to be used in the doing of them, and they must be eaten roasted in one house, with unleavened cakes and bitter herbs: and they must not leave ought of them (till the morning, nor breake a bone of them. And why is not the second (Passeever) equal to the first in all things, seeing it is said (in Num. 9. 12.) according to every statute of the Passeever they shall doe it. Because there are expressed in some of the statutes of the Passeever: to teach that it is not equal to the first, (save in the things that are expressed concerning it: & they are the commandments concerning the body (or substance) of it: & they are the statutes of the Passeever. For this is a general rule, that their dispersion in Egypt, their taking of the Paschal Lamb on the tenth day, and the charge to strike the blood with a bunch of hyssop on the upper doore-post, & on the two side-posts, and to eat it in haste: they were not things to be observed till the generations following, but in the Passeever of Egypt onely. Maim. in Korban Palsch, chap. 10. §. 1. 5. Touching the eating of the Passeever by the unclean (forementioned,) thus they say of it, & of other the like: All the offerings of the Congregation, their time is set, (Lev. 23.) therefore they all doe put away the Sabbath and uncleanness by the dead. And every oblation of them which is offered in uncleanness, is not eaten: but they burne on the altar such things thereof as are to be burned thereon, & the residue which should be eaten, are burnt as other holy things that are defiled. (Levit. 7. 19.) How doth it put away uncleanness? If the time of that oblation be come, and the most part of the Church that offer it be unclean by the dead: or if the Church be cleane, & the Priests that should offer it be unclean by the dead: or, if the people and Priests be cleane, and the ministring vessels be unclean by the dead: then is it performed in uncleanness, & the unclean and the cleane are implored together, and come all of them into the court (of the Sanctuary.) But they that are unclean by other uncleanesses, as by running issues, &c. or by creeping things, or dead beasts, &c. the like, they are not implored thereunto, neither come they into the court, although it be performed in uncleanness. And if they transgress & do it, or come into the court, they are guilty of cutting off for coming in, and of death for serving; for nothing is put off but unclean: by the dead (man) onely, &c. Uncleanness by a dead man, is put away concerning the Congregation as it is written in Num. 9. 6. And there were men who were unclean by the soule of a man: we have beene taught by word of mouth that they are particular men which are put off to the second Passeever, if they be unclean. But if the congregation be unclean by it dead, they are not put away, but the uncleanesse is put away, & they do the Passeever without uncleanesse. And the same law is for every oblation, which hath it time appointed therefore with the Passeever, that it pertaineth away uncleanness. And doe the thing

is expressed in the Scriptures, for it is said (in 2 Chron. 30. 17.) For there were many in the Church that were not sanctified; therefore the Levites (had the charge) of the killing of the Passovers, for every one that was not cleane, to sanctifie (them) unto the LORD. For a multitude of the people, many of Ephraim and Manasse, Issachar, and Zabulon, had not cleaved themselves. And what is that which is said (in 1 Chron. 30. 18.) yet they did eat the Passover otherwise than it was written? Because they made an intercalation of that yeere (that is, added a moneth) because of uncleanness, as it is said (in 2 Chron. 30. 2.) And the King consulted, and his Princes, and all the congregation in Jerusalem, to keep the Passover in the second moneth; for they could not keep it at that time, because the Priests had not sanctified themselves sufficiently. And elsewhere I have shewed that they are to make no intercalation of the yeere at all, because of uncleanness. There was also another thing in that yeere, that King Ezekias made intercalation of the yeere, in the 30. day of Adar (or February) which should have been the beginning of the moneth Nisan (or March) and he made that moneth Adar the second: but the wise men agreed not unto him, for they are to make no intercalation in that day, as I have shewed in the treatise of sanctifying the New Moone. And for these things which he did, not according to be custome, it is said, they did eat the Passover otherwise than it is written. And be shewed mercy for himselfe and for the wise men that consented to his doing, as it is said (in 2 Chron. 30. 18, 19.) The god LORD pardon every one, that prepareth his heart, &c. and it is said (in vers. 20.) and the LORD hearkned to Ezekias, and healed the people, that their offering was acceptable. A main in Biath himmickah, chap. 7. writeth thus: Many that are unclean by the dead at the first Passover, if they be the lesser part of the Church, they are put off to the second Passover, as other unclean persons: but if the most of the Church be unclean by the dead, or if the Priests, or the ministring vessels be unclean by pollution of the dead, they are not put off, but doe all of them eat the Passover in uncleanness, the unclean with the cleane. As it is said, And there were men that were unclean, &c. Num. 9. 6. particular persons are put off, and not the congregation; and this thing is for uncleanness by a dead (man) only. If the Church be halfe of them cleane, and halfe unclean by the dead, they all keepe it in the first (moneth) and the cleane keepe it by themselves in cleanness, and the unclean keepe it by themselves in uncleanness, and doe eat it in uncleanness. And if they that be unclean by the dead, be more than the cleane, though but one, they all keepe it in uncleanness, &c. If the most part of the Church have running issues, or lepers, &c. and the lesser part be defiled by the dead, those that are unclean by the dead, keepe it not in their first (moneth) because they are the lesser part; neither keepe they the second (Passover), for no particular persons keepe the second, save in the time when the most of the Church have kept the first. If the most part of the Church be unclean by the dead, and in lesser

part have running issues, or the like; the unclean by the dead keepe the first (Passovers) and the lesser part have running issues or the like, keepe neither the first nor the second; for there is no keeping of the second Passover, save when the first is brought in cleanness; if the first be kept in uncleanness, there is no second Passover: If a third part of the Church be cleane, and a third part have running issues, or the like, and a third part be unclean by the dead; those that are cleane by the dead, keepe neither the first Passover nor the second: not the first, because they are the lesser part in respect of the cleane with the dead; nor the second, because the lesser part kept the first Passover. How doe they estimate the Passover, to know whether the most of the Church be cleane or unclean? They estimate it not by all that eat, for it may be that twenty are reckoned for one Palestinian, and they (and it by the hand of one) count it: But they estimate it by all that come to them: (of the Sanctuary) and whiles they are yet within, before the first company cometh in, they estimate it.

Vers. 13. not in a journey. The Greeke explaineth it, in a far journey, as v. 10. Here other are necessarie and inevitable hindrances are likewise implied, by reason whereof they could not keepe the first Passover, but might the second, or were discharged of both, without sinne or danger: as the Hebrew Doctors note, if a man be present at the Passover, or if he have ignorantly erred, and offered it in the first (moneth), then he is to bring the Passover in the 14. day of the second moneth. Who hath ignorantly erred, or hath become violently hindered, so that he offered not in the first moneth, if he promiscuously neglect to offer in the second, he is guilty of cutting off: but if he ignorantly erred, or was violently hindered in the second also, he is free. If he was promiscuously neglected to offer in the first, then he is in the second; and if he offer not in the second, then he is guilty of ignorance, he is guilty of cutting off, because he offered not the Lords offering in the appointed time, and neglected presumptuously. As in Korban Pesach, ch. 5. sect. 1, 2. Now for instance, they give these: If a man in a journey be hindered towards the Sanctuary, and reacheth thither, because he is hindered by the best man he can drive to: or being (come) to Jerusalem, in Jewish feet, that he cannot come to the court (of the Sanctuary) till the time of the offering be past, then he is (for a constrained let.) Ibidem ch. 5. sect. 9. From men that have the skins of their Passchall lamb mixed together, and there is found a wart (which is a signe of uncleanness) in the skin of one of them; all those lambs are to be carried out to the place of burning; and if they were mixed bare their blood was sprinkled on the Altar, then men are bound to keepe the second Passover: but if they were mixed after the sprinkling, they are discharged from keeping the second Passover. Ibidem ch. 5. sect. 10. If the owners of a Passchall lamb be defiled, and that the lamb be sprinkled for them; the blood then that the lamb be sprinkled on the Altar, need not be of may not be acceptable, therefore they are bound to keepe the second Passover. Ibidem ch. 4. sect. 3. A proselyte that joineth himselfe to the Church

(bur. h.) betweene the first Passover and the second; he is a child that is come to full age betweene the two Passovers [that is, to the age of 13. yeeres, at what time he is Bar mitzva, a son of the commandment, that is, bound to keepe all the Law, as his father was, and so bound to eat the Passover;] they are bound to keepe the second Passover, Ibidem ch. 5. sect. 7. and sundry the like. And forbe. v. 13. or cease, in Greeke, fauleth a meaning wittingly and presumptuously, as appeareth by Num. 15. 30. that faule] which the Chaldee explaineth, that man; and so Moses (speakech in Lev. 17. 4. 9.

cut off] in Greeke destroyed. The Hebrewes understand it of death by the hand of God, when the sin is secret and unpunishable by man: see the notes on Gen. 17. 14. And it may be meant of soule or body, or both. Cutting off, is sometimes of the soule, and sometimes of the body. Of the body, when he dieth in the midst of his daies; as if hee die at fiftie yeeres of age, that is death by cutting off. &c. R. Menachem on Gen. 17. The same man there further sheweth, that the state of a man may be such, that though he be cut off in his body from this life, yet he goeth not downe to Gehenna (or Hell) but hath his portion in the garden of Eden (or kingdom of Heaven); but there is some man guilty of cutting off, whose iniquities are so many, that he is cut off from the life of the garden of Eden; of whom it is written, that soule shall be cut off from my presence, Levit. 22. 5. and, I will even destroy that soule, Levit. 23. 30. and these wicked ones are not cut off in their body, but wax old in this world, as it is said, There is a wicked man that prolongeth (his life) in his wickednesse, Eccl. 7. 15.

from his peoples] in Greeke, from his people: by peoples meaning the tribes of Israel, called the peoples of Israel, in Alt. 4. 27. So Moses elsewhere explaineth it, saying, hee shall be cut off from Israel, Exod. 12. 15. Num. 19. 13. and from the congregation, Num. 19. 20. and from the congregation of Israel, Exod. 12. 19. and from among his people, Lev. 17. 4. 10. and 20. 3. 6. and 23. 30. beare his sinne] that is, the punishment due for his sin: so in Lev. 22. 9. Num. 18. 32.

Vers. 14. sejourne with you] this the Greeke explaineth, if a proselyte come unto you in your Land Of strangers to be admitted to the Passover, see in the annotations on Exod. 12. 48. 49.

Vers. 15. was reared up] or, that he (Moses) reared up the Tabernacle; which was the first day of the first moneth, in the second yeere, after they were come out of Egypt, Exod. 40. 1. 17. (the cloud) a signe of Gods favour and presence, possessing and protecting the Tabernacle, and dwelling amongst his people in Christ: see Exod. 33. 10. 11. and 40. 34. and the annotations there. Also Num. 14. 14. Ez. 4. 10. 3. 4. even the Tent of the Testimonie] or, the Tent, which the Greeke translatheth, and the house of the Testimonie; meaning the most holy place, in which was the Arke with the Tables of the Testimonie (or Law) in it; over which place the cloud specially was to cover the same. The Hebrew word

which usually signifieth to, or for, is by the Greeke translatheth, as it is here, so in Lev. 16. 21. and Exod. 17. 10. sometime it signifieth but to signify the thing covered, as in Esai. 1. 19. and so in this place Sol. Iarchi expoundeth it thus; the Tabernacle which was made to be a Tent for the Tables of the Testimonie, as the appearance] or, the appearance of fire: in Exod. 40. 38. it is said, and fire was on it by night. The same cloud, was darkness by day, and fire by night, as in Exod. 14. 20. 24. both signified Gods presence and defence of his Tabernacle; as it is said, The LORD will create upon every dwelling place of mount Sion, and upon her assemblies, a cloud and shadow by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. Esai. 4. 5. And in Psal. 105. 19. He spread a cloud, for covering; and fire, to give light in the night. So Christ, by the Scriptures of the holy Prophets and Apostles (which are a cloud of witnesses, Heb. 12. 1.) and by his Spirit, is a shadow in the day time from the heat and for a place of refuge, Esai. 4. 6. as it is written, Thou (Lord) hast bene a refuge from the storme, a shadow from the heat, Esai. 5. 4. and the Prophetical word, is a light that shineth in a dark place, 2 Pet. 1. 19. See the annotations on Exod. 13. 21.

Vers. 16. cloud covered it] to wit, by day, as is expressed in Exod. 40. 38. and to be understood here, therefore the Greeke version also addeth by day; and so doth the Chaldee called Iouthan. The continuance of this signe (notwithstanding the peoples unworthiness) is remembered by Nehemiah thus; Yet thou in thy manifold mercies, forsakest them not in their wickednesse: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go, Nhem. 9. 19.

Vers. 17. was taken up from off the Tent] or, from upon (or over) the Tent; which the Greeke translatheth, went up from the Tent. [separated] or, removed, set forward, encamped [or pitched], rested. Thus God in Christ, was the cause and beginning of all rest and motion, and the director of his Church, in the way that they should go. Therefore Moses sanctified both their journeyings and their restings by prayer unto God, Num. 10. 35. 36. According to this ancient figure, Christ is said to come with clouds, Dan. 7. 13. Rev. 1. 7. and appeareth clothed with a cloud, and his feet as pillars of fire, Rev. 10. 1. for the salvation of his people, and redemption of their iniquities. The same grace is set forth by the similitude of a shepherd, leading his flocke in and out, whom they follow. Psal. 22. 1. Job. 10. 9. Under whose conduct they feed in the meere, and their pasture are in all high places; they know not, nor thirst, neither doth the heat burn them, for he hath mercy on them, I psalm them, &c. Esai. 40. 9. 10. Rev. 7. 16. Wherefore the Church desireth to be told, where he feedeth his flocke, and where he maketh them to rest at noone, Song 1. 7. and that which the Church desireth of Christ, His left hand, under whose head, and his right hand, doth embrace me, Song 2. 6.

the Chaldee paraphrast (on that place) applieth to this cloud and the effects thereof.

18 Verse 18. *At the mouth* that is, as the Greeke translatheth it, *By the commandment*; or, as the Chaldee faith, *By the word of the Lord*: for this signe from heaven, the removing and resting of the cloud, was to them as the mouth or word of God. For God *speaketh by his signes*, which are therefore called, *the words of his signes*, *Psal. 105. 27.* And it is signified, that whatsoever we doe, in the word or deed, we should doe *all in the name of the Lord Iesus*, *Coloss. 3. 17.*

19 Verſ. 19. *varied long* [or, *prolonged the time*: here the spaces of time, shorter or longer, between the journeyings of the people, are allowed to be by the Lords cloud: that loe, not onely the works, but the times and seasons might appeare to be in Gods hand & power, *Act. 1. 7.* kept the charge] or, *the watch*: Hebr. *observed the observation*: of which phrase see *Levit. 8. 35.* The Chaldee here translatheth the charge (or observation) of the word of the LORD. They kept watch and ward night and day, to see when the cloud should arise; or, they kept the charge (in the meane while) of serving the Lord, whilst the Sanctuary was erected. So after, in v. 23.

20 Verſ. 20. *a few daies*] Hebr. *daies of number*: that is, daies easily numbered, meaning a few: see this phrase in *Gen. 34. 30.*

22 Verſ. 22. *a yeere of daies*] that is, a whole yeere: see the notes on *Lev. 25. 29.* and *Gen. 4. 3.*

23 Verſ. 23. *the mouth*] that is, as the Chaldee faith, *the word*; in Greeke *the commandment*: and that the Lord signified his will sometimes by word, and not by signe onely of the clouds removing, appeareth by *Deut. 1. 6, 7.* and *2. 3. 4.* by the hand] that is, by the ministerie of Moles, who both governed the people under God, and used praier at their journeying and encamping, *Num. 10. 35, 36.* Compare *Psal. 77. 21.* *Esa. 63. 12.*

CHAP. X.

1 The Lord commandeth to make two silver trumpets, and to use them for calling of the assembly, and for the journeying of the camps; and when they went to warre, and when they offered sacrifice in their solemnities. 11 The cloud rising, the Israelites remove from Sinai to Paran. 14 The order of their march. 29 Hobab is intreated by Moles not to leave them. 33 The praier of Moles, at the removing and resting of the Arke.

1 And Iehovah spake unto Moles, saying, 2 Make unto thee, two trumpets of silver; of beaten worke shalt thou make them: and they shall be unto thee, for the calling of the assembly, and for the journeying of the camps. And they shall blow with them; and all the assembly shall assem-

ble themselves unto thee, at the doore of the Tent of the congregation. And if they blow with one, then the Princes, the heads of the thousands of Israel, shall assemble themselves unto thee. And if ye blow an alarme, then the camps, that encampe on the East-side, shall take their journey. And if ye blow an alarme the second time, then the camps, that encampe on the South-side, shall take their journey: they shall blow an alarme for their journeyes. And when ye gather together the Congregation, ye shall blow, and shall not sound an alarme. And the sonnes of Aaron the Priests, shall blow with the trumpets; and they shall be unto you, for a statute for ever, throughout your generations. And if ye goe to warre in your land, against the distreffer that distreffeeth you; then ye shall sound an alarme with the trumpets, and ye shall be remembered before Iehovah your God, and ye shall be saved from your enemies. And in the day on your gladnesse, and in your solemne feastes, and in the beginnings of your months, then ye shall blow with the trumpets, over your burnt-offerings, and over the sacrifices of your Peace-offerings: and they shall be unto you for a memoriall before your God; I, am Iehovah your God.

And it was in the second yeere, in the second moneth, in the twentieth day of the moneth, the cloud was taken up from off the Tabernacle of the Testimonie. And the sonnes of Israel journeyed, by their journeyes, out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. And they journeyed, at the first, at the mouth of Iehovah, by the hand of Moles. And the standard of the campe of the sonnes of Iudah, journeyed in the first (plate) according to their armies: and over his army, was Naasson the son of Amminadab. And over the armie of the tribe of the sons of Issachar, was Nethaneel, the son of Zuar. And over the armie of the tribe of the sons of Zabulon, was Eliab, the son of Helon. And the Tabernacle was taken downe: and the sons of Gershon, and the sons of Merari journeyed, bearing the Tabernacle. And the standard of the campe of Reuben journeyed, according to their armies: and over his army, was Elizur, the son of Shedeur. And over the armie of the tribe of the sons of Simeon, was Shelumiel, the sonne of Zurishaddai. And over the armie of the tribe of the sons of Gad, was Eliasaph, the sonne of Dege-

And the Kohathites journeyed, bearing the Sanctuary: and they set up the Tabernacle against they came. And the standard of the camp of the sons of Ephraim journeyed, according to their armies: and over his army, was Elishama, the son of Ammihud. And over the armie of the tribe of the sons of Manasse, was Gamaliel, the sonne of Pedahzur. And over the armie of the tribe of the sons of Benjamin, was Abidan, the son of Gideon. And the standard of the campe of the sons of Dan journeyed; the reward of all the camps throughout their armies: and over his armie, was Ahiezer, the sonne of Ammishaddai. And over the armie of the tribe of the sons of Aser, was Pagiel, the son of Ocran. And over the armie of the tribe of the sonnes of Naphtali, was Ahira, the son of Enan. These were the journeyings of the sons of Israel, according to their armies, when they journeyed.

And Moles said unto Hobab the son of Reguel the Midianite, the father in law of Moles; We are journeying unto the place, of which Iehovah said, I will give it unto you; goe thou with us, and we will doe thee good, for Iehovah hath spoken good concerning Israel. And he said unto him, I will not goe: but unto my land, and unto my kinned, I will goe. And he said, Leave us not I pray thee; forasmuch as thou knowest our encamping in the wilderness; and thou maiest be to us for eyes. And it shall be, if thou wilt goe with us; yea it shall be, that that good, wherewith Iehovah shall doe good unto us, we also will doe good unto thee. And they journeyed from the mountaine of Iehovah, three daies journey: and the Arke of the covenant of Iehovah journeyed before them, the three daies journey, to search out for them a rest. And the cloud of Iehovah was over them by day, when they journeyed out of the campe.

And it was, when the Arke journeyed, that Moles said; Rise up, Iehovah, and let thine enemies be scattered; and let them that hate thee, flee from thy face. And when it rested, hee said; Returne Iehovah, unto the ten thousands thousands of Israel.

Annotations.

M [the unto thee] After the constitution and order of the Church about the Lords Sanctuary, and for their journeying towards Canaan;

here followeth the appointment of such publicke instruments as were requisite for the congregation, both when they journeyed and when they rested, when they went to war, or were in distresse, and when they were in peace. *two trumpets*] a trumpet (called *Chatsot/rab*) was of metall, a Corner (called *Shophar*, whereof see *Levit. 23. 24.*) was of horne; both these were used after in Israel, *2 Chron. 15. 14.* *Psal. 98. 6.* Here at first were but two trumpets, as Aaron had but two sons Priests, Eleazar and Ithamar: after as the Priests and bulinelle were increased, so were the number of trumpets; that in Solomons time there were 120. *Psal. sounding with trumpets*, *2 Chron. 5. 12.* From which places compared, the Hebrew canons shew, that there never might be in the Sanctuary at Gods publicke worship there, fewer than two trumpets, nor more than 120. *Aluminum in Cle hamnikdash, ch. 3. sect. 4.* of silver] which was the purest metall, and fittest for found; fit also for signification, for the word of God, and lively graces of his spirit, were figured by these trumpets, as *Esa. 58. 1.* and *27. 13.* *Ezek. 33. 3.* *Rev. 4. 1.* *1 Cor. 14. 8.* So the Hebrewes say, the trumpets were to be made of silver; if of any other kinde of metall, they were unlawfull, *Aluminum in Cle hamnikdash, ch. 3. sect. 5.* The tongue of the just, is as choice silver, *Prov. 10. 20.* and, the words of the LORD, are pure words, as silver tried, &c. *Psal. 12. 7.* beaten worke] wrought with the hammer, beaten into a plate, of one whole peece: for the golden Candlestick was, *Exod. 25. 31.* It signified the labour of the ministers of God, giving themselves continually to praier, and to the ministerie of the word, *Act. 6. 4.* that the trumpets may give a cleare and certaine sound, for and unto the people, for the calling] for to call together the congregation. This was the first of the foure speciall uses of these trumpets, when the people rested, to assemble them unto the Lord in his Sanctuary, for to heare his word, to pray, and to doehim worship. As, *Blow the trumpet in Sion, sanctifie a fast, call a solemne assembly, Gather the people, sanctifie the congregation, &c.* *Isa. 2. 15, 16.* and, *Blow the trumpet in the new moone, &c.* *Psal. 81. 4.* It signified that all the meetings of the Church should be sanctified by the word of God and praier.

for the journeying] to cause the camps, (that is, the people in their camps or tents) to take their journeyes. This was the second use of the trumpets, to sanctifie by their sound, the journeyes and travels of Gods people; that as their rest, so all their motions might be in God, by the conduct of his word and pime. Thus were there three things to be observed at their removing; the Lords taking up of the cloud, *Num. 9. 18. 22.* the sound of the trumpets, *Num. 10. 2. 5. 6.* and the praier of Moles, *Num. 10. 35.*

Verse 3. And they] that is, the Priests shall blow, as is expressed in *vers. 8.* The Greeke translatheth, *thou shalt blow*, meaning Moles, by the Priests whom he appointed thereto. *with them*] with both of them: for when but one was blowne, the Princes onely assembled, *vers. 4.*

than two, nor more than an hundred and twenty: not fewer Harpes than nine, but as many more always as they would: and but one Cymbal only. *Maimony tom. 3. in Cle hamnikdaß, chap. 3. feli. 3. 4. ever your Burnt-offerings*] a practise of this is shewed in Ezekiel's time; for he set the Levites in the house of the Lord, with Cymbals, with Palteties and with Harps, according to the commandment of David, and of Gad the Kings Seer, and of Nathan the Prophet, (for the commandment was by the hand of the Lord, by the hand of his Prophets;) and the Priests stood with the instruments of David, and the Levites with the Trumpets. And Ezekiab commanded to offer the Burnt-offering upon the Altar, and when the Burnt-offering began, the Song of the Lord began, with the Trumpets and with the instruments ordained by David King of Israel. And all the Congregation worshipped, and the fingers sang, and the trumpeters sounded: all (this continued) untill the Burnt-offering was finished, 2 Chron. 29. 25. - 28. So when Solomon sacrificed at the dedication of the Temple, the Levites that were fingers, and others with Cymbals, Palteties and Harps, were arrayed in white linen, and stood at the East end of the Altar, and with them 120. Priests, sounding with trumpets. And the trumpeters and fingers were as one, to make one sound to be heard, in praising and thanking the Lord; and they lift up their voice with the trumpets, and cymbals, and instruments of musike, and praised the Lord: For he is good, for his mercy (endureth) for ever, 2 Chron. 5. 12. 13. of your Peace-offerings] The Hebrews say, they used to sing the Song, over all the Burnt-offerings of the Congregation, which were due (to be offered) at the time when the wine (the drink-offering) was poured out. But the voluntary Burnt-offerings which the Congregation offered, &c. they sang not the song over them. *Maimony in Cle hamnikdaß, ch. 3. feli. 3.* So they understood this Law, not for private mens sacrifices, but for the public Churches: they did not blow, save only at the Congregations offering which was appointed them, said, Chazkuni on Numb. 10. This use of the trumpets signified the spirituall graces and joy that Gods people should find forth in his service, directed thereto by his Ministers, Psal. 98. 6. and 150. 3. and 81. 3. 4. Exo. 3. 10. 2 Chron. 5. 12. 13. Coloss. 3. 16. Ephes. 5. 18, 19. Blessed are the people that know the shouting-sound (or alarme of the trumpets) Psal. 89. 16.

Verf. 11. *second yeere*] after Israel was come out of Egypt, Num. 9. 1. *second moneth*] which we now call April, the Hebrews called it Iyar, twentieth day] the second Passover being ended, Num. 9. 11. when by Mount Sinai (where the Law was given them,) they had abidden twelve moneths, lacking ten daies, as appeareth by comparing Exod. 19. 1. 2. the cloud was taken up] by the Lord, which was a signe that now the people should remove, Numb. 9. 17. But they had withall, word from the Lord, who spake unto them, saying; *Yee have dwelt long enough in this mountaine; I turne you, and take your journey, and goe to the mount of the Amorites, &c. Behold I have gi-*

ven the land before you; so goe in, and possess the land which I Jehovah swear unto your fathers, Deut. 1. 2, 7, 8. So both by word and signe, God called them from Sinai, the place of bondage, by reason of the Law there given, Gal. 4. 24. 25. unto the land: promise, which figured the state of grace; and redome by Iesus Christ: see the notes on Gen. 12. 5.

Verf. 12. *by their journeyes*] from Sinai to Zaberah and Kibroth-hattavah, Num. 11. 3. 4. 22. 33. 16. from Kibroth-hattavah to Hazeroth, and from Hazeroth, into the wilderness of Paran, Num. 11. 35. and 12. 16. *Pbaran*] or *Paran*, the name of a wilderness and mountaine in the mentioned againe in Deut. 1. 1. and 33. 2. In this wilderness Imael dwelt, Gen. 25. 12.

Verf. 13. *at the mouth*] that is, the word, as the Chaldees saith, or, by the voice, as the Greeke translates: see Num. 9. 18. 23. the hand] that is, the ministerie of Moses, who ordered the blowing of the trumpets, and sanctified the journey by prayer, v. 35. Thus they had four things (as in first removal) to confirme their faith in their newell through that terrible wilderness; the word of God commanding them; and the lifting up of the cloud, for a signe visible; the word of Moses inspiring, and the sound of the trumpets for a signe audible. And thus they were furnished with all good means to conduct them into their promised inheritance: wherefore amongst other mooves of love to Israel, the memoriall of this was after celebrated, that he led his people in the wilderness, for ever, Psal. 136. 16. D. n. 8. 15. Gen. 63. 14. I. r. 2. 6.

Verf. 14. *according to*] or, *with their armies*, that is, with the arme of Issachar, and arme of Zabulon, both which were under the standard of Iudah, Num. 2. 23. - 9. So the Lion of Iudah, standard-bearer, and figure of Christ, goeth before them all, to fight in the forefront of the battell against the Canaanites: see Gen. 49. 8. Iud. 1. 1. 2.

Verf. 17. *was taken downe*] after that the Priests had with veiles and clothes, covered the Arke; and other holy things in the Tabernacle, as is prescribed in Numb. 4. 5. &c. The raking downe the Tabernacle, and removal thereof, and setting up in another place; signified (among other things) the instabilitie of that legal figure, whereby which Christ at his coming was to abolish, Mat. 12. 27. 28. Also the unsetled estate of the Church, and all the members thereof, in the wilderness of this world, 2 Cor. 5. 1. - 4. 2 Pet. 1. 14. Likewise the removal of the Church from one place and nation to another, from the Jewes to the Gentiles, Mat. 21. 43. In regard of this unstayed estate, *Yee are not yet come to the rest*, Deut. 12. 9. But in Davids time he said, The Levant hath given rest unto his people: and, the Levant shall no more carry the Tabernacle, nor any of it, for the service thereof, 1 Chron. 23. 25. 26. 28. further in the notes on Num. 4. 20. *leaving the Tab.*] having six wagons on which they lifted boards and coverings; as is shewed in Num. 5. 7, 8, 9.

Verf. 18. *of Reuben*] who was standard-bearer

to the second quarter, Numb. 2. 10. - 16. Verf. 20. *Dequel*] called sometimes Reguel. Numb. 2. 14. so here the Greeke nameth him Reguel.

Verf. 21. *the Sanctuarie*] that is, (as the Greeke translates) the holy things, as the Arke, Candlesticke, Table, Altar, &c. which they were to beare on their shoulders, Numb. 4. 5. - 15. and 7. 9. and they] that is, the Gerthionites and Merarites forepoken of, in verf. 17. who therefore went before, that the house or tabernacle might be set up ready, to receive their holy things; for which the Tabernacle was made, and not they for the Tabernacle.

Verf. 22. *Ephraim*] the standard-bearer to the third quarter: see Numb. 2. 18. - 24.

Verf. 25. *the revere-ward*] or, the gatherer, (in Greeke, the last of all the camp,) that gathered up and took care of the weak and hindmost, (such as Amalek had before smitten, Exod. 17. Deut. 25. 17, 18.) as also of the Leprous and unclean, such as had bene put out of the host, Num. 5. 2. (as in Num. 12. 15. the people journeyed not, till Moses (who had bene a Leper) was gathered.) This shewed Gods love and care of the most weak among his people, in taking such order for their health. And unto this order of march, the Prophet hath reference in Ezech. 52. 12. *Iehovah will goe before you, and the God of Israel will be your revere-ward* (or gatherer.) And David professing his faith in God, saith, *Though my father and my mother should forsake me; yet Iehovah would gather me*, Psal. 27. 10. In like manner at the siege of Iericho, armed men went before the Priests that blew with the trumpets; and the revere-ward came after the Arke, Ios. 6. 9. 13.

Verf. 28. *These were the journeyes*] in Greeke, *These were the hosts* (or armies.) By *These*, is meant the order of their marching in their journeyes, which God, by this repetition, would have men to observe; & we may summarily view thus. When God took up the cloud, Moses prayed, and the Priests with the trumpets blew an alarme, then Iudah (the first standard) rose up, with Issachar and Zabulon; in which camp were 186. thousand and 400. men of warre (Num. 2. 9.) and they marched foremost. Then followed the Levites of Gerthion, and Merari, with six wagons bearing the boards and coverings of the Tabernacle.

The trumpets sounded an alarme the second time, then Reuben, Simeon and Gad, (with their arme of 151. thousand, 450. fighting men,) rose up, and followed the tabernacle.

After them went the Levites, sons of Kohath, in the midst of the twelve tribes, bearing on their shoulders, the Arke, Candlesticke, Table, Altar, and other holy things.

At the sounding of the trumpets third alarme, rose up the standard of Ephraim, under which were of Ephraim, Manasses and Benjamin, 100. thousand and 800. and an hundred men of warre; and these followed the Sanctuarie going before them: unto which the Psalmist hath reference, when he praicheth,

Before Ephraim and Benjamin and Manasses, stir up thy strength, and come for salvation unto us, Psal. 80. 3.

At the fourth alarme, the standard of Dan arose, in whose camp were one hundred and five thousand, and six hundred fighting men, of Dan, Aser and Naphtali; who not guarding the tabernacle, had charge of gathering all, and looking to the people, &c. that nothing should be lost, or let behind. Thus the Sanctuarie had the middle, most safe and honourable place: the great camp went foremost, the next in greatness went hindmost, for to resist all enemies, before and after. But the Lord himselfe was he that went before, and gathered behind, (1 Sam. 17. 45.) who when he rose up, his enemies were scattered, and they that hated him, fled before him, Num. 10. 35. when he marched before his people in the wilderness, the earth quaked, and the heavens dropped, and he confirmed his inheritance when he was warned, Psal. 68. 2, 8, 9, 10.

Verf. 29. *Hobab*] or, *Chabab*, called in Greeke, *Ishab*, *sonne of Raguel the Midianite*. Hee was also called *Iethro*, Exod. 2. 1. and *Moses lawe* hee expounded it *Hobab* his father: but *Asen* here is of another kind, that it was the brother of Zipporah Moyses wife, and so it is rather in law, but brother in law to Moyses. This speech of Moyses to his father in law, to come thither was before, when he came to him with Zipporah, Law. 18. 12. &c. and so it may be translated, *And Moses had said unto Hobab*.

Verf. 30. *I will not goe*] This deniaill is thought to be but for the present; and that Hobab went to his owne country first, and after returned againe to Moyses in the wilderness; because there is mention of the posterie of Hobab dwelling among the Israelites in Canaan, Iud. 1. 1. 6. and 4. 11. 1 Sam. 15. 6. Or, it he returned not into the wilderness, yet at the least, his posterie came unto Israel in Canaan, as the Scriptures have mentioned them.

Verf. 31. *for eyes*] in stead of eyes, to guide us by thy countell and providence. The Greeke translates it, *Then shall be an Elder amongst us*. Or, by eyes, may be meant deare, loved, and tendered, as men do their own eyes.

Verf. 33. *mount of Iehovah*] the Chaldees explaineth, *the mount whereon the glory of the Lord had been revealed*: that was Mount Sinai, where the Law had been given.

three daies journey] or, *three dayes war*; which was both by Gods direction, & by his speciall power enabling the people to travell so long. The like journey was mentioned from Egypt, Exod. 3. 18. and after from the red Sea, Ex. 15. 22. and now from mount Sinai where the Arke of the covenant journeyed before them: which was a figure of Christ, and of his conducting and strengthening of the peoples, and his resurrection from the dead was the third day, 1 Cor. 15. 4. which was for our justification, and for rest and peace unto our soules, Rom. 4. 25. and 5. 1, 2, 3. who said of himselfe, *Behold I cast out Devils, and I doe cures to day and to morrow, and I live*.

third day I shall be perfected, &c. Luke 13. 32, 33. Of the myserie of this number three, and of the third day, see the annotations on Ge. 22. 4. journeyed before them [The Arke was carried by the Levites in the middle of them, as appeareth by verse 14. 21. but the eyes of all the people were vnto the cloud conducting them, and to the Arke amongst them; the journeying and resting whereof was sanctified by Moses prayer, before that the people might either set forward, or pitch their tents; and therefore it is said to journey before them. to search out [or, to espie; which the Chaldees expoundeth to prepare; the Greeke, to consider: it meaneth a diligent search and looking about for to know and finde out the estate of a place, as Num. 13. 2. 17. 18. 19, 20. So God is said to have searched out (or espied) the land of Canaan which he gave unto Israel, Ezek. 20. 6. And that which is here spoken of the Arke, Moses speaketh of God himselfe, in Dent. 1. 33. that he went before them to search out a place for them to pitch their Tents in. So Gods love and providence towards his Church in Christ, is hereby signified. Wherefore that which Moses said to Hobab, Thou mayest be for eyes unto us, verse 31. was not meant that he should appoint them a place to pitch and rest in; but that he being acquainted with the places in that Wilderness, might signifie the conditions, commodities or discommodities of the places with God should designe them for to pitch their camps in. a rest [that is, as in Elai. 66. 1. a place of rest: to the Chaldees expoundeth it, a place of encamping, or resting. Thus rest is often used for a resting place, Psal. 132. 8. Gen. 8. 9. 1 Chr. 28. 2. Mic. 2. 10. Zac. 9. 1. This outward rest the spiriual rest which we find for our soules, by following Christ in faith, Matthe. 11. 29. Hebr. 4. 3, 10, 11.

Verse 34. the cloud of Iehovah [which had conducted them from Egypt to mount Sinai, Exod. 13. 21. 22. the same guided them still. The Chaldees call it the cloud of the glory of the Lord. was over them [or, upon them; the Chaldees understand, went (or journeyed) over them: the Greeke saith, did over-shadow them: and David teacheth that it was spread for a covering, Psal. 105. 39. Namely to shadow them from the heat of the Sunne: and in Num. 14. 14. Moses saith it food over them. It signified unto them the glorious grace, guidance, and protection of God: and figured the like unto the Church after in Christ; who by his Word and Spirit, guideth and protecteth all his people, Elai. 4. 5, 6. For as God now led his people like a flocke in the Wilderness, Psal. 78. 52. So Christ the good Shepherd heareth his owne sheepe by name, and leadeth them out, goeth before them, and the sheepe follow him, for they know his voice; and goe in and out and finde pasture, Ioh. 10. 3, 4, 9, 11. See also the notes in Ex. 13. 21. by day [that is, in the day time, and daily, continually: for by day it was a cloud, and by night a fire: and this continued till they came to the promised land, Exod. 14. 20. 24. and 13. 22. Nehem. 9. 12. 19. Psal. 78. 14. Num. 14. 14.

Verse 35. Rise up [or, Stand up: it is opposed

to sitting still, and is meant here for the helpe and comfort of his people whom he conducted; and the destruction of his enemies, as the words following manifest: and thus David often useth it, as in Psal. 3. 8. and 7. 7. and 10. 12. and 17. 13. and 41. 27. But specially in the 68 Psalm, (which is a prophesie of Christ, his resurrection, and ascension into heaven,) and which he beginneth with these words of Moses, Let God rise up, let his enemies be scattered, &c. which sheweth that the fulfilling of all these mysteries, is by Christ and his rising from the dead, for the justification and salvation of his Church. Onkelos translateth it in Chaldee, As thou reveiled, O Lord: and Jonathan paraphraseth, Be thou reveiled now, O Word of the Lord, in the strength of thine anger. thine enemies [Jonathan in Chaldee saith, the enemies of thy people: and alter, those that hate them: for the enemies and persecutors of the Church, are the enemies of God himselfe, Act. 9. 4. Matthe. 25. 45. Zach. 2. 8. This David sheweth, when saying vnto God, Thine enemies and thine haters; he annexeth, Against the people they have craftily taken secret counsel, &c. Psal. 83. 3. 4. [scattered] as broken shunder: so the word signifieh, Psal. 2. 9. The effect of Christs death and resurrection, is the breaking and scattering of the conjoynded forces of his enemies, Psal. 68. 2. 3. 13. 15. and the contrary gathering together in one, of the children of God that were scattered abroad, Ioh. 11. 51. 52. Elai. 11. 10, 11. Returne Iehovah (unto) the ten thousand [that is, the Chaldees paraphraseth, Returne I O Lord, dwell with thy glory, among the ten thousand; that is, the Greeke translateth it, Returne, I O Lord, unto, as the Greeke translateth it, Returne, I O Lord, unto, as the ten thousand in Israel: that is, unto them to returne unto their rest from their travels. For the word Returne, may mean either Gods sitting on himselfe, returning to his people: or his sitting on in them, returning, reducing & bringing them againe; as in Dent. 30. 3. Psal. 14. 7. and 126. 1. In both senses rest and quietnes is implied, which Moses intreateth God to give unto his people, and himselfe to remaine with them. 58. R. Menaschem here expoundeth it to meane quietnes; according to Elai. 30. 15. In returning and rest shall ye be saved. But the first interpretation seemeth most fitting, that as when the cloud, Arke, and hoast removed, he prayed God to Rise up and goe with them against their enemies: so when the Arke and peoplerested, he prayeth God to returne and remaine among them: for in his presence their chiefe joy and safety consisted, as hee elsewhere sheweth, Ex. 33. 14, 15, 16. And that there is often a want of such words necessary to be supplied, the Scripture elsewhere sheweth, as in 2 Sam. 4. 1. two men were Sauls; some, that is, were unto Sauls: some, or hee had two men: and such wants are many times supplied by other prophesies: as the pillars of the house, 2 King. 25. 17. that is, which were in the house, Ierem. 51. 17. The Arke continued in the house, 2 Sam. 6. 11. that is, continued in the house, 1 Chron. 13. 14. and sundry the like. See Dent. 32. 43.

CHAP. XI.

1 The people complaining, God punisheth them with fire, which at Moses prayer is quenched. 4 They lust for flesh, and loath Manna. 10 Moses grieved at their murmuring, complaineth to God of his charge. 16 God divideth his burden unto severie Elders which should beare it with him, 18 and promiseth to give the people flesh. 24 The severie Elders have the spirit of prophesie. 31 God by a wind bringeth Quailles into the campe, which the people gathering and eating doe die of a plague at Kibroth-hattavah. 35 The Campe removeth to Hazeroth.

And the people was when they were complainers, evill in the cares of Iehovah: and Iehovah heard, and his anger was kindled; and a fire of Iehovah burnt among them and consumed them in the utmost part of the campe. And the people cryed out unto Moses, and Moses prayed unto Iehovah, and the fire sunke downe. And he called the name of that place Taberah, because the fire of Iehovah burnt among them. And the mixt multitude that was among them lusted with lust, and the sonnes of Israel also returned and wept; and said, Who shall give us flesh to eat? Where remember the fish which we did eat in Egypt for nought: the cucumbers and the melons, and the leekes, and the onions, and the garlike. But now our soule is dried away, there is nothing at all, onely our eyes are unto the Manna. And the Manna was as Coriander seed, & the colour of it was the colour of Bdellium. The people went about and gathered it, and ground it in milles; or beat it in a mortar; and baked it in pannes, and made cakes of it; and the taste of it was, as the taste of the best moisture of oyle. And when the dew fell downe upon the campe in the night, the Manna fell downe upon it. And Moses heard the people weeping throughout their families; every man in the doore of his tent; and the anger of Iehovah was kindled greatly, and in the eyes of Moses it was evill. And Moses said unto Iehovah; Wherefore hast thou done evill to thy servant? and wherefore have I not found grace in thine eyes, that thou layest the burden of all these people upon me? Have I conceived all this people: have I begotten them, that thou

shouldest say unto me, Beare them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people: for they weepe vnto me, saying; Give us flesh that wee may eate. I am not able my selfe alone to beare all this people, for it is too heave for me. And if thou doe thus unto me, kill me I pray thee, kill me, if I have found grace in thine eyes, and let mee not see mine evill.

And Iehovah said unto Moses; Gather unto me severie men of the Elders of Israel, whom thou knowest, that they are the Elders of the people and the officers of them, and take them unto the Tent of the Congregation, that they may stand there with thee. And I will come downe and will speake with thee there, and I will take of the spirit which is upon thee, and will put it upon them, and they shall beare with thee the burden of the people, and thou shalt not beare it thy selfe alone. And say thou unto the people, sanctifie your selves against to morrow, and ye shall eat flesh; for you have wept in the cares of Iehovah, saying; Who shall give us flesh to eat? for it was well with us in Egypt; therefore Iehovah will give you flesh, and ye shall eat. Ye shall not eat one day, nor two dayes, nor five dayes, nor ten dayes, nor twentie dayes. Vntill a moneth of dayes, untill it come out at your nostrils, and it bee unto you loathsome, because that you have despised Iehovah who is among you, and have wept before him, saying; Wherefore now came we forth out of Egypt? And Moses said, The people amongst whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, and they shall eat it a moneth of dayes. Shall the flocks and the herds be slaine for them to suffice them? or shall all the fishes of the Sea be gathered together for them to suffice them?

And Iehovah said unto Moses, Is Iehovahs hand waxed short? thou shalt see now, whether my word shall come to passe unto thee, or not. And Moses went out, and spake unto the people the words of Iehovah; and he gathered the severie men of the Elders of the people, and made them stand round about the Tent. And Iehovah came downe in a cloud, and spake unto him, and tooke of the Spirit that was upon him; and gave it unto the severie men the Elders; and

26 and it was when the Spirit rested upon them, they prophesied, & did not adde. And there remained two of the men in the campe; the name of the one was Eldad; and the name of the second, Medad; and the Spirit rested upon them; and they were of them that were written, but went not out unto the Tent, and they prophesied in the campe.

27 And there ran a young man, and told Moses, and said; Eldad and Medad doe prophesie in the campe. And Ioshua the sonne of Nun, the minister of Moses, one of his choise young men, answered and said; My lord Moses forbid thou them. And Moses said unto him; Enviest thou for me? but O who shall give that all the people of Iehovah were prophets; that Iehovah would give his spirit upon them. And Moses gathered himselfe into the campe; he, and the Elders of Israel. And there went forth a winde from Iehovah, and brought Quails from the sea, and let them fall by the campe, as it were a dayes journey on this side, and as it were a dayes journey on that side, round about the campe; and as it were two cubits above the face of the earth. And the people stood up all that day, and all the night, and all the next day; and they gathered the Quails; he that gathered least, gathered ten homers: and spreading they spred them for themselves, round about the campe. The flesh was yet betweene their teeth; it was not yet cut off, when the anger of Iehovah was kindled against the people, and Iehovah smote the people with a very great plague. And hee called the name of that place Kibroth hattaavah, because there they buried the people that lust. From Kibroth hattaavah, the people journeyed unto Hazeroth: and they were in Hazeroth.

Annotations.

1 **A**nd the people | Hitherto in this booke, Gods grace to his people hath bene manifested in the ordering, directing, and governing of them in the Wildernesse, towards their promised inheritance: now followeth their unthankfulness, and unworthy carriage among so great blessings; by their many murmurings and rebellions; whereby both the disobedient nature of man, and the impossibility of the Law to bring men unto God, is declared. *when they were complainers* | or, as complainers; that is, *even complainers, very murmurers*; grudging, and shewing themselves discontented with their estate; and (as is likely) for their so long travell in that Wildernesse, *three dayes*

journey before they came to a resting place, *Exod. 10.33.* and thus *Sol. Larchi* here expounded it. So whereas they should have rejoiced in the Land now among them, they shewed themselves mourners, sorrowfull, and (as the Greeke translatheth) *murmuring*. Of such *murmurers* and complainers, the Apostle also speaketh, *1. Cor. 10. 10.* *evil* | this seemeth to have reference to the first, *the people was evil*, that is, wicked, and so displeasing the Lord: the Greeke retranslatheth it to the latter, *the people murmured evil things against the Lord*. *a fire of Iehovah* | that is, as the Greeke expoundeth it, *from the Lord*, and the Chaldees, *from before the Lord*: though it may also mean a great and vehement fire. Their rebellions before the Law was given at Mount Sinai, God punished not, *Exod. 14. 11-15.* and *15. 24, 26.* and *17. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35.* But their finnes committed after, he punished severely, as here and afterwards to be seen, *the Law worketh wrath, Rom. 4. 15.* And *these things happened unto them for enscapment*, *1. Cor. 10. 5-11.* *consumed* | or, devoured, *the Lord did eat*. The Greeke translatheth, *devoured a part of the campe*. In that the fire consumed in the next part, it is probable that there the sinne began among them that were faint and weary with travel, *Deut. 25. 18.*

Verle 2. *sunke downe* | that is, *went downe, was quenched*; in Greeke, *ceased*. Their seeking unto the Lord in their afflictions, and his mercies towards them, are mentioned in *Psal. 78. 34-38.*

Verle 3. *be called* | that is, *Moses called them*, as the Greeke translatheth, *the name of that place was called*: see the notes on *Gen. 16. 14*. *Tamrah* | that is, *Burning*: which name was given to imprint a memoriall of their sinne and deserved judgements in their hearts, as Moses intended to do, in *Deut. 9. 7. 22. 24.*

Verle 4. *the mixt-multitude* | or, *the gathered multitude*; so called in Hebrew of *gathering*; in Greeke and Chaldees, of *mixture*: and in the Chaldees said to be Ionathans, they are called, *the strangers that were gathered among them*. These were that mixt-people that came up with Isted out of Egypt, mentioned in *Exod. 12. 38.* *lusted with lust* | that is, *lusted greatly and greedily*. *renewed and wept* | that is, *again wept*, the Greeke saith, *they sate and wept*. The Israelites that a little before complained, were punished, and repented; now againe, by the example of the strangers among them, returne to their sinfull course. *Chaldees here saith*, *After that (the sons of Israel) had murmured already themselves alone, (verse 1.) they turned and murmured with the mixt-multitude, and renewed their desire of flesh*. So this was another murmur, differing from that foretold of; though in time and place neere together. *who shall give* | a wish, meaning, *O that some would give us flesh*: and at the same time, not believing that God could do it. This their lust is rehearsed, in *Psal. 106. 14* and *78. 18, 19, 20.* they tempted God in their heart, asking meat for their soule (or lust:) and they spake againe: *God*

they said; Can God furnish a Table in the Wildernesse? Behold he smote the Rocks, and the waters gushed out, and streames overflowed: can hee give bread also? or can hee prepare flesh for his people?

Verle 5. *we remember* | they stirred and inflamed their lust, with remembrance of their former Egyptian diet. *for nought* | this may be referred to the fifth, which they had for nought, without price, getting them out of the rivers freely; or, for nought, that is, for very little, very cheap; as nothing is used for very little, *Mat. 27. 3. Job. 18. 20.* none, for very few, *1. Cor. 2. 8.* It may also have reference to the former, *we remember for nought*, that is, in vaine: so the Hebrew, *Chinnam*; and Greeke, *Dorean*, sometime signifieth a thing done or spoken in vaine and without effect, as *Pro. 1. 17*. *Ezek. 6. 10*. *Gal. 2. 21.* *garlick* | these garlick meats used to be eaten by the poorer sort in Egypt, and by the Israelites when they were slaves there, they now remember, (forgetting their slavery,) and preferre before the Manna which God gave them from heaven, which was both pleasant and wholesome. Of the things here spoken of, and other the like, the Hebrews themselves say: *Some meats are exceeding evil, and it is not meet that a man should ever eat of them, as great fishes that are salted and old, &c. and some meats are evil, but not so bad; therefore it is not meet for a man to eat of them, save a little and very seldom; and hee may not use to make them his meat, or to eat them with his meat continually, as great fishes, cheefe, &c. and leekes, and onions, and garlick, &c. these meats are naughty, which a man should eat of but a very little, and in winter delectant in summer not at all.* *Maim. in Misn. in 1. Deghoth chap. 4. sect. 9.*

Verle 6. *our soule is dried* | The soule is often pur for the body, or whole man, and for the appetite or desire of meat, drinke, and other things: so here they complain that they had no nourishment by the meat of heaven (as Manna is called, *Psal. 78. 24*), neither was their appetite satisfied: and hereupon it is said, they asked meat for their soule, *Psal. 78. 18.* to satisfy their fleshly lust. *our eyes are for, our eyes* behold only the Manna; that is, we see no other food; neither can we expect for any other, but depend upon Manna only. For the eyes unto any, signify hope and expectation, as *Psal. 72. 15.* and *141. 8.* Manna was unto them both a corporall food, and a spirituall, figuring Christ himselfe, with his word and grace, *Job. 6. 3. 1. 32. 33. 1. Cor. 10. 3.* So the loathing of Manna, and longing for the meats of Egypt, figured the rejecting of Christ and his graces, for to have nourishment and life by the workes and righteousness of men, *Gal. 3. 10.* and *4. 9.* Such mens eyes cannot see the Manna which is hid, *Rev. 2. 17.*

Verle 7. *Manna* | in Hebrew, *Man*: the reason of this name, see in the notes on *Exod. 16. 14*. *Chaldees* on that place saith, *Man*, in the Egyptian tongue, is as *Mab*, (that is, *What*) in the Hebrew tongue; and they asked one of another, *Man*, that is, *what is this?* *Coriander* | of it, see *Exod. 16. 31.* These are the words of Moses, convincing the peoples ingratitude, by the description of Manna,

which they disdained. *the colour* | Hebr. *the eye*, that is, *the colour, or appearance*, as the Greeke and Chaldees explain it: *to eye* is used for colour, &c. in *Lev. 13. 55. Ezek. 1. 16.* and *8. 2.* and *10. 9.* *Belatim* | in Hebrew *Bolalich*, in Greeke, (and by *Sol. Larchi* expolition) *Crysalis*, which is white and transparent: so Manna is said to be white, *Exod. 16. 31.* *Of Belatim*, see *Gen. 2. 12.*

Verle 8. *went about* | or, *went to and fro*, so search, tinde, espie, as in *1. Ser. 5. 1. Amos 8. 12. Dan. 12. 4.* therefore this word is applied sometime to the eye, as in *2. Chron. 16. 9.* It figured the labour and diligence that men should use to get the meat which enureth unto everlasting life, *John 6. 27.* *ground* | the grinding and beating of it, &c. figured also the afflictions of Christ, whereby he was prepared to be torus to the bread of life, *John 6. 48-51. Heb. 2. 9, 10. 1. Pet. 1. 18.* But though the Manna was thus hard as wheat to be ground, yet it used to melt as it lay on the earth, with the heat of the Sunne, that they gathered it onely in the morning, *Exod. 16. 21.* *luked* | or, *boyled, cooled*: the word is sometime used for baking, as in *2. Sam. 13. 8.* though usually it signifieth to *sooke*, *the best must use of oyle* | fresh oyle, which hath no ranke favour. The Hebrew *Lebad*, is the best oyle, the best oyle in mans body, *1. Cor. 3. 2. 4.* so here it is the best sweet moisture of oyle, which is the uppermost part. It had also the taste of wafers with honey, *Ex. 16. 31.* And here the Greeke translatheth it *wafers of oyle*, and the Chaldees, *paste*, (or *cakes*) with oyle. So it was both pleasant and wholesome food, and the taste of oyle and honey figured the sweetness of grace, which we by faith perceive in Christ the true Manna, *Psal. 119. 103. Song. 5. 16. 1. Pet. 2. 3.*

Verle 9. *fell downe upon it* | and upon the Manna fell dew againe, which when it was drawne up by the Sunne, then the Manna appeared, *Exod. 16. 13, 14.* so the Manna lay as it were hidden between two dewes. But after was manifested, and given them of God freely every day: wheat which they sowed not, nor laboured for, but had for the taking up, a meat which they knew not, neither had their fathers knowne it: whereby they were taught, that man liveth not by bread onely, but by every word that proceedeth out of the mouth of the Lord, *Deut. 8. 3.*

Verle 10. *throughout* | or, *by their families*; so the sinne was generally spred among the people. *in the doore* | that is, openly; and linned not in secret onely, but as it were proclaimed their iniquity, and shewed up themselves, and one another, to follow their lusts.

Verle 11. *done evil to thy servant* | that is, afflicted me: for evil when it cometh from God, meaneth trouble and affliction wherewith he chastiseth his servants, and exerciseth their faith and patience, as *1. Ser. 18. 8. Ezech. 45. 7. Amos 3. 6.* *that thou layest* | Hebr. *for to lay*, or to put: it hath reference to the former part of the speech. See the notes on *Gen. 6. 19.* *the burden* | the weighty care and charge: so in *Deut. 1. 12.* The Greeke here translatheth it *anger*; but after in *ver. 17.* *violence*, or *assault*. This sheweth the great charge that lieth upon

of the Lord be hindered? Hand is often used for power, as being the instrument wherewith power is shewed, *Dent. 32. 3. Is. 4. 24. and 8. 20.* [shortly] signifieth lessening and is applied sometime to the Lords Spirit, as in *Mic. 2. 7.* is the spirit of Iehovah shorned? Sometime to his hand, as here, and in *E. sai. 59. 1.* Behold Iehovahs hand is not shorned, that it cannot save: and in *E. sai. 50. 2.* Is my hand shorned, that it cannot redeme? or have I no power to deliver? where the latter sentence explaineth the former.

25 Verse 25. they prophesied] this was a gift and effect of Gods Spirit upon them: and is elsewhere so explained; as, upon the handmaids in those dayes, *I will poure out my spirit, Joel 2. 29.* that is, I will poure out of my spirit, and they shall prophesie, *Act. 2. 18.* So in *Act. 19. 26.* And when Saul was anointed to be King, the Spirit of God came upon him, and hee prophesied, *1 Sam. 10. 6.* Prophecyng was not onely a foretelling of things to come, but sometime a declaring of the word of God unto the people, see *Exod. 7. 1. Gen. 20. 7.* And thus Paul saith, *He that prophesith, speaketh unto men to edification, and exhortation, and comfort, 1 Cor. 14. 3.* Sometime it was a singing of praises unto God; as they that prophesied with Harps, with Psalteries and with Cymbals: to confesse and to praise the LORD, *1 Chron. 25. 1. 3.* did not add;] that is, prophesied no more but that day, as God spake the ten commandments, and added not, that is, spake no more, or alter such a manner to the people, *Dent. 5. 2.* Thus the Greeke heretranlateth, and they added no more: and *Sol. larchi* saith, they did not add, 1. they prophesied not [ave that day onely] so it is expounded in *Siphre*. Howbeit the Chaldee translateth it, ceased not; in a contrary signification, which sometime is in the Hebrew words. But seeing the Chaldee so expoundeth that also in *Dent. 5. 2.* that the Lord ceased not, which seemeth to meane a continuance till all those ten words were finished; we may likewise understand him here to meane a continuance for that day; (as Saul in Naioth prophesied all that day and all that night, *1 Sam. 9. 24.*) and not a continuance alwayes; for this seemeth to be a temporary gift and miracle for confirmation of their Offices; as in *1 Sam. 10. 6. 11.*

26 Verse 26. At that day in Greeke, *Modad, the spirit* in Chaldee, the spirit of prophesie. that were written] by Moses in a booke; or in papers (as the Hebrews thinke) and so were appointed among the rest to come to the Tabernacle, *verse 16. 24.* but went not out;] for what cause, the Scripture sheweth not; but by comparing this their fact with others, it is probable, that as Saul when hee should have beene made King, withdrew and hid himselfe among the bushes, *1 Sam. 10. 22.* so these two, unwilling to take the charge upon them, withdrew their shoulders, and came not to the Tabernacle: yet the Lord by his Spirit found them out: for whither shall men goe from his Spirit? or whither shall they flee from his presence? *Psal. 139. 7.* The Hebrewes have here their uncertaine conjecture: *Sol. larchi* saith, They were all written expressly by their names, and should have beene taken by

Loss. For the count was made for the twelve tribes out of every tribe six, except two tribes, of which were but five. Moses took seventy two papers, or letters, and on seventy of them he wrote AN E L D E R, and on two, A P A R T: and he chose six out of every tribe, so there were twenty and two. Then hee laid unto them, take up your papers out of the basket. Who so took up with his hand (a paper on which was written) AN E L D E R, he was sanctified (to that office:) but he in whose hand came up A P A R T, unto him he said, The Lord will not have thee.

Verse 28. of his choise young men] in Greeke, he chosen ones; the Chaldee saith, of his young men. The original word signifieth also youth: whereupon some translateth, the minister of Moses to his youth: but this seemeth not fit; for Moses the shepherds life in Midian, from which he came but a little before this, argueth the contrary. forbid them] This he spake of envious zeal for his masters sake, (as the verse following sheweth;) that they would not have the use of the gift of prophesie common; or, because they obeyed not Moses to come out as he commanded. So the disciples baded one that cast out devils in Christs name, because he followed not with them, *Luk. 9. 49. 50.* Marke 9. 38. Targum Jonathan explaineth, N. Lord Moses request mercy from before the Lord, and forbid them the spirit of Prophesie.

Verse 29. Envious thou] or, Hast thou envious zeale, or jealousy for my sake? which is a prohibition. Have it not: as, *Think ye that I am come to give peace on earth? Luke 12. 51.* that is, *Think ye not, Mat. 10. 34.* but Ombel shall give you, and who, & this is an earnest wish, as would God, or the like: the word and, setteth forth the earnestness of his passion, as *Act. 23. 3. Psal. 2. 6.* his spirit] that is, the gifts of his spirit; as the Chaldee saith, his spirit of prophesie. So Paul willeth that all the Church could prophesie, and faith, *Follow after love, and zealously desire spiritual gifts; but rather that ye may prophesie, 1 Cor. 14. 1.*

Verse 30. gathered] that is, gathered himselfe, or, as the Greeke saith, departed, the Elders] who were authorized of God to be of the high Council, or Synedion with Moses, and his assistants: and thus they differed from those inferior Magistrates, which had beene appointed before by Iehosaphats advice, *Exod. 18. 12. 25.* And as then all hard causes were brought unto Moses, *Exod. 18. 26.* so after this, such causes were brought to the high court Synedion, first ordained here. This is shewed by the Hebrew Canons in *Talmud Bab. Sanhedrin. c. 1. and Maimony in Sanhedrin. c. 5.* They set up no King, but by the mouth of the Senate of Elders: neither make they any lesser Synedion for every tribe and for every citie, but by the Senate of Elders: Neither judge they a whole tribe reversed (to idolatry,) nor a false Prophet, nor the high Priest in judgement of life and death, but by the great Synedion. But money-matters are judged by the Court of three Judges. Likewise they make (or judge) not rebellious (Dent. 17.) nor any cause drawne to idolatry (Dent. 13.) neither cause they the [st] polluted woman to drinke the bitter waters (Num. 5.

but in the great Synedion. Neither doe they adde unto (or enlarge) the Citie or the Courtward, neither ge they forb to permitted warre, &c. [whereof see the notes on *Dent. 20. 1.*] but by the great Synedion, as it is said, (in *Exod. 18. 22.*) every great matter they shall bring unto thee.

Verse 31. a wind] God made an East wind to passe forth in heaven; and brought on a South wind by his strength, *Psal. 78. 26.* brought Quails] such fowles as he had tied them with before, in *Exod. 16. 13.* them now God againe brought swiftly and as with violence; which the Chaldee translateth, made to flie. let them fall] or, spread them abroad; so this word is Englished in *1 Sam. 30. 16.* two cubits] *Sol. larchi* saith, they flew so hie as against a mans heart, that he was not toyed in getting them, either by reaching his, or by stooping low.

Verse 32. ten homers] or, ten heaps, as the Chaldee translateth: for the Hebrew homer sometime signifieth an heape, as in *Ex. 8. 4.* sometime a kind of measure containing ten Ephahs or Bushels, *Ez. 45. 11.* the which measure is called also a Cor, *Ex. 45. 14.* & to Targum Jerusalem interpreteth here, Thus also the Greeke translateth it ten Coris (for of the Hebrew Cor, the Greeke Coris, in *Luk. 16. 7.* & Latine Corus are derived.) And Chazkuni here explaineth, ten homers there are in an homer thirtie Seabs (or Pecks;) so ten homers containe three hundred Seabs: he that gathered least, had every day ten Seabs. Of the Seab or Pecke, see the notes on *Gen. 18. 6.* This abundance of fowles was miraculous, whereupon it is said, God rained flie upon them as dust; and scattered fowles as the sand of the seas, *Psal. 78. 27.* And with which they filled their greedy lust; (seeing them flocks without feare, as Jude verse 12.) though the Lord had threatened to punish them, *verse 10.*

Verse 33. not yet cut off] to wit, from their mouth; that is, not taken from them, which the Greeke translateth, before it (that is, the flesh) failed. Thus the phrase is opened in *Joel 1. 5.* the new wine is cut off from your mouth; that is, taken away from you. Or, by cutting, may be meant chewing. The Psalmist alleging this, saith; They were not estranged from their desire the meat was yet in their mouth, when the anger of God came up against them, &c. *Psal. 78. 30. 31.* And here Chazkuni observeth, how they were plagued of God, after that he had sufficed all of them with flesh; that men should not say, hee had wylfully plagued them, but because he was not able to suffice them all with flesh. a very great plague] or, vehement great smiting: Abr. Ezra writeth that it was the pestilence: God gave them their request, when they lusted for flesh; but sent leanness into their souls, *Psal. 106. 14. 15.* The anger of God came up against them, and flew off the fat of them; and smote down the choise young men of Israel, *Psal. 78. 31.*

Verse 34. hee called] meaning, Moses called, and by the name of the place, left a memoriall of their sinne and punishment, for a warning to them after, *Dent. 9. 22.* and to us; that we should not lust after evil things as they lusted, *1 Cor. 10. 6.* Or, as the Greeke translateth it, the name of the place was called; (see verse 3.) Kibroth hattaavah] that is,

as the Greeke expoundeth it, Graves (or monuments) of lust. Where lust may be used for the men that lusted, as *circumcision, in Rom. 2. 26.* is for men circumcised; Pride, for the proud man, *Jer. 50. 31. 32. Psal. 36. 12.* and many the like. See the notes on *Gen. 45. 7.*

Verse 35. were in Hazeroth] or, Chazeroth, in Greeke, Aferoth; here they were, that is, abode, or continued; (as Daniel was, that is, continued, *Dan. 1. 21.* and they were, that is, continued there, *Ruth 1. 2.*) The cause of which abode, was a new trouble which Moses lusted and brother raised against him, *Num. 12.*

CHAP. XII.

1 Marie and Aaron spake against Moses, about his wife and office. 4 The Lord calleth them all before him, justifieth Moses, magnifieth his office, rebuketh the murmurers, and departeth in anger. 10 Marie made a Liper, Aaron confesse his sinne. Moses prayeth God to heale her. 14 The Lord commandeth her to be shut out of the campe seven dayes. 15 The peoples journey is stayed till she was brought in againe; then they goe on into Pharan.

1 And Marie and Aaron spake against 1
Moses, because of the Ethiopian 2
woman, whom he had taken; for hee 3
had taken an Ethiopian woman. And 4
they said; Hath Iehovah spoken onely indeed 5
by Moses? hath he not spoken also by us? 6
And Iehovah heard it. Now the man Mo- 7
ses was very meeke, above all the men which 8
were upon the face of the earth.

9 And Iehovah said suddenly unto Moses, 10
and unto Aaron, and unto Marie; Come out 11
ye three unto the Tent of the Congregation; 12
and they three went out. And Iehovah 13
came downe in the pillar of the cloud, and 14
stood in the doore of the Tent, and called 15
Aaron and Marie; & they two came forth. 16
And he said, Heare now my words: If there 17
shall be a Prophet among you, I Iehovah will 18
make my selfe knowne unto him in a vision; 19
I will speake unto him in a dream. My ser- 20
vant Moses is not so, he is faithfull in all mine 21
house. Mouth to mouth will I speake with 22
him, and in vision, and not in darke speeches; 23
and the similitude of Iehovah shall hee 24
behold: and wherefore were yee not a- 25
fraid to speake against my servant against 26
Moses? And the anger of Iehovah was 27
kindled against them, and he went away. 28
And the cloud departed from off the Tent; 29
and behold, Marie became leprous as snow: 30
and Aaron looked upon Marie, and beheld 31
she was leprous. And Aaron said unto Mo- 32
ses; Alas my lord, I beseech thee, lay not the 33
sinne upon us, wherein we have done foolishly,

12 ly and wherein we have sinned. I beseech thee, let her not be as one dead; of whom when he cometh out of his Mothers womb, half his flesh is even consumed.
13 And Moses cried unto Ichovah, saying; O God, I beseech thee, heale her now.
14 And Ichovah said unto Moses; And if her father had spitting spitted in her face, should she not be ashamed seven days? let her be shut seven days out from the campe; and after let her be gathered in. And Marie was shut out from the campe seven days; and the people journeyed not till Marie was gathered in again. And afterward the people journeyed from Hazereth, and encamped in the Wilderness of Pharan.

Annotations.

1 Marie in Hebrew, Miriam in Greeke, Miriam, she was a Prophetesse, sister of Moses and Aaron, Ex. 15. 20. & she it was that began the quarrell, as in the original it appeares; Marie she spake; therefore the not Aaron, was plagued with leprosie, v. 10. As Satan prevailed first with Eve, then by her with Adam, Gen. 1. 3. so here first with Marie, and then by her, with Aaron the high Priest. And as the former in of lust for flesh, began among the bawlers for, Num. 1. 14. so this in of ambition and vain glory, began among the chiefest of the Church: for these three, Moses, Aaron and Mary, were the chief guides, whom God sent before his people, Mic. 6. 4. because for yon occasion, for the sake. *Ethiopian* in Hebr. *Cushite*, which the Greeke translatheth, *Ethiopian*. This seemeth to be no other than Zipporah the Midianitess, who Moses had married, Ex. 2. 16, 21. & because the Midianites dwell in Cush his land, they were called *Cushites* (or *Ethiopian*s) and it may be also because they were tawny coloured like them. For otherwise *Cush* was the son of *Sham*, Gen. 10. 6. whereas *Midian* was the son of *Abraham* the son of *Sem*, Gen. 25. 1, 2. The Chaldee, in stead of *Cushite*, saith *Faire*, which may be spoken by the contrary. *Isophia*, *Philo*, and some others, take this wife not to be Zipporah, but another *Ethiopian*. taken to wife by Moses, he married: so in 1 Chron. 2. 19, 21. 2 Chron. 11. 20. Neh. 6. 18. and 10. 30. By this it seemeth, the marrying of that woman, (who was not of the stocke of Israel, and who hindered him from circumcising his son, Exod. 4. 24, 25, 26.) was the occasion of their murmuring. Howbeit, the Hebrew Doctors make his not accompanying with his wife, to be the occasion: for that he being a Prophet, daily conversant with the Lord, and frequenting his Tabernacle, abstained from her, lest he should have legall pollution, which would have kept him from the Sanctuary, Levit. 15. 16-31. Compare also Exod. 19. 15. Thus the Chaldee expoundeth it, for he had put away (or sold) her thus, for he had taken a *Cushite* woman, and had put her away.
2 Verse 1. by Moses in Moses, as speaking of

inward revelation by the Spirit: The Targum called Ionathans, paraphraseth thus; *Hathier Lord spoken, quely indeed with Moses, who is separated from copulation of the bed, meaning with his wife, alfo by us, for in us, as David said, The spirit of Ichovah spake in me, 2 Sam. 23. 2. Here Sol. Iarchi addeth for explanation, but he not spoken alfo by us, and yet we have not separated our selves from the way of the earth: meaning, from mutual societie, such as is between a man and wife, a phrase taken from Gen. 19. 3, 1. But it may be understood, as before is noted, that they would not have Moses esteemed the onely Prophet, who had so stained himselfe by marriage with a strange woman. Their drift was, by disgracing Moses for his infirmities, to grace and advance themselves; against which it is said, Let us not be desirous of vaine-glory, provoking one another, envying one another, Gal. 5. 26. heard it [that is, took notice of this their speech] to reprove and punish it. So of Reubens sin it is said, *Israhel heard in Gen. 35. 22. Or, God is said to heare it, as a witness of that which it may be they murmured in secret, as in Psal. 59. 8. Swords are in their lips, for who say they) doth heare?* and in *Psal. 55. 20. God will heare and assist them.* See also *Psal. 94. 7. 8.*
3 Verse 3. mecke [the original word hath affinity with affliction and lowliness; for by affliction this vertue is furthered, Lam. 3. 27, 28. 29. 30. and is seated in the heart and spirit, as the Apostle commendeth a mecke and quiet spirit, 1 Pet. 3. 4. As Moses, so Christ is set forth for an example of mecknesse, Mat. 21. 5. and 11. 29. It is a vertue which keepeth a meane in anger, and avenging of our selves when we are offended, wronged, and contemned. above all the men] or, more than any man. This commendation the Spirit of God giveth of Moses, though by Moses ownelike, in the Apostle also writeth in his own behalfe, 1 Cor. 11. 5, 6. 10, 22. &c. and 12. 11, 12.) although Moses is noted to have been very angry, sundry times, Exod. 11. 8. and 16. 20. and 32. 19. Levit. 10. 16. Num. 16. 15. and 31. 14. and 30. 11. compared with *Psal. 106. 32, 33.*
4 Verse 4. said suddenly] so shewing the greatness of his displeasure against them, which suffered no delay, *Psal. 64. 7. Prov. 6. 15. Eke, 10. 13. and preventing any that might thinke Moses complained to God and sought revenge. Thus God who will be swift witness against evil doers, Mal. 3. 5. suddenly rose to plead the cause of his meek servant. Compare *Psal. 50. 19, 20, 21. Justice* both parties are judicially summoned to appeare before the Lord, in the Tent of his habitation: as he riseth up to judgement, to save all the mecke of the earth, *Psal. 76. 9. So in Num. 16. 1.*
5 Verse 5. came downe] in Chaldee, revealed himselfe: see Gen. 1. 5. of the cloud] as the throne of his glory, out of which he used to appeare & speake unto them, *Psal. 99. 7. Num. 16. 42.* Vnto their companions, those visions of Iohn hath reference, Rev. 10. 1, 2, 3. and 14. 1, 2, &c.
6 Verse 6. A Prophet among you] or, of you, Hebr. your Prophet: which the Chaldee expoundeth, there shall be Prophets so. (or among) you. What**

this word Prophet meaneth, see in the notes on Gen. 20. 7. Exod. 7. 1. 1 Ichovah,] to the Chaldee also explaineth it: or it may be interpreted, of Ichovah, that is, a Prophet of the L O R D: to the Greeke translatheth, a Prophet of you to the Lord. in a vision] or by a vision, or sight; that is, as the Chaldee explaineth, so God appeared to Abraham the Prophet, in a vision, Gen. 12. 7. and 15. 1. and to Iakob, Gen. 46. 2. to Ez. Iel, Ez. 1. 1. to Daniel, Dan. 8. 2. and others, Job 4. 13. 2 Cor. 12. 2. *Alia*, 27. whereupon a prophetic is called a vision, *Esa* 1. 1. *Obad*, 1. 1. *Nahum* 1. 1. in a dream] Chaldee in dream: another way by which God revealed his word to the Prophets, Gen. 31. 11. Dent. 13. 1. 1 Kings 3. 5. Jer. 23. 25. 28. 32. Dreams are in the night, and then as it were in darkness God spake with the other Prophets; but as *Menachem* here noteth, it was not so with Moses, for [God] spake not with him but by day. Moreover dreams and visions doe soone vanish and disaway, Job 20. 8.
7 Verse 7. not so] is not such a Prophet, that I should speake to him by dreames and visions. justifieth in all mine house] that is, in all my Church; for the house of God, is expounded the Church of the living God, 1 Tim. 3. 15. and to the Chaldee here translatheth, in all my people and Ionathans in all the house of Israel my people; and Chas. 2. 2. explained it thus, all the men of my house hold him for faithful. This is further opened by the Apostle, saying; Consider the Apostle and high Priest of our profession, Christ Iesus, who was faithful to him that made him, as also Moses was in all his house, &c. And Moses verily was faithful in all his house, as a servant, for a testimony of things which were to be spoken after, but Christ as the Son over his own house, whose house we are if we hold fast the confidence, and the rejoicing of the hope firme unto the end, Heb. 3. 1-6. Touching Moses faithfulness, and the confidence that Iirael reposed in him, see the notes on Exod. 19. 9.
8 Verse 8. Mouth to mouth] that is, familiarly, plainly, in mine owne presence, without any interposicion: as the Chaldee translatheth, Speech with speech. So when Ioseph spake without an interpreter, he said it; *is my mouth that speaketh unto you*, Gen. 45. 12. and the Apostle opposeth it to speech by writings, *I would not write with paper and ink, but I trust to come unto you, & speak mouth to mouth, that our joy may be full, 2 Iob. v. 12. and 3 Iob. 14. A like phrase is in Exod. 33. 11. Ichovah spake unto Moses face to face, as a man speaketh unto his friend:* and in this manner of communication, Moses excelled all other Prophets, Dent. 34. 10. The Hebrew Doctors have explained this marriage, as it is one of the foundations of the Law, to wit, that God maketh the senses of men to prophesie; and prophesie respecteth not but on a wife man, great so wife as might be in his vertuous qualities, that his wife (or, natural corruption) prevail not over him in anything in the world, but he prevaileth by his knowledge over his affections continually, &c. On such a man the holy Ghost dwelleth, and when the Spirit respecteth upon him, his sense is affected to the degree of Angels which are called men, and he is tur-

ned to another man, and perfecteth in his owne knowledge that he is not so as he was; but that he is advanced above the degree of other wise men, as it is said of Saul, And thou shalt prophesie with them, and shalt be turned to another man, (1 Sam. 10. 6.) The Prophet were of divers degrees: and in wisdom one wise man is greater than another, so is prophesie one Prophet was greater than another, and all of them saw not the vision of prophesie but by dreames, vision of the night, or in the day time, after that a deepe sleepe was fallen upon them, Num. 12. 6. and all of them when they prophesied, their joyes trembled, and strength of body failed, and their thoughts were troubled, and the minde was left charged to understand that which was said, as is said of Abraham, And he a terror to a great dole of people upon him, (Gen. 15. 5.) and as is said of Daniel, And his vigour was turned in me into corruption, and I received his strength, (Dan. 10. 8.) The things that were made knowne to a Prophet by vision prophetically were made knowne to him by way of parable, and (with the interpretation of the parable was written in his heart, and he knew what it was. As the ladder that Iacob saw, his father did see, and the Angels ascending and descending on it, (Gen. 28. 12.) and the living creature which Ezekiel saw, (Ezek. 1. and the scabbling part, and Almond rod which Jeremy saw, (Jer. 1.) and the Ephraim which Zacharie saw, (Zach. 5.) and to the other Prophets, of whom some spake the parable and the interpretation thereof, some the interpretation only, and sometimes they uttered the parable only, without the interpretation, as part of Ezekiel and Zacharies words: and yet all prophesied by parables and after the way of dark speeches. None of the Prophets prophesied at all times when they would, but prepared their understanding, and gave joyfull, & with cleare full heart, and with contemplation, for prophesie cometh not upon men, either when they are sorrowfull, or when they are foolish; but when they are joyfull: therefore the joy of the Prophets, before they were to utter and Timbreth, and Pipes, and Harps, (1 Sam. 10. 5.) and they sought for prophesies, and in that which is written, AND THET PROPHESYING, (1 Sam. 10. 5.) as if they should say, walking in the way of prophesie, until they doe prophesie. Those men which sought to prophesie are called houses of the Prophets; and although they prepared their wits (or understandings), it might be the holy Ghost would come downe upon them, and it might be not. All the things that we have spoken of were the way of prophesie, for all the former and latter Prophets, except *Alia*, see our master, the master of all the Prophets. And what difference was there betweene the prophesie of Moses, and of all the higher Prophets? All the Prophets prophesied by dreames or vision: but Moses prophesied when he was walking and standing, as it is written, And when Moses was gone into the Tent of the congregation, to speake with him, then he heard the voice of one speaking unto him, (Num. 7. 59.) All the Prophets prophesied by the hand of an Angel, therefore they did see that which they saw in parables and dark speeches: Moses prophesied not by the hand of an Angel, as it is said, Mouth to mouth, I will speake with him, (Num. 12. 8.) it is also said

14 of Michael. Of the tribe of Naphtali; Nah-
 15 bi the sonne of Vophsi. Of the tribe of
 16 Gad; Sevel the sonne of Machi. These are
 the names of the men which Moses sent to
 17 spie out the land: and Moses called Hoshea
 the sonne of Nun, Ioshua. And Moses sent
 them to search the land of Canaan, and said
 unto them; Go up this way Southward, and
 18 goe up into the mountaine. And see the
 land what it is, and the people that dwelleth
 thereon, whether they be strong or weak, whether
 19 they be few or many. And what the land
 is that they dwell in; whether it be good or
 bad, and what the cities be that they dwell in;
 20 whether in tents or in strong holds. And
 what the land is, whether it be fat or leane,
 whether there be wood therein or not: and
 be ye of good courage, and take of the fruit
 of the land; (Now the dayes were the dayes
 21 of the first ripe grapes.) And they went up
 and searched the land, from the Wilder-
 nesse of Zin, unto Rehob, to the entrance of
 22 Hamath. And they went up by the South,
 and he came unto Chebron: and there were
 Ahiman, Sheshai and Talmi, the children
 of Anak: now Hebron was built seven
 23 yeares, before Zoan in Egypt. And they
 came unto the bourn of Ethcol, and cut
 downe from thence a branch, and one cluster
 of grapes; and they bare it on a staff, by two;
 and (they brought) of the pomegranates, and
 24 of the figs. That place was called the
 bourn of Ethcol, because of the cluster
 which the sonnes of Israel cut downe from
 thence. And they returned from searching
 25 the land at the end of fortie dayes. And
 they went and came to Moses, and to Aaron,
 and to all the congregation of the sonnes
 of Israel, unto the Wildernesse of Pharan,
 to Kadesh: and brought backe word unto them
 and unto all the congregation; and shewed
 26 them the fruit of the land. And they told
 him, and said; We came unto the land whither
 thou sentest us: and surely it floweth with
 milke and honey, and this is the fruit of it.
 28 Nevertheless, the people is strong that dwel-
 leth in the land; and the cities fenced very
 great: and moreover, we saw the children of
 29 Anak there. Amalek dwelleth in the land
 of the South: and the Chethite, and the Ie-
 busite, and the Amorite dwelleth in the
 mountaine; and the Canaanite dwelleth by
 the sea, and by the coast of Iordan. And
 30 Caleb stilled the people before Moses, and
 said, Going up, let us goe up and possesse it;
 31 for we are well able to overcome it. But

the men that went up with him, said; We be
 not able to goe up against the people: for
 they are stronger than wee. And they
 brought up an evil report of the land which
 they had searched, unto the sonnes of Israel,
 saying; The land, thorow which we have
 gone to search it, is a land that eateth up the
 inhabitants thereof; and all the people that
 we saw within it, are men of stature. And
 there we saw the Giants, the sonnes of Anak,
 which come of the Giants: and we were in our
 owne eyes as grasshoppers; and so we were in
 their eyes.

Annotations.

Here beginneth the 37 section of the
 Law: see Gen. 6. 9.

Iehovab spake | By Moses relation after, in cap-
 ture, that when God had led his people from
 mount Horeb to Kadesh Barnea, thorow the great
 and fearful Wildernesse, and they were come to
 the mountaine of the Amorites; then Moses said,
 See, the LORD thy God hath given thee the land be-
 fore thee; Goe up and possesse it. And all the people
 came neere unto Moses, and said; We will search
 before us, and they shall search out the land for us, and
 bring us word againe by what way we shall goe, &c.
 That word liked Moses well; and he tooketh out
 twelve men, and sent them to spie out the land,
 Deut. 1. 19-24. So where here it is said, Iehovab
 spake, &c. it is not meant, that this emotion came
 first from the Lord; but the people first spake of it
 to Moses, he consulted with the Lord about it; and
 the Lord approved, or at least permitted the thing
 which they desired.

Verse 2. Send thou | or, Send for thee: which
 Sol. Iarchi expoundeth to this sense; I command
 thee not; if thou pleasest send: for as much as I first
 came and said, wee will send men, &c. Dent. 1. 22.
 that they may search | or, and let them search, or
 espie, by searching round about: and the word im-
 plieth the action of the hearer and mind, not of the
 eyes onely, Eccles. 1. 13. and 7. 25. Thus God let
 them goe search or espie the land, which he him-
 selfe before had offered them, Exod. 20. 6. and
 went before them in the way, to search them out
 a place to pitch their tents in, in fire by night, and
 in a cloud by day, Deut. 1. 33. of Canaan | that
 is, as the Greeke translath of the Canaanites: na-
 med as the chiefe, for it was the land of seven migh-
 ty nations, Deut. 7. 1. I give | or, am giving;
 so he speaketh as of a thing present, for more allu-
 rance. one man one man | Hebrew phrase, mea-
 ning, of every tribe one man, excepting the tribe of
 Levi, for of them none was sent; because they were
 to have no inheritance in the land, Deut. 18. 1.
 aruler | or, a prince; not of the baser sort, because

the businesse was weighty: whereupon their re-
 bellion following was of the more note.

Verse 3. at the month | or, according to the month,
 that is, the word of the LORD, as the Chaldee
 translath; and the Greeke, by the voice of the Lord:
 and this Sol. Iarchi expoundeth by his permission.
 Soin the commentarie called Pheshta, f. 47. it is
 said, The election of the Spies was according to the
 month of the LORD: not that God commanded
 them to send them. If thou sayest, why did he not for-
 bid them to send? To accomplish their desire, and to
 render them their recompense, and to give unto Iosua
 and Caleb a good reward. heads | that is, as the
 Greeke saith, Chiefe-rulers; and Chazkuni ex-
 poundeth them Captaines over thousands: as in
 Exod. 18. 25.

Verse 4. Shamun | in Greeke, Samiel sonne of
 Zachour.

Verse 5. Shaphat | in Greeke, Saphat sonne of
 Senui.

Verse 6. Caleb | in Greeke, Chaleb son of Iepho-
 ne, Sec 1 Chron. 4. 15. His name significth Hartie:
 and he brought Moses word againe, as it was in
 his heart, Ies. 14. 7.

Verse 7. Igal | in Greeke, Igal.

Verse 8. Hoshea | in Greeke, Ausen son of Nane.

Verse 9. Palti | or as in Greeke, Phalti.

Verse 10. Gaddiel | in Greeke, Goudiel sonne of
 Soudi.

Verse 11. of Ioseph | He was father of Ephraim
 in vers. 8. as well as of Manasse here; and some-
 time Ioseph is named for Ephraim, Exek. 37. 16.
 19. Rev. 7. 8. Here he is named as father of Ma-
 nasse, who was his first-borne, Ios. 17. 1. al-
 though the Hebrewes give another reason; name-
 ly, because both of them uttered an ill report of Ioseph,
 of his brethren, (Gen. 37. 2.) and the Prince of
 Manasse, of the land which Hoshea of Ephraim
 did not. Chazkuni on Num. 13.

Verse 13. Sathur | in Greeke, Sadour.

Verse 14. Nabbi | or Nachbi; in Greeke, Na-
 bi sonne of Sabi.

Verse 15. Gruel | in Greeke, Goudiel.

Verse 16. These are the names | Chazkuni here
 observeth, He sent no spie of the tribe of Levi, be-
 cause he had no portion in the land. Nun | cal-
 led also Nun, 1 Chron. 7. 27. in Greeke, Nane.
 Iosua | Ios, Iehosua, called sometime Iosua, Neb.
 8. 19. in Greeke, Iesua; and so the New testament
 useth him, Act. 7. 45. Heb. 4. 8. that significth
 a saviour, Mat. 1. 21. And this name Moses gave
 him by the spirit of God; either as foreseeing that
 he should be his successor, and save the people
 from their enemies the Canaanites; or, (as Sol. Iar-
 chie noteth) praying for him, that the Lord
 would save him from the counsell of the (wicked)
 spies. But Chazkuni readeth it, Moses had called
 Hoshea before of Nun, Iosua, not that he now first
 called him Iosua, but before when he was made his
 minister, and found grace in his eyes. Wee finde
 him called Iosua, before they came to mount Si-
 nai, Exod. 17. 9. and after this, when Moses is re-
 dy to die, hee is called Hoshea, in Deut. 32. 44.
 Where Chazkuni saith thus; At the first when hee

was taken to see Moses minister, Moses called him
 Iosua; for so is the manner of Kings to charge the
 name of their ministers, Gen. 41. 45. Dan. 1. 7.
 But now when hee is made King himselfe, his first
 name is restored: nevertheless thorow all the scrip-
 ture he is called Iosua, because he was accustomed
 thereto already. By this reason, the change of his
 name should seeme to diminish from his dignitie;
 whereas it was changed rather for honour, as were
 the names of Abram, Sarai, Jacob, and others,
 Gen. 17. 5. 15. and 32. 28. Neb. 9. 7. Esai. 62. 2.
 Mat. 3. 16. 17.

Verse 17. Southward | or, by the South; as in
 vers. 22. meaning the South part of the land of Ca-
 naan, as Chazkuni explaineth it. For that was nearest
 unto them, and the worst part of the land, because
 it was wildernesse, and waterlesse, as the original
 word Negeb, significth Drie ground: and Caleb
 daughter said to her father, Thou hast given me a
 south (that is, a drie) land, give me also springs of
 water, Iudg. 1. 15. and rivers in the south, Psal. 126.
 4. meaneeth refreshing after bondage and affliction.
 The Greeke here translath, Goe up by this wilder-
 nesse: and so in that part was a wildernesse, Ios.
 15. 1-3. And Sol. Iarchi saith, Goe up this way by
 the south; that was the worst part of the land of Sy-
 re: for so is the manner of Merchants; they steale the
 worst things first, and afterward they steale the best.
 the mountaine | which was inhabited by Ama-
 lekites, Canaanites, and Amorites, Num. 14. 40.
 45. Deut. 1. 44. Of this, Chazkuni giveth a reason
 thus; And when wee shall know how to subdue the
 mountaine, the valley will be easie to subdue.

Verse 18. the land what it is | This is againe re-
 peared in vers. 19. and the third time in vers. 30.
 which may thus be distinguished: by the land here,
 is meant the people of the land, as after Moses
 explaineth it; by the land in vers. 19. is meant the
 aire of the country, and the cities, villages, tents,
 which were by the hand of man set thereon; and by
 the land in v. 20. is meant the soile or ground it
 selfe, & fruits that grew thereon. and the people |
 and is here for explanation, that is, or I mean the
 people: see the notes on Gen. 13. 15. So in Psal. 66.
 4. Let all the earth bow downe to him; that is, all peo-
 ples of the earth: likewise in Psal. 100. 1. and 96. 1.
 and often in the scriptures. So house for household
 or people in it, Gen. 45. 11. 18. Cities for citizens,
 Ier. 17. 12. whether they | Hebr. whether it be
 strong &c. speaking of the people, as one in multi-
 tude.

Verse 19. good or bad | this seemeth to respect
 the wholsomnesse of the countrie, for aire, waters,
 &c. as in 2 King. 2. 19. the situation of this cite is
 good, but the water is bad, and the land causeth to
 miscarie. To this Chazkuni referreth it, saying, or
 bad, if it cause the inhabitants thereof to miscarie (or
 to be barren), as 2 King. 2. 19. and hereupon they
 answered, It is a land that eateth up the inhabi-
 tants thereof, Num. 13. 32. tents | or, in
 camps; troops: the Chaldee calleth them Villages
 (or unwalled townes) the Greeke changeth the or-
 der, saying, in walled or in unwalled townes.

Vers. 20. fat or leane | This respecteth the soile

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22

CHAP. XIII.
1. *The Israelites weep and murmur at the news*

newes that the spies brought out of Canaan and speake of returning into Egypt. 6. Iosua and Caleb laboure to still and encourage them, but the Israelites would have stoned them. 11. God threateneth to destroy the people. 13. Moses intercedeth for them, and obtaineth pardon. 23. The murderers are deprived of entering into the land, and condemned to wander forth: years in the wilderness, and die there. 36. The spies enter into the land, and are smitten by a plague. 39. The people hearing the sentence of God against them, mourn, and offer themselves to go up; but Moses forbiddeth them. 44. Yet they presume to go up, and are smitten by their enemies.

1 **A**ND all the congregation lifted up, and gave their voice, and the people wept that night. And all the sons of Israel murmured against Moses and against Aaron: and all the congregation said unto them, Oh that we had died in the land of Egypt, or in this wilderness, oh that we might die. And whosoever doth Iehovah bring us unto this land, to fall by the sword: our wives and our little-ones shall be for a prey: were it not better for us to returne into Egypt? And they said, every man unto his brother: Let us make a captain, and let us returne into Egypt. And Moses and Aaron fell on their faces, before all the assembly of the congregation of the sonnes of Israel. And Ioshua the sonne of Nun, and Caleb the sonne of Iephunnah, which were of them that searched the land, rent their clothes. And they said unto all the congregation of the sonnes of Israel, saying: The land which wee passed thorow to search it, is an exceeding good land. It Iehovah delight in us, then hee will bring us into this land, and will give it unto us, a land which floweth with milke and honey. Once ye rebell not yet against Iehovah; and you, feare not the people of the land, for they are bread for us: their shadow is departed from them, and Iehovah is with us, feare them not. But all the congregation said to stone them with stones: and the glory of Iehovah appeared in the Tent of the Congregation, before all the sonnes of Israel. And Iehovah said unto Moses: How long will this people provoke me? how long will they not beleve in me, for all the signes which I have done amongst them? I will visit them with the pestilence, and diminish them, and will make of thee a nation greater and mightier than they. And Moses said unto Iehovah: Then the Egyptians shall hear it: for thou broughtest up this people in thy might, from among them. And they will say to the in-

habitants of this land, for they have heard, that thou Iehovah art among this people, that thou Iehovah art scene eye to eye, and that thy cloud standeth over them, and in a pillar of a cloud thou goest before them by day, and in a pillar of fire by night. Now if thou shalt kill this people as one man, then the nations will say, which have heard the fame of thee, saying: Because Iehovah was not able to bring this people unto the land, which he sware unto them, therefore he hath slaine them in the wilderness. And now, I beseech thee, let the power of the Lord be great, according as thou hast spoken, saying: Iehovah is long suffering, & mercie in mercie, forgiving iniquitie, and trespass: and clearing will not clear (the guilty): visiting the iniquitie of the fathers upon the sonnes, unto the third, and unto the fourth generation. Pardon I beseech thee, the iniquitie of this people, according unto the greatness of thy mercie, and as thou hast forgiven this people from Egypt, even until now. And Iehovah said, I have pardoned, according to thy word. But assuredly, as I live, all the earth shall be filled with the glory of Iehovah. For all the men which have heare my glory, and my signes, which I did in Egypt, and in the wilderness, & have tempted me these ten times, and have not hearkened to my voice: If they shall see the land, which I sware unto their fathers, neither shall any of them that provoked me, see it. But my servant Caleb, because there was another spirit in him, and hee followed me fully: even him will I bring into the land, whereunto he went, & his seed shall possess it. (Now the Amalekite, and the Canaanite, dwell in the valley:) to morrow, turne ye, and journey you into the wilderness: by the way of the red sea.

And Iehovah spake unto Moses and unto Aaron, saying: How long (shall I pardon) this evill congregation, which murmure against me? I have heard the murmurings of the sonnes of Israel, which they murmure against me. Say unto them, As I live, assuredly saith Iehovah, if I doe not bring you into the land, which I have sworn unto you, as ye have spoken in mine ears. Your carcases shall fall in this wilderness; and all the men which were numbered of you, according to your whole number, from twentie yeares old and upward, which have murmured against me, if you shall come into the land, concerning which I lifted up my hand, to make you dwell therein, save Caleb the sonne of Iephunnah,

1 and Ioshua the son of Nun. And your li-
2 deones, which ye said should be for a prey,
3 even them will I bring in, and they shall
4 know the land, which ye have despised.
5 But as for you, your carcases shall fall in
6 this wilderness. And your children shall
7 feed in the wilderness forty yeares, and shall
8 beare your whoredomes, until your carcases
9 be consumed in the wilderness. After
10 the number of the dayes in which ye searched
11 the land, forty dayes; a day for a yeare,
12 a day for a yeare, ye shall beare your in-
13 quities, forty yeares; and ye shall know my
14 breach (of promise.) I Iehovah have spoken,
15 If I doe not this unto all this evill con-
16 gregation, that are gathered together against
17 me; in this wilderness they shall be consumed,
18 and there they shall die. And the men which
19 Moses had sent to search the land, and which
20 returned, and made all the congregation to
21 murmur against him, by bringing up an evill
22 report upon the land: Even the men died that
23 did bring up the evill report of the land, by the
24 plague, before Iehovah. But Ioshua the sonne
25 of Nun, and Caleb the sonne of Iephunnah, lived,
26 of those men that went to search the land.
27 And Moses spake these words unto all the
28 sonnes of Israel, and the people mourned
29 greatly. And they rose up early in the
30 morning, and went up unto the top of the
31 mountaine, saying: Loe we be here, and
32 will goe up unto the place, which Iehovah
33 hath said, for we have sinned. And Moses
34 said, Wherefore now doe you transgresse the
35 mouth of Iehovah? But it shall not prosper.
36 Soe not up, for Iehovah is not among you,
37 therefore be not smitten, before your enemies.
38 For the Amalekite and the Canaanite is
39 there before you, and ye shall fall by the
40 sword: for because ye are turned from after
41 Iehovah, and Iehovah will not be with you.
42 But they lustily presumed to goe up to the
43 top of the mountaine: but the Arke of the co-
44 venant of Iehovah, and Moses, departed not
45 from within the campe. And the Amale-
46 kite came downe, and the Canaanite, which
47 dwell in that mountaine; and smote them,
48 and consumed them, even unto Hormah.

Annotations.

Lifted up to wit, their voice, as after followeth, and is expressed in Gen. 21. 16. He lifted up his voice, and wept. Or, all the congregation rooke up their voice, to wit, the evill report which

the spies gave of the land, Num. 13. 32. So the phrase is used, in Exod. 23. 1. Thou shalt not take up a vaine report. This latter, the Greeke version favoureth. gave their voice] that is, cried out. This manner of speech is used to signifie any loud voice, noise or cry, or any creature, or of God himselfe; as in Psal. 18. 14. the Lord high gave his voice; in 1er. 2. 15. the Lions gave their voice, in Psal. 104. 12. the fowles give the voice; in Psal. 77. 18. the skies gave a voice; in Habak. 3. 10. the deepe gave his voice; and in 2 Chron. 24. 9. men are said to give a voice, when they made a proclamation thorow Iudah and Ierusalem. So this people here openly rebelled, and uttered their evill hearts without tears, or shame. that night] Hebr. in or through that night; which the Greeke explaineth, that whole night.

Verie 2. and against Aaron] which were the Lords ministers, therefore their murmuring was not against them onely, but against the LORD, as Moises told them, in Exod. 16. 2. 8. and as after appeareth in vers. 3. Oh that we might die] or, (Would God) that we were dead: they are words of unbeleefe and despaire, and of great unthankfulness: compare Exod. 16. 3. Psal. 106. 24, 25. The Greeke translatereth, I sweare: dead: which is a forme of wishing, both in the Greeke and Hebrew tongues, as in 1 Chron. 4. 10. If I should wish I might die; that is, Oh that thou wouldst bestow me; so in Luke 12. 49. If it were (for, Oh that it were) I already kindled; and so the Syriack version there explaineth it.

Vers. 3. to fall] i. that we should fall, that is, die by the sword: Here they murmur against God himselfe through unbeleefe; as David saith, They contemptuously refused the land of desire, (the pleasant land;) they beleaved not his word, but murmured in their tents; they heard not the voice of Iehovah, Psal. 106. 24. 25. were it not better] or, were it not good? The Greeke changeth the phrase thus, Now therefore it is better for us to turne backe unto Egypt. So, are they not written, 2 King. 20. 20. is explained thus, Behold they are written, 2 Chron. 32. 32.

Verie 4. Let us make a captain] Hebr. Let us give a head: where by give, is meant make or appoint, as the Chaldee expoundeth it: and by head they meant a captain or chiefe governor, as in Num. 25. 4. 1 Chron. 4. 42. and 12. 20. and as the Greeke here explaineth it. Targum Ionathan paraphraseth thus: Let us appoint a King over us for head, Of this their sinne the scripture saith, They dealt proudly, and hardened their necks, and bearded not the Gods commandments; and refused to heare, and were not mindfull of the wonders that he had done among them: but hardened their necks, and in their rebellion appointed a captain (or made a head) to returne to their bondage; Dehem. 9. 16. 17. So their evill words and purpose, is counted unto them as the deed done: Sol. Iarchi openeth their words thus: Let us appoint a King over us; and the saith, the Rabbines have expounded this, as meaning idolatry. The same is also noted by R. Menachem, who further liketh this sin, to theirs that build-

ded the tower of Babylon, Gen. 11. So their sinne was against God, who is exalted as head above all, 1 Chron. 29. 11.

Verse 5. *fell on their faces*] as much affected with the murmuring of the people : and they fell downe, either to pray unto God for them, as in Num. 16. 22. or to intreat them, nor to proceed in their rebellion, as it followeth, before all the assembly. And elsewhere it appeareth, that Moles spake to encourage the people, saying, Dread not, neither be afraid of them : Jehovah your God, who goeth before you, he will fight for you, &c. Deut. 1. 29. 30.

Verse 6. *that searched the land*] as appeareth in Num. 13. 7. 9. 17. *rent their clothes*] in signe of sorrow, for the peoples rebellion and blasphemy : for they said, the Lord had brought them out of Egypt, because he hated them, &c. neither did they believe the Lord their God, for all that Moles spake unto them, Deut. 1. 27. 32. Offending garments in sorrow, see Gen. 37. 29. Lev. 10. 6. in the annotations.

Verse 9. *Only*] or, But rebell not yet : which the Greeke interprete, But be not yet apostates (or revolters) from the Lord : the Chaldee, But rebell not yet against the word of the LORD. *bread for us*] shall be our bread, our food : that is, we shall devour and consume them. The Chaldee expoundeth it, They are delivered into our hand. So Balaam prophesied of Israel, Hee shall eat up the nations, his enemies, Num. 24. 8. And in Psal. 79. 7. He hath eaten up Iakob, that is, consumed : and in Psal. 14. 4. They eat my people, as they eat bread. Also in Deut. 7. 16. Thou shalt eat (that is, consume) all the people. *their shadow*] that is, God, their defence, covert, protection : which the Chaldee expoundeth their strength : so in Esai. 30. 2. the strength of Pharaoh, and the shadow of Egypt, doe explaine one another : and shadow is used often for defence, as, the shadow of the Almighty, Psal. 91. 1. and, Jehovah thy shadow, Psal. 121. 5. and God saith, I have covered thee in the shadow of mine hand, Esai. 51. 16. and 49. 2. Jehovah is with us] the Chaldee explaineth it, the word of the LORD is for our help.

Verse 10. *said, to stone them*] that is, spake one to another, that they should stone Iosua and Caleb. An example of notorious obduracy and outrage, and at another time, they had almost done the like unto Moles, Exod. 17. 4. So after this, Ierusalem stoned the Prophets, which spake the things pertaining to her peace, Mat. 23. 37. *appeared in the cloud*] the Greeke explaineth it, appeared in the cloud over the Tent of the Testimonie. This is confirmed by the like apparition, in Num. 16. 42. and Sol. Tarchi here saith, The cloud descended there. It was an extraordinary appearance, to restrain the peoples sinne, and to help his faithfull witnesses.

Verse 11. *provoked me*] or, despite, blaspheme, contemptuously provoked me. So the Apostle expoundeth this word, blasphemy, in Rom. 2. 24. from Esai. 52. 5. and it implieth also a contempt or despising, Prov. 1. 30. and 15. 5. Esai. 5. 24. not

believe in me] in Greeke, not believe me, which the Chaldee explaineth, not believe in my word. This unbelief is noted as a chiefe cause of their rebellion, and so of their destruction after in the wilderness, Deut. 1. 32. Heb. 3. 18, 19. *for all the signes*] though many signes and wonders had beene shewed, yet they believed not : so of their posteritie it is said, Though [Jesus] had done so many signes before them, yet they believed not in him, Joh. 12. 37. among them] Hebr. in the mids thereof, to wit, of the people.

Verse 12. *smite them*] Hebr. [smite him, that is, the people, spoken of as one man : see vers. 15. pestilence] in Greeke and Chaldee, death : see the notes on Exod. 5. 3. *disinherit them*] deprive them of the land promised unto their fathers : the Greeke and Chaldee translate, destroy them. *make of thee*] Hebr. make thee, to wit, as : the like speech God used, when they had made the golden calfe, Exod. 32. 10. The Greeke here addeth, I will make thee and thy fathers house, &c.

Verse 14. *they will say*] that which after followeth in vers. 16. *to the inhabitants*] or, with the inhabitants, meaning the Canaanites : so both the one and the other people, will take occasion to blaspheme. The Hebrew word which usually signifieth unto, is sometime used for with, as in 1 Sam. 23. 23. Ezr. 2. 63. *thou Jehovah art*] the Chaldee expoundeth it, that thy divine presence [or Majesty] abideth among this people. *and I will*] he hath bene scene eye to eye : that is, visibly, apparently, plainly : according to the like phrase, in Num. 12. 8. month to month : and in Exod. 33. 11. and Deut. 5. 4. face to face. The Chaldee here explaineth it thus, that with their eyes they have seen the Majesty of thy glory, and by Targum Jonathan, this is referred to the giving of the law upon mount Sinai.

standeth over them] as protecting them from evill : which in Targum Jonathan is explained, that they should not bee hurt with heat or with raine. Compare Exod. 13. 21, 22. Num. 9. 17. &c. Verse 15. *as one man*] that is, all of them together, and suddenly. *the same of thee*] the report of thee : which the Greeke translate, thy name : the Chaldee, the same of thy might.

Verse 16. *was not able*] elsewhere Moles sheweth, that hee had respect unto two things, by which Gods name and glory might be impeached among the Gentiles : because he could not, or because he would not, but hated his people, Deut. 32. 8. Exod. 32. 12. And this is the first argument of Moles supplication, that Gods name might not bee blasphemed among the heathens.

Verse 17. *the power of the Lord*] or, the might, as in vers. 13. that is, as the Greeke explaineth it, the power of thee O Lord. Lord is here in Hebrew Adonai, which the Chaldee expreth by the letters for Jehovah, and it signifieth My say, or My power : see the notes on Gen. 15. 2. *be great*] that is, be shewed to be great : the Greeke translate, he exalted.

Verse 18. *long suffering*] Hebr. long of anger : that is, long ere he be angry. Here Moles mentioneth that Name of God, which was proclaimed upon

mount Sinai, when the people had formerly sinned in making the golden calfe, Exod. 34. 5, 6, 7. *in mercy*] the Greeke addeth, & from Ex. 34. 6. forgiving, for as the Greeke translate, taking away. *iniquities*] in Greeke, iniquities, and unrighteousnesses, and sins : the Chaldee also addeth the word sinnes, as was in Exod. 34. 7. This is the second reason of Moles request, from the nature and covenant of God : the guiltie] this word is supplied also in the Greeke version. The Chaldee paraphraeth, being mercifull unto them that turne to his Law, but not clearing them that turne not. *visiting*] that is, punishing : in Greeke, recompensing : see Exod. 10. 5. *upon the sinners*] or children : in Chaldee, upon the rebellious sinners. *the third*] in Chaldee, unto the third generation, and unto the fourth generation.

Thus Moles requested not an absolute pardon for all : but that God would in wrath remember mercy, though in Iustice he punished the chiefe transgressors.

Verse 19. *even until now*] or, hitherto : as for example, when they sinned in making the calfe, Exod. 32. (besides other times,) at which time God destroyed them not as they deserved, but some of them only perished.

Verse 20. *I have pardoned*] or, I doe pardon, as the Greeke explaineth it, in the time present. Howbeit Chazkuni understandeth it of the time past, that God should say, he had pardoned them once, when they made the calfe : but now he would not pardon them, but execute vengeance. The former sense seemeth best, with the limitation following, (as touching to thy word, viz. that he would not destroy them all as one man, at once with the pestilence, having respect to the glory of his Name.

For which cause, he spared them at other times also, both before and after, as he sheweth by the Prophets, Ezek. 10. 8. 9. 13. 14. 21. 22. &c. Psal. 106. 7. & hereupon the people after confessed, Turne a God of pardons, gracious, and mercifull, long suffering, and of great kindnesse, and forsookest them, Neh. 9. 17.

Verse 21. *as I live*] Hebr. and assuredly I live, and the earth shall be filled : which is a forme of oath, often used of the Lord, Ezek. 18. 3. and 20. 33. and 21. Whereupon it is said, And thou shalt swear, I live, &c. Jer. 4. 2. and where hee saith in the Prophet, I have sworn by my selfe, Esai. 45. 4. the Apostle expreth it with these words, I live, saith the Lord, Rom. 14. 11.

And the signe of such was the lifting up of the hand : so both of them are joyed in Deut. 32. 40. I lift up my hand to heaven, and say, I live for ever. Wherefore the oath which God here swears, is signified by the lifting up of his hand, in Psal. 106. 26. and Ezek. 20. 15. *and with the glorie*] that is, all peoples of the world shall see and acknowledge the powerfull and glorious administration of the Lord, unto his glorie and honour. Compare Esai. 6. 3. and Psal. 72. 19. where Christs kingdom is prophesied of, with whose glory all the earth is full.

Verse 22. *my glorie*] under this, all Gods glorious works are comprehended : as powers are used for powerfull worker, Matth. 7. 22. and 1. 20. 1 Cor.

12. 10. 2 Cor. 12. 12. *signes*] that is, miracles, miraculous and significant works. *ten times*] hereby may be meant no certain number, but many times, as in Gen. 31. 7. Job 19. 3. so ten is for many, in Levit. 26. 26. It may also be taken properly, for now they had sinned ten times : First, at the red sea, Exod. 14. 11, 12. then in Marsh, Exod. 15. 23, 24. againe in the wilderness of Sin, Exod. 16. 2. then twice about Manna, Ex. 16. 20, 27, 28. after that at Rephidim, Exod. 17. 1, 2, 3. then by the Calfe at Horeb, Ex. 32. at Taberah, Num. 11. 1. and againe at Kibroth Hattaavah, Num. 11. 4. and now the tenth time by their rebellion in Pharan.

Verse 23. *If they shall see*] that is, as the Greeke translate it, Surely they shall not see. This also is an oath, whereby God sweareth they shall not see, that is, nor goe in to enjoy the land, as is explained by David, in Psal. 95. 11. I swear in my anger, if they shall enter into my rest : which the Apostle openeth thus, He swears that they should not enter into his rest, Hebr. 3. 18. So, if a signe be given, Marke 8. 12. is more plainly expounded, A signe shall not be given, Matth. 16. 4. which I swear unto] that is, which I swear to give unto your fathers, Deut. 1. 35. this was the land of Canaan, Gen. 12. 5. 7. called the holy land, Zach. 2. 12. the land of Jehovah, Hof. 9. 3. the land of Immanuel, that is, of Christ, Esai. 8. 8. for it was a figure of the heavenly inheritance to bee obtained by Christ, Hebr. 11. 9. 10. therefore the keeping of them out of this land, figured also the excluding of them and of all unbelievers out of the kingdom of heaven, Heb. 3. 12. 19. and 4. 1, 2, 3, 11.

Verse 24. *spirit in him*] or, with him : that is, he was guided by another spirit than the ten spies. The same is to be understood of Iosua, as appeareth by Num. 32. 12. though not here mentioned. This other spirit, was the spirit of faith, which the Law cannot give, Gal. 3. 2. the spirit of adoption of sonnes, not of bondage to feare againe, Rom. 8. 14. 15. by the guidance of this spirit, Caleb continued followed the Lord, & obtained the promised inheritance, he followed me fully] Hebr. he fulfilled after me : so in Deut. 1. 36. and Ios. 14. 8. 14. By this manner of speech, is meant a full and constant following and obedience unto the end : the contrary whereof was in Solomon, of whom it is said, he fulfilled not after the LORD, as did David his father, 1 Kings 11. 6. and in this people of Israel now generally, of whom God saith, they fulfilled not after me, Num. 32. 11. The Greeke translate it, he followed me : the Chaldee, he fulfilled (or accomplished) after my feares. Chazkuni expoundeth it, he hath accomplished the word after me, and compareth it with that phrase in 1 Kings 1. 14. I will come in after thee, and fulfill (that is, confirm) thy words. his seed] in Chaldee, his sinners. shall possess it] shall inherit it : thus both the Greeke & Chaldee do interpret it, or, shall come to inherit it, that is, leave it to their posteritie for an inheritance, as it is written, It shall be thine inheritance, and thy childrens for ever, Ios. 14. 9. The word is also used in a contrary meaning, to disinherit, as before in v. 12. & so it may here be translated, that disinherit it, that is,

be wish you] this the Chaldee. expoundeth, the Word of the Lord will not be for your hope.

Verse 44. they loftly presumed] or, took upon them by violence, with a loftie presumptuous minde: in the Chaldee, they dealt wickedly, or, turbulently. The original word *Apchal*, (from which *Opel* a Tower, or Fort is derived, 2 Chron. 33. 14.) signifieth *lifting up*, as in *Abak*. 2. 4. 33. 14.) signifieth *lifting up*, to meane a *drawing* backe from God by unbeliefe, Heb. 10. 38, 39. So here in this their presumptuous enterprise, their soules were lifted up in them, but withdrawn from God. And Moses explained this by two other words, yee pressed forward, *Dent*. 1. 41. and yee were presumptuous, *Dent*. 1. 43. The Hebrew Commentary *Tanchuma*, copareth it with another like word which signifieth darknesse, and explained it, they went darke (or obscure) for that they went without leane from God: and *Targum* Jonathan, thus; they set forward in the darke, before day dawning; to which the old Latine version agreeth, translating it darkened, departed not] in Grecke, moved not. The Arke removed not, but at the removal of the cloud; *Num*. 9. 15, &c. which God not taking up, shewed thereby his dislike of their action. Moses obeying the Lord, would not accompany the presumptuous sinners: so they went without the Lord, and without the signes of his grace, or company of his ministers.

Verse 45. The Canaanite] that is, the Amorite, *Dent*. 5. 44. which was of the posterity of Canaan, *Gen*. 10. 15, 16. which dwelt for, which sate, lay in wait. discomfited them] pursued them as Bees in wait. *Dent*. 1. 44. Because they rebelled against God, and vexed his holy Spirit, therefore hee was turned to be their enemy, he sought a gainst them, *Exod*. 33. 10. unto Hormah] in Grecke *Hermes*, the name of a place, so called of the event, signifying utter destruction, or *Anathema*: to after in *Num*. 21. 3. After this discomfiture, the Israelites returned and wept before the LORD: but hee would not heare their voice, nor give care unto them: so they abode in Kadesh many dayes, *Dent*. 1. 45, 46. These things which happened unto them for type, 1 Cor. 10. 11. doe shew the nature of man, of his free-will, and workes without faith, that they procure nothing but wrath from God, and destruction unto men. And as Israel carried themselves under Moses, so did they under Christ: for the Lord Iesus himselfe, & John the Baptist (as Iohanna and Caleb) faithfully testified the truth of Gods promise, and perswaded the people to enter into the Kingdom of God, *Mat*. 3. 12, 13. and 4. 17. But the Priests, Scribes, and Pharisees (like the unfaithfull spies) discouraged the people, and would neither get themselves into the kingdom of heaven, nor suffer the due were entering, to goe in, *Mat*. 23. 13. but pretended worldly feares, *Iohn*. 11. 48. Yet after they would seeme to enter by force, going about to establish their own righteousnesse, but not submitting themselves unto the righteousness of God, *Rom*. 10. 3. so they pleased not God, but filled up their finnes away, and wrath came upon them to the uttermost, 1 *Thes*. 2. 15, 16.

CHAP. XV.

The Lord teacheth Israel how they should sacrifice unto him in the land of Canaan, and what measure of Meat-offerings and Drink-offerings should be for every sacrifice. 13 The stranger is under the same Law. 17 The Law of the first of the daughter an Heave-offering. 22 The sacrifice for sinne of ignorance, done by Israelite or stranger. 30 The punishment of sinne done with an high hand. 32 A man that was found gathering sticks on the Sabbath, is by the commandment of God stoned to death. 37 The Law of fringes on the borders of their garments, and what the people should make of them.

And Iehovah spake unto Moses, saying; Speake unto the sons of Israel, and say unto them: When ye be come into the land of your habitations which I give unto you. And yee will make a Fire-offering unto Iehovah, a Burnt-offering or a sacrifice, to separate a vow, or a voluntary offering; or in your solemn feasts, to make a favour of rest unto Iehovah, of the herd, or of the flocke. Then he that offereth his oblation unto Iehovah, shall bring neere a Meat-offering of a tenth part of fine flower, mingled with the fourth part of an Hin of oile. And the fourth part of an Hin of wine for a drinke-offering, shalt thou make ready for the Burnt-offering, or for the sacrifice, for one lambe. Or for a ramme thou shalt make a Meat-offering of two tenth parts of fine flower, mingled with the third part of an Hin of oile. And for a drinke-offering, the third part of an Hin of wine shalt thou offer for a favour of rest unto Iehovah. And when thou shalt make a youngling of the herd, a Burnt-offering or a sacrifice, to separate a vow or Peace-offrings unto Iehovah; Then shall he bring neere with the youngling of the herd, a Meat-offering of three tenth parts of fine flower, mingled with half an Hin of oile. And thou shalt offer for a Drinke-offering, half an Hin of wine for a Fire-offering of a favour of rest unto Iehovah. Thus shall it be done for one bullocke, or for one ramme, or for a lamb of the sheepe, or of the goats. According to the number that ye shall make ready, so shall yee make ready for (every) one, according to their number. Every home-borne of the country shall thus doe these things, to offer a Fire-offering of a favour of rest unto Iehovah.

And if a stranger sojourne with you, who-soever be among you in your generation,

ons, and will make a Fire-offering of a favour of rest unto Iehovah; as yee doe, so hee shall doe. Yee of the Church, one statute shall bee for you, and for the stranger that sojourneth: a statute for ever in your generations; as yee are, so shall the stranger be before Iehovah.

One law, and one manner shall be for you, and for the stranger that sojourneth with you.

And Iehovah spake unto Moses, saying; Speake unto the sonnes of Israel, and say unto them; When ye come into the land whither I bring you; Then it shall be, when yee eat of the bread of the land, yee shall heave an heave-offering unto Iehovah. Of the first of your dough, a cake shall ye heave for an heave-offering; as the heave-offering of the threshing-floor, so shall ye heave it. Of the first of your dough, yee shall give unto Iehovah an heave-offering in your generations.

And when ye shall have sinned ignorantly, and have not done all these commandments which Iehovah hath spokē unto Moses: Even all that Iehovah hath commanded you by the hand of Moses, from the day that Iehovah commanded Moses, and henceforward, throughout your generations: Then it shall be, if ought be done by ignorance, from the eyes of the congregation, that all the congregation shall make ready one bullocke, a youngling of the herd, for a Burnt-offering, for a favour of rest unto Iehovah; and his Meat-offering, and his Drinke-offering, according to the manner: and one goat-bucke of the goats, for a Sin-offering. And the Priest shall make atonement for all the congregation of the sonnes of Israel, and it shall be mercifully forgiven them: for it is an ignorance, and they have brought their oblation, a Fire-offering unto Iehovah, and their Sin-offering before Iehovah for their ignorance. And it shall be mercifully forgiven, all the congregation of the sons of Israel, & the stranger that sojourneth among them, because all the people was in ignorance.

And if one soule sinne through ignorance, then it shall bring neere a three-goat of her first year for a Sin-offering. And the Priest shall make atonement for the soule that sinneth ignorantly, when it hath sinned by ignorance, before Iehovah, to make atonement for him, and it shall be mercifully forgiven him. For the home-borne amongst the sonnes of Israel, and for the stranger that sojourneth among them, one law shall be to you for him that doeth through ignorance. But the soule that shall doe with an high hand, whether he be home-borne, or a stranger, the same re-

proacheth Iehovah; and that soule shall be cut off from among his people. Because he hath despised the word of Iehovah, and hath broken his commandment, that soule shall utterly be cut off, his iniquitie shall be upon him.

And the sonnes of Israel were in the Wilderness: and they found a man gathering sticks on the Sabbath day. And they that found him gathering sticks, brought him neere unto Moses, and unto Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him.

And Iehovah said unto Moses; The man shall be made to die the death: all the congregation shall stone him with stones without the campe. And all the congregation brought him forth without the campe, and stoned him with stones, and he dyed, as Iehovah commanded Moses.

And Iehovah said unto Moses, saying; Speake unto the sonnes of Israel, and say unto them; that they make unto them a Fringe on the skirts of their clothes, throughout their generations; and that they put upon the Fringe of the skirt, a ribband of blue. And it shall be unto you for a Fringe, that yee may see it, and remember all the commandments of Iehovah, and doe them: and that yee seeke not after your owne heart, and after your owne eyes, after which you goe a whoring. That ye may remember and doe all my commandments, and be holy unto your God: I am Iehovah your God, which brought you forth out of the land of Egypt; to be unto you a God; I am Iehovah your God.

Annotations.

Spake unto Moses] After the judgement upon the disobedient Israelites, who should perish in the wilderness, God now repeareth and enlargeth the Law of sacrificing, which their children should observe in the land of Canaan: whereby their reconciliation unto him, and his grace towards them in Christ, was figured: thus after the curse of the Law for sinne, is annexed the grace of the Gospell through faith. In like manner after the destruction of twenty foure thousand for the sinne of Baal pehor, in *Nim*. 25, the Lord cauleth the people to be mustered, *Nim*. 26, and appointeth the land to bee given them for inheritance, and repeareth againe the Law of sacrificing at the solemn feasts, in *Nim*. 28, and 29, that upon the example of wrath on the fustill parents, he might shew his remembrance of mercie in Christ; unto the repentant believing children.

Verse 4. *his oblation*] in Greeke, *his gift*: so the Hebrew *Korban*, is interpreted, *a gift*: in Mar. 7. 11. *shall bring neere*] or, *shall offer*: so the Hebrew, *shall bring near*.

olive, as in Targum. Verse 5. wine] expended in Targum for chaney wine of the grapes. So in the Chaldee. It is called Shecar, or strong wine, in Num. 28. 7. a drink-offering [or an offering, a poured out offering, because it was poured out upon the Altar, not upon the fire, as Maimony sheweth, in Megilla 28. b. 2. s. f. 2. a. or for the sacrifice of Peace-offerings, as the Chaldee expounds it, and by this word or, he sheweth, that he is to be for the one by it [self, and for the other by it [self]. Chazakeni on Num. 1. 5. for one] that is, for one man (verally as in verse 12.

ry one severally, as in *verse 12*.
Verse 6. Or for a ramme] The Greke
 preteth it, And for a ramme. A ramme was
 second year, or upward; the lambe of the fifth
 two tenth parts] Two Omers, which was
 blethe measure for a lambe, *verse 4.* and
 Hebrewes understand for the ramme one
 for the ewe, or goat; as they write, The *gaur*
 the meat and drinke-offring for an hee-lambe
 lambe, is a tenth of floure, and the fourth part
 Hin of wine. Likewise for a goat, whether it
 or great, male or female a yfso for an ewe, the
 be great. But for a ram, two tenth deales of
 &c. and the third part of an Hin of wine. *1*
Gen. xlviii. 26, 27.

Magn. bakorb. ch. 2. sect. 4.
Verse 7. of rest] in Greeke, of sweet smell
odour: as in verse 3.

Verfe 8. *when thou shalt make*] in Greek
shall make 3; that is, shall sacrifice.
Hebr. *a some of the herd*: meaning a tithe.
Exod. 29.1. And here is no difference
young or old, as was before between lambs
young or old, as was before between lambs
rammes but one quantity is for the call; and
bath. Theb; the looker of the call, be it male
bath for the meat offering three tenth des

Verſe 9. he bring | or, he offer : Here
is changed, before he ſaid, *when thou, &c.*
he ſaith, *then ſhall be* : the Greeke, *three*
ſon as before, *then ſhall you offer* : the
three Omegas, *that is, three times* for a
Lambe, verſe 4 :

Verse 10. a Fire-offering] in Chaldee, an oblation. This is meant, as Sol. larchi saith, but of the Meat-offering and of the oil: for the wine was no Fire-offering, because it was not put upon the fire.

Verfe 11. *of the goats*] beccit kid, or goat-
scape, male or female, old or young; for the Law
specifies no difference, as is before observed; and
is noted by Chazkuni here. As for the manner of
offering these Meat-offerings, the Hebrew canons
say, that they were not charged to bring frankincense
with them (as they were with the Meat-offer-
ings that were brought alone, *Lev. 2. 1.*) but they
were charged to have *salt*, (according to the Law
in *Lev. 2. 13.*) and this Meat-offering was all of it
burnt upon the Altar in the Courtyard, (whereas
the other Meat-offering, an handful onely was
burnt, and the residue eaten by the Priests, *Lev. 2.
 2, 3.*) and the wine was poured upon the Altar. *Maini.*
Lev. habharanoth. chap. 2. v. 11. 1.

In *Magn. haberen* *ant.*, *comp.* A. xxi. 12. 13.
 Verse 12. *fo shall ye make ready* or, *thou shalt*
ye do : The Hebrews say, *Thou Meat* and
Drinke-offering, whether they be for *Burnt-offering*
 in *Peace-offering*, *Num.* 15. 12. they may not
 add more to the *measures*, nor diminish ought from
 them : and if they do diminish, or add more, the
 whole is made unlawful. Except it be the *Lamb* of
Burnt-offering which they bring on the day that they
 wave the *Omer* of *first-fruits* (*Levit.* 23. 12. 13.)
 for the *Meat-offering* thereof is two tenth-deals of
 fine flour, mingled with the third part of an *Hin* of
 oil : but though the *flower* thereof be doubled, yet is
 not the wine doubled, but the wine for the *drinke-offe-
 ring* is the fourth part of an *Hin*. When they measure

the Meat or Drink-offering, either of a particular person, or of the congregation, they mete it not by the measure of three tenth deales for a bullock, or of two for a ramme; but they measure all in one tenth deal, which is in the sanctuary; & likewise the oil &c. The sweet with the oil of the Meat-offerings, hinder not the wine neither doth the wine hinder them: neither doth the meat or drink-offerings hinder the sacrifice. But a man may bring his oblation to God, & his meat and drink-offerings ten dayes after provided, that he have manifested them in a ministring vessell. For if he be not put them into a ministring vessell of the Sanctuary; if they abide all night, they become thereby unlawful. They may bring no Meat or Drink-offerings, if any thing be stinking, when men do bring their

things [are of common things] they may not bring them
of the peace-offering, nor of the second tithe, nor of the
first-fruits, but of common things only. Maimon in
Magr. *hakovbanuth*, chap. 2. (cf. 5. 8. 12, 13. The
Bacon and Peace-offerings, served (as other sacrific
fers) so make atonement for the house of Israel
Ex. 45. 17. Levit. 1. 4. and figured Christs ob
lation of himself, to reconcile us unto God his
Father, and to be our Peace, Heb. 9. 14. and 10.
to Eph. 2. 14, 15, 16. The Meat-offering, (b
sides the signification that it had of Christ, Eph. 9.

2.) figured in special manner the faith and sanctimony of his people, and of their service of God *Esa. 66. 20. Rom. 15. 16. Psal. 141. 2. Mal. 1. 10, 11.* So the Lord by this addition of the Meal offering to the other sacrifices in Canaan, taught

his people sanctified in the faith and protection of the Gospel, both touching their persons and actions; and the Drink-offerings, of wine poured out upon, and sanctified by the Altar, were not only a type of Christs blood shed for remission of sinnes, *Mat. 26. 28, 29.* but of our fellowship with him in his afflictions, even to be poured out upon the *crucifix*; and service of Christians faith, *Philip. 2. x. 7. 2 Tim. 4. 6.* See the annotations on *Levitic. 2. 1.* *Malac. 1. 13.* *Joan. 6. 53.* The natural Iraelite

Verse 13. *home-borne*] the naturall Israelite.
 Vers. 14. *stranger*] in Greeke, *Profelyte*: the
 Gentile converted to the Jewes religion. *in your*
generations] or, *throughout*, that is, in all ages suc-
 cessively: so in *verse* 15.

Verſe 15. *Ye of the church*] or, *O Church*, a congregation: or, *Concerning the church*; which in Targum Jonathan is expounded, *the whole church. before Jehovah*] in the exerciſes of religion before the Lord: for in civil things, there was not one law for both Iſraelites and ſtrangers.

Verse 16. *one manner*] that is, *one manner* of
practise and obedience, and one punishment to
transgression: Hebr. *one judgement*. So in vers. 24

Verſ. 17. And I beſeech you, by the Lords authoritie, is here impoſed upon them that ſhould come into the land of Canaan, that they ſhould give him a cake of the firſt of the dough; which law is now mentioned by Moſes, lawe in this place. And as the former Law for ſacrificing, taught them holineſſe by faith in Chriſt, who ſhould be ſanctified by his church; ſo the commandement of Firſt-fruits, taught them to ſhew forth the fruits of faith, by good works, which God appointed his people to walke in.

Verse 18. *When yee come into the land* As a promise is here included, that God would bring them into that good land: so a duty of thankfulness is commanded, that they might remember and acknowledge his mercie, and have his blessing continued upon them. The Hebrews doe observe that *THIS COMING*, differeth from all *THAT COMINGS* mentioned in the Law: for, when all is said, *When yeart* (or *hauke*) *cometh*, *When yee are come*, meaning, after the possession thereof, and dwelling therein: but here it is said, *When yee come*, meaning, after they were entered into it, and did eat of the bread thereof, they were bound to give thanks, saith Sol. Ierchi on Num. 15. No this they did, before the land was parted for inheritance, as appeareth in *Isa. 5. 11, 12*, where it is said eat of the old corne of the land; and then *Manna* ceased. And as an Omer of Manna was served before the Lord, for the generations of Israel, that they might see and thankfully remember the bread which God gave them to eat in the wilderness, *Exod. 16. 32, 33*, for a cake of the bread which he should give them in Canaan, was to be given unto him, that they might acknowledge him to be the prefeerer and nourisher of them in the land; for it is *he that giveth bread unto all flesh*, can his mercie endureth for ever, *Psal. 136.*

whether I bring you or, *am bringing you* ther. Hence the Hebrews say, They were not bound by the Law to give the cake save in the land of Israel.

only, & when all Israel were there, &c. *Fruits without the land, that are brought into the land, owe the cake: but the fruits of the land, that are carried out of the land, are discharged, as it is said, WHITE R I B R I N G T O V: there are you bound, both concerning the fruits of the land, and the fruits without the land. But by the doctrine of the Scribes, they were to separate a cake also out of the land, that the law of the Cake might not be forgotten out of Israel. Maimony in Biccurnim (or treat. of First-fruits) chap. 5. sect. 5, 6, 7.*

Verse 19. of the bread [that is, of the bread-corne, as in Esai. 28. 28. Bread (that is, Corne) is bruised, and out of the earth cometh bread, Job 28. 5. Psal. 104. 14. The Chaldee of Jonathan here paraphrase thus; Of the bread of the revenue of the land, and not of rice, and millet, and lesser feed. So by the Hebrew canons; Nothing oweth the cake, but the five kinds of grain, only which are, wheat, and Barley, and Rye, and Fox-eare barley, and Oats: for nothing is called B R E A D, save that which is made of these. But hee that maketh meat of Rice, Millet, or other like pulse (or seeds) they owe no cake at all. Maim. in Biccurnim, chap. 6. sect. 2. and Talmud, Bab. in Chabab, c. 1. see [shall heave] that is, [shall offer] up 3 or, as the Greeke and Chaldee translate, [shall separate] for it was separated by the owner, and offered to the Lord; and so was one of the heave-offerings which God gave unto his Priests, Num. 18. 19. Wherefore it was holy, and whoeever separated a cake, hee first blessed God who [sanctified them by his commandments, and commanded them to separate a cake. Maim. in Biccurnim, chap. 5. sect. 11. An heathen that separated a cake, though in the land of Israel, it was no cake. Ibidem, chap. 6. sect. 10. unto Iehovah] in Chaldee, before the L O R D. Not that it was brought into the Sanctuary, or offered on the Altar, but given to the Lord's minister: as it is written, *See [shall also] give unto the Priest, the first of your dough, Ezek. 44. 30. By the Hebrew canons, The first-fruits, and the heave-offering, and the Cake, and the principal and the first part, [spoken of in Num. 5. 7, 8.] and the gifts of the beast [that is killed, Deut. 18. 3.] these are the Priests' goods: with them he may buy servants, and lands, and unclean beasts, and pay his debts, or wives dowry, and buy books. Maim. in Biccurnim, chap. 4. sect. 14.*

Verse 20. Of the first [or, The first-fruits: with the first-fruits of all things, God was to be honoured, Prov. 3. 9. that thereby all the rest of their food might be sanctified unto them: For if the first-fruits be holy, the lump (or dough) is also holy, Rom. 11. 16. and a promise of plenty is added to them that thus doe, Prov. 3. 10. as of this particular it is said, *see [shall also] give unto the Priest, the first of your dough, that he may cause the blessing to rest in thine house, Ezek. 44. 30. of your dough [of your pasture, or lump. They gave of their corne, first-fruits and tithes, and other gifts, to the Priests, Levites, and poor, when they first reaped and threshed it, Exod. 23. 19. Num. 18. 12, 16. Lev. 23. 22. After them, when they made bread of it, they separated also this cake. And as the Levites separated an heave-offering,*

out of their tithes, Num. 18. 26. to the poor that gleaned, separated of their dough; as the Hebrews write, *That which is gleaned, and which is forgotten, [Deut. 24. 19.] and the corner, Lev. 19. 9. &c. though they be free from the Tithes (or heave-offering) yet they owe the cake. Likewise the first tithes, &c. Maim. in Biccurnim, chap. 6. sect. 3. And though other feeds or pulse, owe not the cake, as is before noted, yet they say, He that mixeth the meale of wheat, & the meale of rye, and maketh dough of them, if it have the taste of the wheat, it oweth the cake; and if not, it is discharged. Though it be but the leaven of wheat among dough of rice, if it have any taste of the wheat, it oweth the cake. Dough that is kneaded with wine, or oil, or honey, &c. if they bake it in an oven, or on the hearth, or pan, or in a frying pan, &c. oweth the cake. But that maketh dough to drye it in the sunne only, or to boile it in a cauldron, it is discharged of the cake, &c. Also parched corne, that is kneaded with water, or honey, and eaten without baking, is discharged, &c. And for the quantitie of dough, out of which a cake is to be given, they say, An Omer [full of meale, whether it be of one of the five sorts of grain, or of them mixed together, the dough thereof oweth a cake. And it is unlawful for a man to take his dough of a lesser quantitie, that it may be free from particles of a cake. Ibidem, sect. 15, 16. What the Omer is, see on Exod. 16. 36. And from that measure of Minah which God gave every one for a day, did they gather this quantitie, thar an Omer of meale should pay a cake to the Lord, as Sol. Tarchi on this place sheweth. a cake] or, loaf, made of the dough aforesaid. He that separateth meale for his cake, in no cake: but the residue of the dough oweth a cake. When they put water to it, and the meale is mixed with the water, they separate a cake of the first thing which is kneaded, as it is written, *THE FIRST OF YOUR DOUGH. That dough which oweth a cake by the Law, be that eateth thereof it will be bitten. Maim. in Biccurnim, c. 8. f. 1. 7. 5. of the three things [three floors] that is, of the corne in the threshing-floor; that is your duty religiously to separate first-fruits of your corne in the floor, so of the dough of your houses. Thus the floor is used for the corne therein, in Deut. 16. 13. Sol. Tarchi understandeth it thus; 3. of the heave-offering of the floor, of which there is no stinted measure (by the Law); & not a stinted measure: So for the quantitie, it should be voluntary, so much as men would give. Howbeit, their wise men (they say) set a measure, viz. that they should separate the foure and twentieth part of the dough, that it might be a gift meet to be given. But the baker, that maketh bread to sell in the street, separateth the eighth and fortieth part: for because his dough is much, there is in this quantitie sufficient for a gift. Maim. in Biccurnim, chap. 5. sect. 2. So the Chaldee of Jonathan expoundeth this verse, *The first-fruits of your dough, a cake, one of 24. (that is, the foure and twentieth part) shall ye separate as a separated offering for the Priest, &c.***

Verf. 21

Verf. 21. *ye shall give* [The repeating of the commandment, sheweth it to be of importance; and though the Priest had it, yet was it given to the L O R D, whose blessing therefore was promised to the observers of this Law, Ezek. 44. 30. And as all things given unto God, were to be holy, pure and cleane; so of this the Hebrews write, *A man may not make his dough in uncleanness at all; but it is to be adorned, & must be careful that he be cleane, both he and his vessels, that he may separate a pure cake. Maim. in Biccurnim, chap. 8. sect. 11. in your [or, throughout] your generations, in all ages: wherefore this ordinance was kept by Israel, after they were rained out of Babylon, Nehem. 10. 37. And besides that all their bread was sanctified unto them by these first-fruits, and God was honoured, by whose word man liveth, and not by bread only, Deut. 8. 3. it seemeth to have a further signification of the chosen people of God, as Paul applyeth this phrase of the first-fruits, and of the lump of dough, unto the itate of Israel, Rom. 11. 16. as the Prophet speaking of the first-fruits also saith, *Israel was holiness to the L O R D, the first-fruits of his increase; all that eat him, shall beguile, &c. Jer. 2. 3. And thus the Lewes of old understood this commandment of the Cake, that it signified in mystery the congregation of Israel, called the first-fruits of the world; which when it is put into the oven that burneth with the fire of the holy blessed God, it is necessary to separate therefrom a cake, that it be not partaker of severe judgement; and therefrom is a blessing reserved in the world, [Ezek. 44. 30.] R. Menachem on Num. 15.**

Verf. 22. *when ye shall have sinned ignorantly* [or, *if ye have erred, that is, done unadvisedly of ignorance, error, or oversight; where is opposed sinning with an high hand, vers. 30. See the annotations on Levit. 4. 2. As in the two former Lawes, the Lord repeated and enlarged the doctrines of faith, and of good works: so here hee doth the like concerning the forgiveness of sins, which his people through infirmities doe fall into; that all the chiefe points of Christian religion, are here renewed unto them. have not done all] The words of this Law differ from the former in Lev. 4. 2. 13. which spake of doing that which should not be done; whereas this speaketh of not doing all which should be done. There also, the sacrifice which the congregation should bring, was a Bullocke for a Sin-offering, Lev. 4. 14. here (in vers. 24.) they are willed to bring a Bullocke for a Sin-offering, and a goat-bucke, for a Sin-offering. Whether is this difference, in respect of the commandments, forbidding evil works, and requiring good, as the words seeme to import? Or, as the Hebrews expound it, doth this here respect the blame of idolatrie only? Or, as others understand it, is that for all the tribes generally, and this for the severall tribes, cities and townes as they were severed in the land of Canaan? Or, is this (in mystery) an increase of the sacrifice in Canaan; as in prophetic of the dayes of the Gospell, Meate and Drinke-offerings (which Christians should spiritually offer with their sacrifices,) are of*

greater quantitie, than those which were offered under Moses, Ezek. 46. 5. 11. compared with Num. 15. 4, 5, 6, 7, and 28. 20, &c.

Verf. 23. *Even all* [This sheweth the large extent of this Law, and the weight thereof, by repeating things to expressly. The Hebrews, which understand this of idolatrie only, say, that that one commandment, is as all the commandments, &c. and that this [verse], that whoeever professeth idolatrie, is as if he denied all the Law wholly, and all that the Prophets have prophesied; as it is written, *A N D H E N C E F O R W A R D: Sol. Tarchi on Num. 15. and Maimony tom. 1. treat. of Idolatrie, chap. 2. sect. 4.*

Verse 24. *by ignorance* [in Greeke, unwillingly: see Lev. 4. 2. From the eyes I understand, *hiddn from the eyes*, as is expreised in Lev. 4. 13. This the Hebrew Doctors understood of things erroneously taught by the governours, and practised by the people, concerning idolatrie; as is shewed in the annotations on Lev. 4. 13. and so Sol. Tarchi expoundeth here this place. *shall make ready* that is, *shall offer for a sacrifice, Levit. 4. 14. And thus the Hebrews understand not of one sacrifice for the twelve tribes, but for every tribe to much. If the error be in idolatrie, that they (the governours) have erred, and taught it; they bring a Bullocke for a Burnt-offering, and a goat-bucke for a Sin-offering, for every tribe; and this obligation is that which is spoken of in Num. 15. saith Maimony in Shegagot, chap. 12. sect. 1 and Talmud in Horajoth, chap. 2. See the notes on Lev. 4. 14. This explication for the number, may seeme probable, because the people returned from captivity, offered for all Israel, in Burnt-offerings twelve bullockes, and twelve goat-bucks for a Sin-offering, according to the number of the tribes, Exo. 8. 25. youngling] Hebr. [son of the bird]: a bullocke was alwaies of the second year or upward: so, the goat-bucke following. Burnt-offering] which signified atonement and sanctification by the death of Christ, as is shewed on Lev. 1. of rest] that is, of sweet smell, as the Greeke translate: the Chaldee saith, to be accepted with favour before the L O R D.*

to the manner] or, right, ordinance: Heb. to the judgement; meaning, the measure prescribed of God, in v. 9, 10. for a Sin-offering] in Greeke, for sin. This word in Hebrew is written with want of a letter, which elsewhere usually is expreised: whereupon Sol. Tarchi noteth, that it is not as other Sin-offerings; for all Sin-offerings that are by the Law brought with the Burnt-offering, the Sin-offering is before the Burnt-offering, as it is said, [in Levit. 5. 10.] And the second he shall make a Burnt-offering, but this Burnt-offering is before the Sin-offering. The manner of offering this Sin-offering was like the bullocke, in Lev. 4. it was killed in the courtyard, the blood was carried into the Sanctuary, and sprinkled seven times before the Lord; the fat was burned on the Altar in the courtyard; and the body of the beast was carried forth, and burnt without the campe: so figuring Christ, who should be slain for the fineness of his people, and by his owne blood enter into heaven; his bodie being crucified with-

without the gate of Ierusalem, Heb. 9. 11, 12. 24. and 13, 11, 12. If the great office (or Magistrates) ignorantly sinne in teaching idolatrie, the whole congregation bringeth twelve bullockes for Burnt-offering, and twelve goats Sin-offerings; and they are burned, because their blood is carried into the Sanctuary. *But though but on tribe only common (the Levites) if it be the most part of the church, then all the congregation bring, for idolatrie, twelve bullockes & twelve goats, Maimony in Shegagoth, chap. 12. sect. 1.*

V. 25. *For all the congregation* [or for every congregation] whereby may be implied the several tribes, cities, townes, and synagogues. So in ver. 26. *brought their oblation* [in Greeke, *brought the gift thereof*, a Fire-offering] in Chaldee, an oblation before the LORD: & this is meant of the Bullocke the Burnt-offering, as Sol. Iarchi north. *their Sin-offering* [this is the goat] saith Sol. Iarchi. *before Iehovah* [R. Menachem] from former authors (speakech of these phrases) here used, unto the LORD, and before the LORD, that it is meant of him, and his Judgment hall, whereby it appeareth that the mystrie of the Trinitie in the Godhead, was of old beleev'd by the Jewes, though now they oppugne the same. For there was no Court or Iudgement hall in Israel, lesse than of three Iudges: and being by them here and in other places applied unto God, and in case of sacrifice and expiation of sinne, which they did hold peculiar unto God alone, it sheweth that they once acknowledged a Trinitie of persons in the God-head, to whom sacrifices for the sinnes of men were offered.

V. 26. *and the stranger* [the beleeving gentile, as the Greeke translatheth, and the proselyte that cometh unto you. Thus the Lord sheweth himselfe to be the God of the Gentiles also, Rom. 3. 29.]

V. 27. *if one soule* [or, any soule, that is, any person: the Chaldee expoundeth it *one man*. So in Lev. 4. 27. *through ignorance*] [as Sol. Iarchi here] is expounded of the sinne of idolatrie. *of her first yere* [Hebr. daughter of her yere 3 in Greeke, *ayeareling*: see the notes on Exod. 12. 5. In Levit. 4. 32. hemight also bring an ewe-lamb for his sinne, which may likewise be understood here. But Sol. Iarchi saith, For other transgressions, a particular man bringeth an ewe-lamb, or a fye-goat: but for this (of idolatrie) a fye-goat is appointed.]

V. 29. *one law* [the Greeke translatheth, *one law* shall be among them, (or for them.) *that doth* or, *that committeth*, to wit, the sinne, through ignorance: in Greeke, *whoever doth unwillingly*. Thus the Law promisseth grace in Christ, in that it appointeth sacrifices and priests that can have compunction on the ignorant, and on them that erre, Heb. 5. 2. In this faith, David prayeth unto God, *forgiveness* (or, *Unadvised errors*) who doth wonder (and cleanse) them from secret sins, Ps. 19. 13.]

V. 30. *the soule* [in Chaldee, *the man*, with an high hand] [that is, boldly, proudly and presumptuously, as the Greeke translatheth, *with the*

hand of pride & Targum Ionathan, *with pride* (or presumption.) This phrase, when it is spoken of good works, meaneth boldnes, courage, magnanimitie, in heart and carriage; as, *thine went out of Egypt with an high hand*, Num. 33. 3. Exod. 14. 8. but here of evill, it meaneth pride and presumption shewing it selfe openly and boldly; which Onkelos in Chaldee expoundeth with *an uncovered head*, as being not ashamed of the deed, (for when men were ashamed, they used to cover their heads, Jer. 14. 4.) Of like sort, is the high arme, in Job 3. 8. 15. (where the Greeke expoundeth it, *the arme of the proud*:) and the high (or lofty) eyes, Psal. 18. 28. and 131. 1. *pronecke* [or, *blaspheemie*]; which the Greeke and Chaldee translate, *provoketh to anger*. It meaneth reproaching with words, as in 1 King. 19. 6. 22. and is applied here unto deeds, as also in Ezek. 10. 27. yet in this your fathers have reproached (or blasphemed) me, in that they have trespassed against me. So a presumptuous sinner is counted as a blasphemer of God, and hath no sacrifice for his sin, but is to be cut off. And this word Christ hath respect unto, in Luke 12. 10. unto him that blasphemeth against the holy Ghost, it shall not be forgiven: *that soule* [in Chaldee, *that man*, cut off] in Greeke and Chaldee, *destroyed*: which phrase the Apostle useth in Act. 3. 23. *shall be destroyed* among the people. *This word* meaneth destruction by the hand of God, as in 1 Cor. 10. 10. Heb. 12. 18. So the Hebrew Doctors understand the cutting off, mentioned in the Law of Moses: (which sometime is so explained, as in Lev. 17. 10. *God saith, I will cut him off from among his people*. But these were witnesses of the fact, the Magistrates punished them, either by death, or beating: see the notes on Deut. 25. 2.)

V. 31. *despised the word* [or, contemned, as it at nought, as vile; dishonoured it. Hereupon that proverb, *He that despiseth the word of God, shall be destroyed*; but he that feareth the commandment, shall be rewarded, Prov. 13. 13. broken] or, *disfranchised, frustrated, made void*: it is opposed unto the blessing or confirming. This word Christ useth in Mark. 7. 9. *Full well ye frustrate the commandment of God*. Vually it is applied to the breaking of the covenant of God, as in Ger. 17. 14. Levit. 15. 44 and often in the Prophets; sometime to the Law and commandments, Psal. 119. 126. Exor. 9. 14. Heb. 10. 28. *shall utterly be cut off* [or, shall be cut off with cutting off: the doubling off] of the word, is for more certainty, and pressed as the Hebrew Doctors gather from it, in this world and in the world to come: See the annotations on Gen. 17. 14. So R. Menachem here saith, Although we finde Apostates (from God) to live more than 50. yeres, and that they are not cut off from the life of this world; yet know that their desires have upon them in this world, and vengeance shall be taken of them abundantly in the world to come. *Iniquitie* [or, the iniquitie of it, (of the soule, that is, of the person) shall be upon it, in it, or, without it] By iniquitie, understanding punishment for iniquitie, as in Gen. 19. 15. and as Sinne, is for the punishment.

ishment of sin, Lev. 22. 9. Or, we may take iniquitie properly, as Sol. Iarchi expoundeth it, *when iniquitie is in him, that be repenteth not*. R. Menachem here allegeth an exposition of the ancients, that *scule* shall be cut off, and the iniquitie thereof with it: as if he should say, the iniquitie shall cleave unto it after it is cut off: to be punished for ever; according to that (in Elai 66. 24.) *Their worms shall not die, which Ionathan (the Chaldee paraphrast) expoundeth, Their soules shall not die*. And our Doctors have said, it shall be cut off in this world, it shall be cut off from the world to come. So the Chaldee on Moses, which goeth under the name of Ionathan paraphrasteth, *that man shall be destroyed in the world that is to come, and shall give account of his sinne at the great day of judgement*.

V. 32. *were in the wilderness* [For so (saith Chazkuni) it was decreed concerning them, that they should not come into the land (of Canaan.) In the former commandments of the drink-offerings, and Cakes, it was written, *When ye be come into the land, &c.* to teach, that they were not to practise them *save in the land*: but the Sabbath was to be kept both within the land and without, though it were in the wilderness; and therefore it is written concerning it, IN THE WILDERNESSE.]

V. 34. *in word* [that is, in prison. So they dealt with the blasphemer, in Lev. 24. 12. it was not declared in Greeke, they had not judged, or determined. Wherefore was it thus? seeing the Law had twice said, *the breaker of the Sabbath should die*, Exod. 31. 4. and 35. 2. Sol. Iarchi saith, it was not declared *what manner of death he should die*: but they knew that he that prophaned the Sabbath was to die. And the Chaldee called Ionathans paraphrasteth thus, *This judgement was one of the foure judgements that came before Moses the Prophet, which he judged according to the word of the holy (God.) Some of them were judgements of lesser moment, and some of them judgements of life and death. In the judgements of lesser moment (of pecuniarie matters) Moses was ready, but in judgements of life and death he made delayes. And both in the one and in the other, Moses said, I have not heard, [viz. what God would have done.] For to teach the heads (or chiefe) of the Synagogs (or *Assises*) that should rise up after him, that they should be ready to dispatch inferior causes (or money matters), but not halthe in matters of life and death. And that they should not be afraid to enquire in causes that are too hard for them; for Moses who was the master of Israel, had need to say, I have not heard. Therefore he imprisoned him; because as yet it was not declared, what sentence should be upon him. The foure judgements which he speaketh of, were about the uncleane that would keep the Passover, Num. 9. 7. 8. and the daughters of Zelophead that claimed possession in the land, Num. 37. 4. 5. (these were the cases of lesse importance) about the blasphemer, Lev. 24. and the Sabbath-breaker here: both which he kept in word, till he had answer from the Lord.*

V. 35. *stone him* [This was effected the death of all the foure kinds of death, that malefactors suffered in Israel: see the notes on Exod. 21.

12. *without the campe*] Hereupon they used to carrie such out of the cities, and execute them farre off from the judgement hall, as Sol. Iarchi noteth. So they dealt with Stephen, calling him out of the city, and stoning him, Act. 7. 58. likewise with Naboth, 1 Kings 21. 13. also with the blasphemer, Levit. 24. 14. which was a circumstance that aggravated the punishment, being a kind of reproach, as the Apostle noteth, Heb. 13. 11, 12. 13. And this severity, sheweth of what weight the commandment touching the Sabbath is, the prophanation whereof God would have thus to be avenged. And it further signified the eternal death of such as do not keep the Sabbath of Christ, entering into the rest of God by faith, and ceasing from their own works, as God did from his, Heb. 4. 1, 2, 3, 4, 10.

V. 37. *And Iehovah said* [After the violating of the Sabbath, and punishment for it, God giveth a Law and ordaineth a signe of remembrance, to further the sanctification of his people, that they might thinke upon his commandments and doe them.]

V. 38. *sunnes of Israel* [This Law for Fringes, concerned Israel only, not other nations; and as the Hebrews say, men only were bound to wear them, not women. *Women and servants and little children are not bound by the Law to wear the Fringe. But by the words of the Scribes, every child that knoweth to clothe himselfe, is bound to wear the fringe, to the end he may be trayned up in the commandments.* And women and servants that will wear them, may so doe, but they bleste not God, as men doe when they put them on:] and so all other commandments which women are not bound unto, if they will doe them, they doe them without blessing first. Maimony com. 1. in Zivith. (or treat. of Fringes) ch. 2. sect. 9. *that they make* [they themselves, and not heathens for them: a Fringe which is made by an heathen, is unlawfull, as it is written, *Speake to the sonnes of Israel, which they make unto them*. Maim. in Zivith. ch. 1. sect. 12. a Fringe] that is, Fringes, as in Deut. 22. 12. Moses speaketh of many: and so the Greeke and Chaldee translate it here. A Fringe is in Hebrew called *Tzitzith* (or *Zivith*.) which in Ezek. 8. 3. is used for a locke of haire of the head; and is here applied to a Fringe, the threds whereof hang downe as locks of haire. And the Hebrew Doctors call it also *Ganaph*, that is, a Branch, because it hangeth as branches or twigs of a tree. The Branch which they make upon the skirt of a garment, is called *Tzitzith*, because it is like to (Tzitzith) a locke of the head, Ezek. 8. 3. And this Branch is called *White*, because we are not commanded to die (or colour) it. And for the threds of this Branch, there is no set number by the Law. And they take a thred of wooll which is dyed like the color of the Firmament, and yet it upon the Branch (or Fringes) and this thred is called *Blewe*. Maim. in Zivith. ch. 1. sect. 1. 2. The Fringe is called in Greeke, *Craspeda*, and this word is used by the holy Ghost in Matt. 23. 5. and of the Chaldee also calleth it *Craspedum*. The word *Gedilm* used for Fringes, in Deut. 22. 12. were the threds of the cloth which was woven:

And ye shall not seeke after your heart, and after your eyes, after which ye goe a whoring, Num. 15:39. as if he should say, there shall not any one of you be as I do, after his own slender understanding (or knowledge), as to imagine that his cogitation can attain to the truth: so have our wise men said, AFTER YOUR HEARTS, this (meaneth) hereafter, and AFTER YOUR EYES, this is whoredome. And this is an occasion for a man to deprive himselfe of the world (or life) that is to come. Maimony treat. of Idolatrie, ch. 2, sect. 3.

CHAP. XVI.

1 Korah, Dathan, Abiram, and On, with 250 Princes, rise up against Moses and Aaron, about the Priesthood and government of the Church, 5. Moses referreth the trial of the cause unto God, and yett proveth Korahs ambition. 12 He sendeth for Dathan and Abiram, who reproach him, and will not come up. 15 He prayeth against them, 16 and gathereth Korah and his company with their censers, before the Tabernacle. 20 The Lord threateth to consume the rebels, and commandeth the people to separate from them. 31 The earth swalloweth up Dathan, Abiram, and all Korahs men, and a fire from the Lord devoureth the 250 that burned incense. 36 The censers are reserved to cover the altar for a signe unto Israel. 41 All the congregation murmure against Moses and Aaron, as they that had killed the Lords people. 44 The Lord killeth 14700 of them with a plague. 46 Aaron by incense stayeth the plague.

D D D

AND Korah the sonne of Izhar, the son of Kohath, the sonne of Levi, he tooke men; and Dathan and Abiram the sonnes of Eliab, and On the sonne of Peleth, sonnes of Reuben. And they rose up before Moses, and men of the sonnes of Israel, two hundred and fiftie, Princes of the congregation, the called of the assembly, men of name.

And they gathered themselves together, against Moses and against Aaron, and said unto them; *ye take too much upon you; for all the congregation, all of them are holy, and Iehovah is among them; and wherefore lift ye up your selves above the Church of Iehovah?* And Moses heard it, and fell upon his face. And hee spake unto Korah, and unto all his congregation, saying; Even in the morning Iehovah will make knowne him that is his, and who is holy, and whom he will cause to come neere unto him: even him whom he hath chosen, hee will cause to come neere unto him. This doe ye: take unto you censers, Korah and all his congregation. And put ye fire in them, and put incense on them before Iehovah to morrow;

and it shall be, that the man whom Iehovah doth choose, he shall be holy: *ye take too much upon you, ye sons of Levi.* And Moses said unto Korah, *Heare I pray you, ye sons of Levi. Is it a small thing for you, that the God of Israel hath separated you, from the congregation of Israel, to bring you neere unto him, to serve the service of the Tabernacle of Iehovah, and to stand before the congregation to minister unto them? And he hath brought thee neere, and all thy brethren the sonnes of Levi with thee; and seeke thee the Priesthood also: For which cause, thou and all thy congregation are gathered together, against Iehovah: and Aaron what is he, that ye murmure against him? And Moses sent to call Dathan and Abiram, the sons of Eliab; and they said, We will not come up. *Is it a small thing that thou hast brought us up out of the land that floweth with milke and honey, to kill us in the wilderness: that thou makest thy selfe a Prince over us, even making thy selfe a Prince? Moreover, thou hast not brought us into a land that floweth with milke & honey, & give unto vs an inheritance of field & vineyard: wilt thou dig out the eyes of these men? we will not come up.* And Moses was very wroth; and he said unto Iehovah, *Respect not thou their offering: I have not taken one asse from them, neither have I hurt one of them.* And Moses said unto Korah; Thou and all thy congregation, be ye before Iehovah; thou and they, and Aaron, to morrow. And take ye every man his censer, and put incense on them; and bring ye neere before Iehovah, every man his censer, two hundred and fiftie censers: and thou and Aaron, each man his censer. And they took every man his censer, and put incense on them, and put incense on them: and they stood at the doore of the Tent of the congregation, and Moses and Aaron. And Korah gathered against them all the congregation, unto the doore of the Tent of the congregation, and the glory of Iehovah appeared unto all the congregation.*

And Iehovah spake unto Moses, and unto Aaron, saying; Separate your selves from among this congregation, and I will consume them, as in a moment. And they fell upon their faces, and said; O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be severly wroth with all the congregation?

And Iehovah spake unto Moses, saying; Speake unto the congregation, saying; Go:

Get you up from about the Tabernacle of Korah, Dathan, and Abiram. And Moses rose up, and went unto Dathan and Abiram: and the Elders of Israel went after him. And he spake unto the congregation, saying; Depart, I pray you, from the tents of these wicked men, and touch not any thing that is theirs, lest ye be consumed in all their innes. And they went up from the Tabernacle of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out and stood in the doore of their Tents, and their wives, and their sonnes, and their little ones. And Moses said, Hereby ye shall know that Iehovah hath sent me to doe all these workes: for (I doe them) not of mine owne heart. If these men die, as all men die, and they be visited after the visitation of all men, Iehovah hath not sent me. But if Iehovah create a new thing, and the earth open her mouth, and swallow up them, and all that appertaine unto them, and they goe downe alive unto hell; then ye shall know, that these men have provoked Iehovah. And it was as he had made an end of speaking all these words, that the ground clave asunder which was under them. And the earth opened her mouth, and swallowed up them and their houses, and all the men that appertained unto Korah, and all their substance. And they, and all that appertained unto them, went downe alive unto hell: and the earth closed upon them, and they perished from among the Church. And all Israel that were round about them, fled at the voice of them: for they said, Lest the earth swallow up us. And a fire came forth from Iehovah, and devoured the two hundred and fiftie men that offered incense.

And Iehovah spake unto Moses, saying; Speake unto Eleazar the sonne of Aaron the Priest, that he take up the censers out of the burning; and scatter thou the fire yonder, for they are hallowed. The censers of these sinners against their wyne soules, and let them make them broad plates, for a covering of the Altar; for they offered them before Iehovah, and they are hallowed, and they shall be for a signe unto the sonnes of Israel. And Eleazar the Priest tooke the brazen censers, which they that were burnt had offered, and they were made broad plates, for a covering of the Altar. A memoriall unto the sonnes of Israel, that not any stranger, which is not of the seed of Aaron, come neere to offer incense before Iehovah; that he be not as Korah, and

as his congregation, as Iehovah spake by the hand of Moses unto him.

And on the morrow, all the congregation of the sonnes of Israel murmured against Moses, and against Aaron, saying; you have killed the people of Iehovah. And it was when the congregation was gathered against Moses, and against Aaron, that they looked towards the Tent of the congregation; and behold the cloud covered it, and the glory of Iehovah appeared. And Moses and Aaron came before the Tent of the congregation.

And Iehovah spake unto Moses, saying; Get you up frō among this congregation; & I will consume them as in a moment: and they shall fall upon their faces. And Moses said unto Aaron; Take the censer, and put fire thereon from off the Altar, and put on incense, and goe quickly unto the congregation, and make atonement for them: for fervent wrath is gone out from before Iehovah, the plague is begun. And Aaron tooke as Moses had spoken, and ranne into the midst of the Church, and beheld the plague was begun among the people: and he put on incense, and made atonement for the people.

And he stood between the dead and the living, and the plague was stayed. And they that died in the plague, were foueteene thousand and seven hundred, beside them that died about the matter of Korah. And Aaron returned unto Moses, unto the doore of the Tent of the congregation, and the plague was stayed.

Annotations.

D D D Here beginneth the 38 Lecture of the Law, which the Hebrewes call *Korah*, because his rebellion is the principall thing here treated of: see Gen. 6.9.

V Erse 1. *Korah* or *Korah*; in Greeke, *Kore*, *Inde*, ver. 11. *Izhar* in Greeke, *Izhar*. *Korah* in Greeke, *Kanth*. he tooke; to wit, men with him: so Korah is noted as the principall in the rebellion, which the Apostle therefore calleth the *gaine-saying* of *Kore*, *Inde* verse 11. and in *Num.* 27. 3. onely *Korahs* company is mentioned, where speech is of this mutinie. The Greeke translates, *he spake*, to signifie that he tooke others by perswading them to his faction. The Chaldee understands it of taking, that is, withdrawing of himselfe, saying, *And Korah separated himselfe*. Thus Sol. Iarchi also expoundeth it, *he took himselfe aside to be apart from the congregation.* And *Dathan and Abiram* [this may be understood, that

and many the like. the fire] which is in the censers, *vers. 7.* The Greeke saith, the strange fire; as *Lev. 10. 1.* *golder* [in Greeke, there; which Sol. Iarchi expoundeth, on the earth, out of the censers; others, out of the court of the Sanctuary, by recasting away the fire, the Lord signifieth the rejecting of their service as profane. So in *Rev. 8. 5.* judging of their service as profane. So in *Rev. 8. 5.* the Angell took the censer, and filled it with fire of the Altar, and cast it into the earth; and there were voices, and thunderings, &c. Which being compared with *vers. 3. 4.* seemeth to teach likewise a rejecting of the service of Antichristians, which abuse and despise Christs mediation; and therefore it is turned unto them to judgement.

Verl. 38. sinners against their souls] Sinners are here & often used for notorious wicked persons; as, *Destroy the sinners the Amalekites, 1 Sam. 15. 18.* and the men of Sodam were evil and sinners, *Gen. 13. 13.* and they sinned against their souls; for the soul is often used for the life, as in *Gen. 19. 17.* and *3. 7. 11.* So he that provoketh a King to anger, sinneth against his own soul, *Prov. 20. 2.* bread plates] Hebr. out-breadings of plates, that is, plates beaten out and spread broad, to cover the brazen altar with them. and they are hallowed for sanctified; & so (as Sol. Iarchi explaineth it) unlawful for common use, because they had made them for vessels of ministration. Or, they were now sanctified of God (before whom they finally offered them), to be an holy sign unto the people. for a signe] and a memoriall to the sonnes of Israel, *vers. 40.* to make them remember the transgression of these sinners, and to warn them that none hereafter doe the like. So Aarons rod was kept for a signe, *Num. 17. 10.* and God threateth by destroying the wicked, to make him a signe, and a proverbe. *Ezek. 14. 8.* Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come, *1 Cor. 10. 11.*

Verl. 40. not any stranger] or, no man which is a stranger. [and of Aaron] that is, sons, or, posterities of Aaron: to all Israelites or Levites (save Aarons sonnes onely.) are counted strangers in this case of priesthood. that he be not Heb. and he be not as Korah, like him in rebellion, and in punishment. Therefore Moses afterward rehearseth this historie, to keepe the people in obedience, *Deut. 11. 6. 7. 8.* unto him] or, of him having reference to Moses speech in *vers. 29. 30.* that the truth of the judgement denounced might be manifest. So the Apostoll pronounceth mee unto such, and saith they perish in the gaine saying of Koré, *Iude vers. 11.*

Verl. 41. you have killed] or, as the Chaldee explaineth it, you have caused the death. Though they had prayed for the people, *v. 21.* and the strangeness of the punishments shewed unto all that they were of God, and the judgements were still even before the eyes of the congregation; yet doe they thus breake out into a new rebellion.

Verl. 42. the glorie of Iehovah] it appeared to help his servants, and to repress and punish the rebellious, now as in former times, *Num. 12. 5.* and

14. 10. and 16. 19.

Verl. 45. Get you up] that is, Depart, or Separate yourselves; as he said before, in *ver. 21.* race your selves; in Greeke, at once, to depart in a moment. fell on their faces] to pray, as Iugonathion addeth, and as they did before, in *1 Chron. 21. 16.*

Verl. 46. from off the Altar] of this, Chazoni saith, he warned him hereof, that he might erre through heise, and offer strange fire, as Nadab and Abihin (*Levit. 10.*) and these other had ere, incense] Incense that caused death, when it was not in the hand of the Priests, groweth plentiful in the Priests hand, saith Chazoni on this place. Hereby the mediation of Christ for sinners was figured; who is represented by the Angel standing at the Altar, having a golden censer, and much incense given unto him, to offer with the prayers of all Saints, &c. *Rev. 8. 3.* goe on to goe with speed] that is, as the Chaldee and Greeke translate, *errie quickly, or in haste.* Incense in Chaldee, death; the Greeke text saith, death began to breake; (that is, distress) the people.

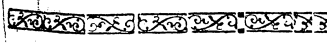
Verl. 47. he put on incense] to make intercession, and to appeale Gods wrath; as it is done of the Priests, They shall put incense in the golden censer, in thine anger] &c. and favourably accepteth of the Lord) the worke of his hands; *Deut. 32. 10. 11.* Herein he figured Christ our Mediator, and his intercession for the transgressors, *Eph. 5. 12. 13. 23. 34.* So the Hebrewes (as *R. Maimonides Num. 16.*) suppose that prophetic of Elia standing Christ, unto this worke of Aaron, saying, the meaning of this, And he stood betweene the living and the dead, is like that (*in Elij. 53. 12.*) he kept from his soule unto death, &c.

Verl. 48. betweene the dead and the living] interposing, and as it were expelling him from the wrath of God for the people; & that by the anointment which he now made, the plague might be stayed from the living by yet remained. For him that is joynted to all the living, there is hope; but the dead know not any thing, &c. neither can they any more a portion for ever, in any thing that is done under the Sunne, &c. There is no worke, nor advice, nor knowledge, nor wisdom, in the grave; neither then goest, *Eccle. 9. 4. 5. 6. 10.* The dead pray not the Lord, neither any that goe downe into Sheol, *Psal. 115. 17.* They that goe downe into the pit, can not hope for the truth (of God) *Eph. 5. 18.* for after death, commeth the judgement, *Eph. 9. 27.* And so by the Hebrew Doctors it is said, There is no judgement for the dead. Maimony in *Miln. com. 2.* in *Pesulei hamukdashim*, chap. 15. *sect. 9.* And the Chaldee paraphrast on *Eccle. 1. 15.* hath this saying; A man whose wayes are rebellious in this world, and he dieth in them, and turneth not by repentance, he hath no power to reforme himselfe after he is dead; and a man that saileth of the Law and of the commandment, while he liveth, he hath no manner of hope, but he is reckoned with the just men in the garden of Eden (or Paradise of God.) And on *Eccle. 6. 6.* the Chaldee paraphrast thus; yea though the dead

of the life of a man be two thousand yeares, if he have not exercised himselfe in the Law, and hath not done judgement and justice; by the oath of the Word of the LORD which (saith he) in the day of his death, his soule goeth down to Gehenna (or Hell torments,) unto one place, whether all sinners doe goe. So there was no estimation, nor price of the dead, for any vow, in Israel, as is noted on *Levit. 27. 8.* the plague was stayed] This sheweth how greatly the prayers and actions of his servants doe prevail with God, when they are faithfull, fervent, and according to his will, *1 Sam. 5. 16. 1. Ioh. 5. 14.* and fore-shewed the power and efficacie of Christs mediation; for God heareth him alwaies, *Ioh. 11. 42.* and see in the Agreement for our finnes, *1 Iohn. 2. 2.* and for his sake, God before whom the pestilence goeth, in wrath remembereth mercie, *Habak. 3. 5. 2.* And as the blood of the Paschall lamb (figuring the blood of Christ, *1 Cor. 5. 7.*) stayed the Angell which destroyed the Egyptians, from touching the Israelites, *Exod. 12. 23. Heb. 11. 28.* so the smoke of Aarons incense (figuring the mediation of Christ, *Psal. 141. 2. Revel. 8. 4.*) stayed the plague here from the Israelites which survived; that as it is written of the pestilence in Davids time, the LORD repented him of the evil, and said to the Angell that destroyed the people, It is enough, stay now thine hand, *2 Sam. 24. 16.* so in this case. Some footsteps of the understanding of this mystery may be seen in the Hebrews, though superficially depraved: as when they say, that all heaven and destroying (spirits) flee away at the odour of the incense of sweet spices, Targum on *Song 4. 6.*

Verl. 49. about the matter] or, as the Greeke explaineth it, for the cause of Koré; which the Chaldee collecteth the division of Korah.

Verl. 50. unto the doore of the Tent] into the court-yard of the Sanctuary, where Moses remained; both to signifie unto Moses the effect and fruit of his action, through the mercifulnesse of God; and to give thanks unto the Lord, who had so graciously accepted the worke of his hands. As David offered Burnt-offerings and Peace-offerings; after that the Lord was intreated for the land, and the plague was stayed from Israel, *2 Sam. 24. 25. 1 Chron. 21. 26. 27.*



CHAP. XVII.

1 Twelve rods, of the tribes of Israel being laid in the Tabernacle, on the morrow Aarons rod among them all, onely flourished and beareth almonds. 10 It is left in the Tabernacle for a monument against the rebels. 12 The people shew Moses their feare of death.

And Iehovah spake unto Moses, saying, Speake unto the sonnes of Israel, and take of them, a rod for every fathers house, of all their Princes, according to the house of their fathers, twelve rods: every mans name thou shalt write upon his

rod. And Aarons name thou shalt write upon the rod of Levi: for, one rod shall be for the head of the house of their fathers. And thou shalt lay them up, in the Tent of the Congregation, before the Testimony, where I will meet with you. And it shall be, that the man whom I shall chuse, his rod shall bud; and I will make to cease from me, the murmurings of the sonnes of Israel, where-with they murmure against you. And Moses spake unto the sons of Israel; and all their Princes gave unto him, a rod for one Prince, a rod for one Prince, according to the house of their fathers, twelve rods; & the rod of Aaron was among their rods. And Moses laid up the rods before Iehovah, in the Tent of the Testimony. And it was on the morrow, that Moses went into the Tent of the Testimony; and behold, the rod of Aaron for the house of Levi, had budded, and brought forth buds, and bloomed blossomes, and yielded almonds. And Moses brought out all the rods from before Iehovah, unto all the sons of Israel; and they saw, and tooke every man his rod.

And Iehovah said unto Moses; Bring Aarons rod againe before the Testimony, to be kept for a signe, against the sons of rebellion: and thou shalt quite take away their murmurings from me, that they die not. And Moses did as Iehovah commanded him: so did he.

And the sonnes of Israel said unto Moses, saying, Behold, we give up the ghost, we perish, we all of us perish. Every one that commeth neare, that commeth neare unto the Tabernacle of Iehovah, shall die: Shall we be consumed in giving up the ghost?

Annotations.

Speake unto] When God saw the continual murmurings of the people, how they ceased not, he commandeth this that followeth to be done, that so by miracle the Priesthood of Aaron might be confirmed, and a full end put to all strife thereabout; as *vers. 10.* a rod for every fathers house] Hebr. a rod a rod, for (or according to) the house of a father: which the Greeke explaineth thus; Take of them a rod, a rod of all their Princes, according to their fathers house. A rod (or staffe) was such as men used to carrie in their hands, *Gen. 38. 18. Exod. 4. 2.* the same word (called in Hebrew *Mathe*) is often used for a Tribe, as in *Num. 1. 4. 16. 21.* &c. either because of this writing of their names upon rods, or because the twelve tribes grew out of the stocke of Israel, as rods or branches out of a tree. The Princes also carried staves in their hands,

hands, as appeareth by Num. 14. 18. And with this may be compared that in Ezek. 37. 16, 17 &c. where the Prophet wrote the names of tribes upon sticks, which were joined together as one in his hand, to signify the uniting of the divided tribes. *the house*; that is, as the Greeke expoundeth it, the houses; see the notes of Num. 1. 2.

Verf. 3. for one rod shall be [The Greeke explaineth it thus for it is one rod according to the title of their fathers house shall they give]. The tribe of Levi, though they were distinguished into Priests and Levites; yet all came by one father Levi, so one rod was for them all. So Jarchi here expoundeth it, although I have divided them into two families, in the family of the Priests was the family of the Levites; yet notwithstanding it is one tribe. Of this their division, see Num. 3. and 18. 1-7.

Verf. 4. lay them up [or, leave them, or as the Greeke translatheth, put them]. Tent of the congregation [or, Tent of meeting]. The Tent of meeting [that is, the Ark, wherein the Tables of the Law, (called the Testimonie) were kept. See the notes on Exod. 25. 16. where I will meet] that is, where I will meet with you; according to the promise in Exod. 23. 22. and 30. 36. And this is the reason why the Tabernacle was called the Tent of meeting, or of congregation.

Verf. 5. *shall charge* [that is, shall like, and approve to administer it, spiritually]; as in Targum Jonathan this is added, *to minister before me*. rod shall bind [or, shall punish; see verf. 8. will make to cease from me] in Greeke, *will take away strength*. This word is spoken of the casting or overflowing of waters, Gen. 8. 1. and of war, Eph. 2. 1. and is here applied to the murmurings of the people, which were like raging waters, lencing out their own shame.

Verf. 8. *shall (some) for flowers*. yielded [or, ripened (as the word is Englished, in Est. 18. 5.) that is, brought forth ripe almonds, almonds in Greeke, & in Targum Jonathan, Nuts, An almond in Hebrew, *Shakel*, is named *Shake*, which signifieth with care, full, & watchful care, to look unto and performe a thing. And because the almond tree bloo- someth and beareth fruit sooner than other trees, therefore hath it this name. And Solomon for the same cause, liketh the white haire which soon grow upon us in age, to the blossoming of the Almond tree, Eccles. 12. 5. By this miracle, God did confirme the Priesthood unto Aaron; as by the vision of the vine-branches budding, blooming, & bringing forth ripe grapes, &c. hee signified the confirmation of office unto Pharaohs butler, Gen. 40. 10-13. He signified further by the buds, the continuance and propagation of the Priesthood to his posterity; who should sprout and grow out of him, by the blessing of God, who maketh the arid tree to bind (or flourish); Ezek. 17. 24. as also it is prophesied of the church, He shall cause them that come of Iakob, to take root; Israel shall blossom and come of Iakob, and fill the face of the world with fruit, Ezech. 27. 6. And the original word for buds, is also used for younglings or youths; as in Job 30. 12. The self seeming (or flourishing) of this rod, figured also the

comfortable and glorious estate of the confirmation of the Priests office: as Christ is here called *tribe of the wisdom*, furnishing them the best of Serp. 2. 9. that we all with christian faith be in as glasse the glorie of the Lord, 2 Cor. 3. 18. and this rod the shame of his enemies. Psal. 13. 12. The *Almonds* figured the fruits of his confirmation, which hastily should shew forth his confirmation, the comfort of the Saints, and punishment of all that should resist him; as unto Iosue (one of Aarons sonnes) God shewed in a vision, the root of an Almond tree. (which hath the name of blossoming) and opened the same unto him thus; Thou shalt well see; for I will hasten my word, to performe it. Jer. 1. 11, 12. Therefore as Iosue at Vezith the King rose up to usurpe the Priests office, the promise even rose up in his forehead, 2 Chron. 26. 18. 19.

Verf. 10. *Bring againe* [or, Returne Aarons rods before the Testimonie] in Greeke, the Testimonies; meaning the Tables of the covenant in the Ark; as is noted on verf. 4. before which was laid up, and not in it: for nothing was within the Ark, save the two tables of stone, 1 King. 8. 9. The Hebrewes record how in Solomons Temple, there was a store in the most holy place, in the west partition of, *in which they set the Arke*; and before it, the golden pot of Manna, and the rod of Aarons, Micam. tom. 2. in Bell. Iabachirah, chap. 4. sect. 1. *be kept* [Hebr. for a keeping (or reservation). As be kept] the Manna was kept in the golden pot within the most holy place of the sanctuary, for a reservation and monument to the Israelites, that their generations after might see the bread which God gave unto their fathers to eat in the wilderness, Exod. 16. 32-34. To this rod was kept in the same place a reservation, and for a signe, that all generations might know the confirmation of their Priesthood in Aarons line. Both did lead them unto Christ, the Manna figuring the flesh of Christ, bread from heaven, wherewith the faithful should be nourished unto life eternall, Ioh. 6. 51, 52, 55. 51. and the rod, the Priesthood of Christ, whereby they should be reconciled unto God, Heb. 9. 11, 12. Therefore the Apostle mentioneth this budding rod, with the pot of Manna, among these memorable things that were kept in the Holy holies, Heb. 9. 3, 4.

the senses of rebellion, which the Greeke translatheth, the disobediences; meaning the Israelites, called *senses* (or children) of rebellion, because they were so much affected therewith, as that Moses testified, *For have beene rebellious against the LORD*. From the day that I know you. Deut. 9. 24. This phrase is common in the Scriptures, as, a *sense of injurious* (or wickedness) Psal. 8. 23. for an injurious or wicked person; and *senses of affliction*, Prov. 21. 5. for afflicted persons; so, *senses of behal*, Deut. 13. 12. 1 Sam. 2. 12. *senses of disobedience*, Ephes. 2. 2. 2 Cor. 5. 6. *senses of the light and of the day*, 1 Thes. 5. 5. *children of mischief*, Mar. 11. 19. *children of disobedience*, 1 Pet. 1. 14. and sundry the like. *shall quite take away* [or, shall consume, shall utterly

and their murmurings: the Greeke translatheth it, and let their murmuring cease from me, and they shall not die.

Verf. 12. *We give up the ghost* [or, have given up the ghost, that is, died; or, as the Greeke translatheth, are consumed]. This may be taken as an unjust complaint of theirs, for the punishments that they had felt; and should all feele for their sinnes. Or rather, as a serious complaint of their owne miserie, being under sin, and so by the Law under punishment and wrath: like that which the Apostle saith, *I was alive without the Law once; but when the commandment came, sine revived, and I died; and the commandment which (was ordained) unto life, I found (to be) unto death*, Rom. 7. 9, 10. The Chaldee paraphrasteth upon their words, thus; Behold the sword hath killed some of us, and behold the earth hath swallowed some of us; and behold some of us are dead with the pestilence. And Targum Jonathan thus; Behold some of us are consumed with flaming fire, and some of us are swallowed up into the earth, and prished; behold we thinke that as they, so we all shall perish.

Verf. 13. *that cometh neere* [in Greeke, that toucheth the Tabernacle. Shall we be consumed in giving up the ghost? that is, shall we die every one? This seemeth to be a deprecation; whereby acknowledging their sinnes to be worthy of death, they pray for mercy: for so questions are often used in earnest deprecations; as, *Wilt thou be angry with us for ever?* &c. Psal. 85. 6. *Wilt thou utterly reject us?* Lam. 5. 22. *Wilt thou hold thy peace, and afflict us very long?* Ezech. 64. 12. and many the like.

CHAP. XVIII.

1 The different charges of the Priests, and of the Levites assigned unto them. 2 The Priests portion of the peoples offering, and hallowed things; and the use of them. 3 The Levites portion is the tithes of the Israelites, but so inheritance in the land. 4 The Levites must give unto the Priests the tenth of their tithes, as the Lords heave-offering: and the rest themselves should enjoy, for a reward of their service.

And Iehovah said unto Aaron; Thou, and thy sonnes, and thy fathers house with thee, shall beare the iniquity of the Sanctuary; and thou, and thy sonnes with thee, shall beare the iniquity of your Priesthood. And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou neere with thee, that they may be joyned unto thee, and minister unto thee: but thou, and thy sonnes with thee, (shall minister) before the Tent of the Testimony. And they shall keep thy charge, and the charge of all the Tent; but they shall not come nigh unto the vessels of holiness, and unto the Altar; that

they die not, both they and you. And they shall be joyned unto thee, and shall keep the charge of the Tent of the Congregation, for all the service of the Tent; and a stranger shall not come nigh unto you. And ye shall keep the charge of the Holy place, and the charge of the Altar, that there be no fervent wrath any more upon the sonnes of Israel. And I, behold I have taken your brethren the Levites, from among the sonnes of Israel: to you they are given as a gift for Iehovah, to serve the service of the Tent of the Congregation. And thou and thy sonns with thee, shall keep your Priests office for every thing of the Altar, and within the veile, and ye shall serve: I have given your Priests office, as a service of gift; and the stranger that cometh nigh, shall be put to death.

And Iehovah spake unto Aaron; And I, behold I have given unto thee the charge of mine heave-offerings, of all the holy things of the sonnes of Israel; unto thee have I given them, for the anointing, and to thy sonns, by a statute for ever. This shall be thine, of the Holy of Holies, (reserved) from the fire: every oblation of theirs, of every Meate-offering of theirs, & of every Sin-offering of theirs, and of every Trespass-offering of theirs, which they shall render unto me; it shall be holy of holies, for thee and for thy sonnes. In the holy of holies shalt thou eat it: every male shall eat it; holy shall it be unto thee. And this shall be thine; the heave-offering of their gift, with all the wave-offerings of the sonnes of Israel; unto thee have I given them, and to thy sonnes and to thy daughters with thee, by a statute for ever: every cleane person in thine house shall eat it. All the fat of the new olive, and all the fat of the new wine, and of the corne; the first fruits of them, which they shall give unto Iehovah, them have I given unto thee. The first-fruits of all which shall be in their land, which they shall bring unto Iehovah, shall be thine: every cleane person in thine house shall eat it. Every devoted thing in Israel shall be thine. Every thing that openeth the wombe, of all flesh, which they shall bring neere unto Iehovah, of man or of beast, shall be thine: but redeeming thou shalt redeem the first-borne of man; and the firstling of the unclean beast shalt thou redeem. And those that are to be redeemed of him, from a moneth old, shalt thou redeem, by thy estimation; for the silver of five shekels, by the shekel of the Sanctuary, which is twenty gerahs. But the firstling of a cow, or the

the firstling of a sheeps, or the firstling of a goat thou shalt not redeem, they are holy: their blood thou shalt sprinkle upon the Altar, and their fat thou shalt burne, for a Fire-offering, for a savour of sweet unto Iehovah.

And the flesh of them shall be thine: as the wave-breast, and as the right shoulder, shall it be thine. All the heave-offerings of the holy things, which the sonnes of Israel shall offer unto Iehovah, I have given to thee, and to thy sons, and to thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before Iehovah, to thee and to thy seed with thee. And Iehovah said unto Aaron; Thou shalt have no inheritance in their land, neither shalt thou have a part among them; I am thy part, and thine inheritance, among the sons of Israel. And to the sonnes of Levi, behold I have given all the tenth in Israel, for an inheritance, for their service which they serve, the service of the Tent of the congregation. And the sonnes of Israel shall not come nigh henceforth, unto the Tent of the congregation, to beare sinne, to die. But the Levite, he shall be a statute for ever throughout your generations, that among the sonnes of Israel they shall not inherit any inheritance. But the tithe of the sonnes of Israel, which they shall offer up unto Iehovah, for an heave-offering, I have given to the Levites for an inheritance: therefore I have said unto them; among the sons of Israel they shall not inherit any inheritance.

And Iehovah spake unto Moses, saying; And unto the Levites thou shalt speak, and say unto them; When ye take of the sons of Israel the tithe, which I have given unto you from them, for your inheritance, then ye shall offer up thereof, the heave-offering of Iehovah, the tithe of the tithe. And your heave-offering shall be counted unto you as the corne of the threshing floor, and as the fullness of the wine-press. Thus you also shall offer the heave-offering, of Iehovah, of all your tithe which ye receive of the sonnes of Israel, and ye shall give thereof the heave-offering of Iehovah, to Aaron the Priest. Out of all your gifts ye shall offer every heave-offering of Iehovah, of all the fat thereof, of the hallowed part thereof out of it. And thou shalt say unto them; When ye have heaved the fat thereof from it, then it shall be counted unto the Levites, as the revenue of the threshing floor, and as the revenue of

the wine-press. And ye shall eat it in every place; you, and your house: for it is a reward unto you for your service in the Tent of the congregation. And ye shall not beare sin for it, when ye have heaved the fat thereof from it, & ye shall not profane the holy things of the sons of Israel, that ye die not.

Annotations.

Aid unto Aaron] Because of the peoples fear and complaining, in the end of the former chapter, God here taketh order for the watch of the Sanctuary, that the care thereof should lie upon the Priests, that the people might not transgress and perish. So the remedie for fearfull of conscience, wrought by the Law, is faith in Christ, which Priesthood was fore-shadowed in Aarons, and which should deliver them who through faith in death, were all their life-time subject to bondage. Heb. 2. 19. thy fathers house] the house or posterity of Levi, who was father to all the Priests and Levites. the iniquitie of the Sanctuary] that is, shall beare the punishment for all iniquitie that is done in the Sanctuary; at your hands will I require it. Thus Iarchi expoundeth it; *Cyprian* will bring the punishment of the stranger that shall will bring the punishment of the stranger that shall be done unto you. And as the Sanctuary comprehended both the Tabernacle and the Courtyard, with all things in them: so this is generally spoken concerning the Priests and Levites (which were Aarons fathers house,) who were all to ward the Sanctuary, though in distinct places, as shall here be shewed. iniquitie of your Priesthood] that is, the punishment for all iniquitie done about your Priests office. And this is specially concerning the Priests, whose care and charge was over the Levites also, which might not come neere those things belonging to the Priesthood. R. Maimonides here saith, that By this admonition was signified, how the Priests should not intermeddle with the service of the Levites, nor the Levites with the service of the Priests. Whereof see more on verses.

Verse 2. the tribe] The Hebrew here hath two words, *Matteh* (the tribe) of Levi; and *Sheket* (the tribe) of thy father: of which, the former significeth a staffe; the latter, a rod: both of them applied to a tribe or kindred, which did spring and grow out of Levi, as rods, staves or branches from the stocke of a tree. Of this name tribe, see what is noted on Gen. 49. 16. that they may be joined together, and they be added unto thee. Here is an allusion to Levi, which significeth joyed. The Father Levi had the name, because at his birth his mother said, Now my husband will be joyed unto me. Gen. 34. his children (called of him Levites)] according to the notation of their name, made according to the Priests. And this word is after used and applied to such as adjoynded themselves to the Lord, and to his people, *Esa* 56. 3, 6, *Ier.* 50.

Esa 29. 27, 30 in the New Testament, *Act* 5. 14 and 11. 24 and 2. 41, 47. minister unto thee] to in *Num* 3. 6. the Levites are appointed to minister unto Aaron: elsewhere they are said to minister unto the congregation, *Num* 16. 9. and unto the Lord, *Deut* 10. 8. 1 *Sam* 3. 1. 2 *Chron* 29. 11. and in the name of the Lord, *Deut* 18. 6, 7. and are called the ministers of his house, *Ez* 4. 45. 5. before the Tent] herein is the difference: between the Priests and Levites office, that the Priests served at the Altar, and in the holy place; the Levites served the outer services, helped to kill, slay, take the blood, &c. and gave it to the Priests, who sprinkled the blood received from their hands, 2 *Chron* 30. 16 and 29. 34. 1 *Chron* 23. 28—32. of the Testimonie] that is, of the Law, written on the two Tables kept in an Arke within the Tent or Tabernacle; and thereof it had this name, as is noted on *Exod* 25. 16.

Verse 3. shall keepe thy charge] or observe thy observation; thy custodie, or thy ward; thy appointment doing their service: see *Num* 3. 7. the vessels of holiness] in Greeke, the holy vessels: to come nigh unto them to serve with them at the altar, or in the holy place the Levites might not; which the Hebrew Canons explain thus; *Altho* the Levites are forbidden the service at the Altar, as it is said (in *Num* 18. 3.) But they shall not come nigh unto the vessels, &c. They shall not come nigh to the service; but to touch them it was lawful. Maimonides 3. in *Cle hamikdash*, ch. 3, sect. 9. So in *Num* 3. 8. the Levites were appointed to keepe all the vessels of the Tabernacle: both they and you they lord doing, so for suffering it. But from their words the Hebrews say, As the Levites are forbidden to do the service of the Priests, so the Priests are forbidden to do the service of the Levites, as it is written, Both they and you. Maim. in *Cle hamikdash*, ch. 3, sect. 10.

Verse 4. the charge] or, the custodie; in Greeke, the custodie, or the wards, watch; for so the word is used for keeping watch by night also, as in *Psal* 90. 4. See the notes on *Ex* 14. 24. a stranger] any of Israel that is not a Levite, is counted a stranger in this business: and in the Priests affairs, the Levites themselves were counted strangers, ver. 7. See the notes on *Num* 3. 10.

Verse 5. keepe the charge of the holy place] Heb. observe the observation of the holiness; which the Greeke explaineth, of the holies: by this name the Apostle calleth the first Tabernacle, wherein was the Candlestick, Table, and Shew-bread; as the inward parts of the Tabernacle is called holy of holies, that is, the holiest of all, *Hib* 9. 2, 3. To keepe the charge, or observe the observation, is to have continual care day and night, that all things be kept pure and undefiled, and administered according to the will of God: as they that kept the charge, (or ward) of the house of Saul, were such as endeavoured to keepe and maintaine the Kingdome in Sauls family, *1 Chron* 1. 2, 29. This duty of the Priests and Levites in the Tabernacle, continued also in the Temple, where some were porters, keepers of the gate, and lodged round about the house of God;

some had charge of the ministering vessels, that they should bring them in and out by tale: some of the shew-bread, and the wine, and the oil, and the frankincense, and the spices, &c. of the Shew-bread, some were singers, employed in that work day and night, &c. 1 *Chron* 9. 19, 23—33. Of their manner of keeping the Temple, the Hebrews have thus recorded: The keeping of the Sanctuary is a thing commanded, yet though there be no fear of enemies, or of thieves, for the keeping thereof is but for the honour thereof. And thus keeping is commanded to be all the night: and the keepers are the Priests and the Levites, as it is said, And thou and thy sonnes with thee (shall be) before the Tent of the testimonie, (*Num* 18. 2.) as if he should say, you shall be the keepers (or watchmen) thereof. Moreover it is said of the Levites, And they shall keepe the charge of the Tent, (*Num* 18. 4.) It is also said, And they that came before the Tabernacle, shall be before the Tent of the Congregation Eastward, (shall be) Moses and Aaron, and his sonnes, keeping the charge of the holy place, (*Num* 3. 38.) And if they leave off the keeping of it, they transgresse against a prohibition. The commandment of keeping it, is that the Priests be the keepers in the inner (places) and the Levites in the outer. And twenty foure companies kept it every night continually in twenty foure places; the Priests in three places, and the Levites in one and twenty places, &c. The Priests that were charged, slept not in their priestly garments, but folded them up, and laid them at their heads, and put on their owne garments, and slept on the ground, as is the manner of all that ward Kings courts, that they sleepe not on beds. And they set one Provost over all the wards (or custodies) of the keepers, and he was called the man of the mountaine of the house (of God) And he went round about unto every ward, all the night, with torches burning before him; and every warder that did not stand and say, Thou man of the mountaine of the house, Peace be unto thee, it was knowne that he was asleepe, and hee did beat him with his staffe. And he had authoritie to burne his garment, so that (sometimes) they said in *Ierusalem*, What noise is in the Court? Is it the cry of a Levite that is beaten, and his garments burnt, because he slept at his watch. In the morning the Provost of the Sanctuary came and knocked at the gate for the Priests that were in the place of burning the holy things. And they opened unto him. Hee took a key and opened the little gate, that was between the place of burning and the court-yard, and went from the burning place into the court-yard, and the Priests went in after him. And two torches of fire were in their hand; and they divided themselves into two companies; one company went Eastward, and another Westward, and they searched and swept thorough all the court-yard, till both companies came to the place where they made the Priests Meat-offering (spoken of in *Levit* 6. 20. 21.) When both sides came thither, they said, Peace, all is peace, and they set those that made the Meat-offering, to make the same. After this order did they every night, save the nights of the Sabbath: for then they had not fire (torches) in their hand, but searched with the lamps that were lighted there on the evening

them their portion there. And if (the Priests) come not, then he separateth it, and leaveth it in the corner; for it is there, and there be none to keep it from them, our wise-men have ordained, that they should leaveth it to the cities, and be payed of the Priest for the bringing of it. For if he separate it, and leave it for the beasts, be profane the name of God, Maim. it for the beasts, be profane the name of God, Maim. 17 For the practice of these ordinances, see Nehem. 10. 35. 39. how the people brought their first-fruits and tithes to the house of God, which they shall give. The Law saith not how much they should give, but leaveth it to the peoples liberality. Howbeit in Ez. 45. 13. it is written, This is the Heave-offering which ye shall leave up; the sixth part of an Ephah of an Homer of wheat, &c. that was the sixtieth part; for an Homer contained ten Ephahs, Ez. 45. 11. whereupon the wise-men of Israel ordained that none should give for his first-fruits, less than the sixtieth part. The great Heave-offering hath no set measure by the Law; for it is said (in Dent. 18. 4.) The first (fruits) of thy corn, &c. But a man may not separate, save according to the measure which our wise-men have set, &c. And what measure is that? A good ewe (that is, a liberal person) one of forty, and a mean (eye) one of fifty; an evil eye, that is, a niggard (eye) one of sixty. And he may not give less than one of sixty. Maimon in Trumoth, ch. 3. f. 1. The like measure they set for the other first-fruits brought into the Sanctuary. Maim. in Bicurim (or First-fruits) ch. 2. f. 17. See the notes on Exod. 22. 29. According hereunto is that saying of Ben Syrach, give the Lord his honour with a good eye, and diminish not the first-fruits of thine hands, Ecclus. 35. 8. unto (Leviah) They were given unto the Lord, in that they were given by his appointment to his Priests, for their anointing (see f. 8.) and service in his Sanctuary; therefore they were holy. For this cause the Priests were not to receive them after any base or servile manner, but as gifts due to the Lord, and to them from him; and as the Hebrew Canons shew, the Israelites were to give them their portion with bonour. And it was unlawful (for the Priests or Levites) to snatch away the heave-offerings, or the tithes; yea if they did but take their portion with their mouth, it was unlawful; but they were to receive them with honour. For at the Lords table they did eat, and at his table they did drink; these gifts were the Lords, and he did vouchsafe them unto them; as it is written, I have given unto thee the charge of mine heave-offerings (Num. 18. 8.) Maimon in Trumoth, ch. 12. f. 1. &c. given unto thee; namely, for the Priest to eat, drink, and anoint himself with them, according to the ordinary use of the creatures. The (great) Heave-offering is given for meat, and for drink, and for anointing; for anointing is as drinking, as it is said, And let it enter as water into his inward part, and as oil into his bones, (Psal. 109. 18.) And drinking is comprehended under eating; that is to eat that which is wont to be eaten, and drink that which is wont to be drunk, and anoint with that which they use to anoint with, not with wine or vinegar. But they anoint with oil that is cleane, and burne (in

lamps) that which is unclean, Maim. in Trumoth, ch. 11. f. 1. Who they were that might eat, and who might not eat of these Heave-offings, is shewed in Levit. 21. 3. &c.

Verf. 13. The First-fruits. These were another gift, which the people brought into the Sanctuary, made contribution over them to the Lord, and then gave them to his Priest: whereof (see Dent. 26. 1. &c.) They were paid before all other duties, before the great Heave-offering fore-mentioned, or the tithes after (spoken of in verf. 21.) The Hebrews say, When men separate the Heave-offering, and the Tithes, they are to separate them in order: as, he separateth the First-fruits (spoken of in Dent. 26.) first; and after them, the great Heave-offering; and after that, the first tithe (which was given to the Levites, ver. 21.) and after that, the second tithe, or tithes for the poor, (whereof see Dent. 14. 22, 23, 28, 29.) Maim. in Trumoth, ch. 3. f. 2. 1. Soal eat in Jerusalem, shall eat them. Of the cleane person in the Priests house, (see verf. 11.) The eating of these first-fruits, was to be onely in Jerusalem, the holy City; and whosoever eateth of that gift whereon holiness is set (God) who sanctified them with the sanctification of Aaron, and commanded them to eat, see Maim. in Bicurim, ch. 1. f. 2.

Verf. 14. devoted thing. In Hebr. Cherem: of this the Hebrewes say, some things were devoted absolutely; and such are spoken of here, and given to the Priests: some things were devoted in speciall unto God, or to his Sanctuary; and they, the price of them, went to the Sanctuary. See the Annotations on Lev. ch. 27. verf. 8. &c. shall be thine. The use of these is not refrained to the Sanctuary, or holy City, or to the Priests alone; but (by the Hebrewes) these were the Priests due in every place, and were common things, Maimon in Bicurim, ch. 1. f. 7.

Verf. 15. that openeth the wombe. Hebr. com. opening of the wombe; which the Greeke translates, every thing that openeth every wombe (or marit). Hereby the first-borne onely is meant, as the Law sheweth in Exo. 13. 2. and such as were males, Dent. 15. 19. Exo. 34. 19. redeeming them shall receive: that is, thou shalt surely, or in any case, redeem: the father was to give, the Priest to take the redemption money. It figured the redemption of Gods people, called the Church of the first-borne, which are written in Heaven, Hebr. 12. 23. who are not redeemed with corruptible things, as silver and gold, &c. but with the precious blood of Christ, 1 Pet. 1. 18, 19. So being bought from among men, they are the first-fruits unto God, and to the Lambe, Rev. 14. 4. of the unclean beast, [this is translated in Greeke, of unclean beasts,] as implying all sorts: elsewhere the Law mentioneth the Ase, it may be for an instance, Exod. 13. 3. and 34. 20. But the Hebrews say, The unclean beast, spoken of here, is the Ase only. Maim. in Bicurim, chap. 12. f. 3. Thou shalt redeem: the Ase, which was to be redeemed with a Lambe, or else, the next was to be broken the necke of the Ase: (see the notes on Exod. 13. 13. and 34. 20.) The Hebrewes say, These two commandments (of redeeming it with a Lambe, or of breaking the necke of it,) were

of force in every place, and at every time: and the commandment of redeeming it, was before the commandment of breaking the necke of it. The Lambe wherewith it was redeemed, was given to the Priest, Num. 18. 15. The first-borne Ase was unlawful to be used (or made profit of) till it were redeemed. And if the Ase before it were redeemed, the price of it was unlawful. See Priests and Levites are freed from redeeming the first-borne Ase; for it is said (in Num. 18. 15.) The first-borne of man, and the first-borne of the unclean beast, thou shalt redeem. Whosoever was charged to redeem the first-borne of man, was likewise for the unclean beast; and he that was free for the one, was free for the other. Maim. in Bicurim, ch. 12. See other things noted herabout, on Exod. 34. 20.

Verf. 16. Redeemed of him, or of them, meaning the men fore-spoken of: the Greeke translates, the redemption of him: and Targum Jonathan addeth for explanation, of the son of man. from a woman (old) Hebr. from the son of a man. See the Annotations on Lev. 27. 6. the silver of five shekels; that is, five shekels of silver. This sum was before given for every first-borne, Num. 3. 46. 45. twenty shekels. The shekel weighed 6. barley-cornes, the shekel of the Sanctuary (or holy shekel) weighed 20. barley-cornes, as is before noted on Levit. 27. 25. The Hebrewes hold that this redemption of the son, might be either with money, or money's worth, so as it were of mutable goods, but not with lands, nor with servants, nor with bills (or writings); and if he redeemed his son with them, he was not redeemed. Maim. in Bicurim, c. 11. f. 6. Now because the mabe of Levi was taken in stead of all the first-borne of Israel, Num. 3. 3. therefore they and their seed were free from this redemption: and so the Hebrew Canons say, Priests and Levites are freed from the redemption of their sons. And further, an Israelite that cometh of a woman of Levi, is free; for the case dependeth not on the father, but on the mother; as it is said, That which openeth the wombe, &c. Maim. ibidem, cap. 11. f. 9.

Verf. 17. the firstling, or, the first-borne: in Greeke, the firstling of cows, &c. understand, being a male, as Exod. 34. 19. otherwise it was not sanctified, or given to the Priest. A firstling which is both male and female, hath no holiness in it at all; but is a female, whereto the Priest hath no right. Maim. in Bechoroth, ch. 1. f. 5. shall not redeem: thou mayest not give the worth of it, or any other thing, but the beast itselfe is to be given: neither may the owner use, or make profit of it, or of the wool, or any thing there, Dent. 15. 19. they are holy; and therefore must be hallowed (or sanctified) to the Lord, Exod. 13. 2. The Hebrewes say, A man is commanded to sanctifie the first-borne of his cleane beast, and to say, Behold, this is holy. All are bound (to sanctifie) the firstling of a cleane beast, both Priests, Levites, and Israelites: although the firstling is to the Priests. If he have a firstling borne, he is to offer the blood & fat on the altar, and to eat thereof the flesh according to the Law of the firstlings. Maim. in Bechoroth, c. 1. f. 4. 7. a favour of respect, that is, as the Greeke translates, of sweet smells, which the Chaldees explaineth, that it may be ac-

cepted with favour before the LORD. But if it were blemished, it might not be offered by the Law, Lev. 22. 20, 21. &c. What did they then with their blemished firstlings? The Law sheweth in Dent. 15. and the Hebrewes explaine it. The firstling of the cleane beast is to be in the court-yard (of the Sanctuary), as other light holy things: they sprinkle the blood, and burne the fat, and the residue of the flesh is eaten by the Priests. If the firstling have a blemish, whether he be borne with his cleane, or a blemish, against after it is perfect, yet it is the Priests. If he may be may eat it in any place, or he may sell it, or feed others with it, whom he will, though it be an he-brother: for it is a common thing, as it is written (in Dent. 15. 21, 22.) And if there be any blemish thereon, &c. then shall eat it within thy gates, the unclean and the cleane shall eat it alike, as the Rabbies, and as the Hare: and let eat it the Priests goods. Maimon in Bechoroth, ch. 1. f. 2. 3.

Verf. 18. as the wave-bread. The parts of the Peace offerings given to the Priests, Levit. 7. 3. See also before, on verf. 11.

Verf. 19. All the heave-offerings of the Greeke and Chaldees expound it, Exo. 29. 31. as a wave-bread. This conclusion implieth all other holy gifts, expressed in other places of the Law, though not particularized here. And this sheweth Gods bounty to his Priests, in allowing them (of large measures of livelihood) for their service of him, that they might be encouraged in the Law of the Lord; as (said in 2 Cor. 3. 1. 4.) There was none of them that did shut the doore of Gods Sanctuary, or kindle fire on his altar for nought. Maim. 1. 10. And when the people neglected their duty, in not giving such things as were appointed, then was the house of God forlaken; and the godly governors looked to the redresse hereof, Nehem. 13. 10, 11, 12, &c. The Hebrew Doctors write of 24. severall gifts, which God bestowed on the Priests, with the order and use of them all. Four and twenty gifts were given to the Priests; and they are all expressed in the Law; and concerning them all, was the covenant made with Aaron, And whosoever eateth of any gift wherein holiness is, bleth (God) who sanctified him with the holiness of Aaron, and commanded him to eat, and so. Eight of these gifts, the Priests did eat nowhere but in the Sanctuary, within the wall of the Court-yard. And five gifts they did not eat but in Jerusalem, within the wall of the citie. And five gifts were not due unto them by the Law, but in the land of Israel only. And five gifts were due unto them, both within the land, and without the land. And one gift was due unto them from the Sanctuary. The right gifts which they did not eat but within the Sanctuary, were these:

- 1 The flesh of the Sin-offering, whether fowle or beast, (Levit. 6. 25, 26.)
- 2 The flesh of the Trespass-offering, (Lev. 7. 1. 6.)
- 3 The Peace-offerings of the congregation, (Levit. 23. 19, 20.)
- 4 The remainder of the Omer (or Sheaf), (Levit. 23. 10, &c.)
- 5 The remnants of the Meat-offerings of the Israelites, (Levit. 6. 16.)
- 6 The two Loaves, (Levit. 23. 17.)

Maimo. Treat. of Tithes, ch. 1. *sect. 3.* the *far* [that is, as the Chaldee expoundeth, the *best*, or *fairest* in Greeke, the first-fruits : see before, on ver. 32. & 21. So Chazkuni here saith, *Of all the best and of all the fairest thereof, yee shall separate one of it the bawled part thereof, that it may be an heave-offering.*

30 Ver. 30. the *revenue* in Greeke, the *fruit of the threshing-floor*. This word *revenue*, as the Hebrews distinguish it, is come after it is cared; and after it is threshed and fanned, it is called (*dagan*) come. Maimony tom. 1. in Berachoth, ch. 3. *sect. 1.*

31 Ver. 31. in every place [Sol. Iarchi explaineth it, though it be in the place of burial] and that was an unclean place. The first tithes therefore which were paid to the Levites, might be eaten by them as common things, in every place : but the second tithes (which the owners separated after the first, and did eat themselves,) might not be eaten every where, but before the Lord only, that is, within the city of Jerusalem, after the Temple was built therein. See *Deut. 14. 22, 23.* &c. *your house* that is, *your household*, as the Chaldee translatheth it, the *men of your house*. a reward [or, wages] and for your due for your service : so the Apostle speaketh, *The labourer is worthy of his reward.* 1 *Tim. 5. 17, 18.* and Christ himselfe tending his disciples to preach, said unto them, *As in the same house remaine, eating and drinking such things as they give : for the labourer is worthy of his reward.* *Goe not from house to house.* Luke 10. 7.

32 Ver. 32. *beare sinne for it* that is, beare the punishment of sinne for the tithes, which the Levites should doe, if they heaved (or separated) not a tenth part of the best of that tithes from it, as is before commanded. *profane the holy things* [Hebr. the holiness]. This is a general warning both to Priests and Levites, that the holy things of the people be not profaned by them, nor suffered to be profaned by others. And holy things might be profaned, if either they were eaten out of the time limited by God, as in *Lev. 19. 7.* or the Priests were unclean when they did eat them, as *Lev. 22. 3, 9.* or, if others did eat them, to whom they did not pertain; as *Lev. 22. 10, 15, 16.* or if other the like unlawfull actions were done or suffered. The Ministers of God therefore had this charge upon them, by all means to sanctifie the Lord, his Tabernacle and holy things; that to they might procure the welfare and salvation both of themselves and others; as 1 *Tim. 4. 16.*

CHAP. XIX.

The Lord commandeth a red heifer to be slain by the Priest, some of her blood to be sprinkled, the residue with her body to be burned, together with Cedar wood, hyssop and fennel; and the ashes of all these to be gathered up and kept for the congregation, to make therewith a water of separation and purification from sinne. &c. The Law for the use of it, in purification of the unclean by the dead.

And Jehovah spake unto Moses and unto Aaron, saying; This is the ordinance of the Law, which Jehovah hath commanded, saying : Speak unto the sonnes of Israel, that they take unto thee a red heifer, perfect, wherein is no blemish, upon which never came yoke. And yee shall give her unto Eleazar the Priest, and he shall bring her forth, without the campe; and one shall slay her, before his face. And Eleazar the Priest shall take of her blood, with his finger, and shall sprinkle of her blood directly before the Tent of the Congregation, seven times. And one shall burne the heifer, in his eyes : her skinn, and her flesh, and her blood, with her dung, shall he burne.

And the Priest shall take Cedar wood, and hyssop, and fennel, and shall cast them into the midst of the burning of the heifer.

And the Priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the campe, and the Priest shall be unclean untill the evening.

And hee that burneth her, shall wash his clothes in water, and bathe his flesh in water, and shall be unclean untill the evening.

And a man that is cleane shall gather up the ashes of the heifer, and lay them up without the campe in a cleane place; and it shall be for a reservation for the congregation of the sonnes of Israel, for a water of separation, it is a purification for sinne. And he that gathereth the ashes of the heifer, shall wash his clothes, and shall be unclean untill the evening; and it shall be unto the sonnes of Israel, and unto the stranger that sojourneth among them, for a statute for ever. Hee that toucheth the dead of any soule of man, he shall be even unclean seven daies. He shall purifie himselfe with it in the third day, and in the seventh day he shall be cleane; and if he purifie not himselfe in the third day, and in the seventh day, he shall not be cleane. Whosoever toucheth the dead, the soule of a man that is dead, and purifieth not himselfe, hee defileth the Tabernacle of Jehovah, and that soule shall be cut off from Israel : because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness yet upon him. This is the Law : When a man dieth in a tent, all that come into the tent, and all that is in the tent, shall be unclean seven daies. And every open vessel, which hath no covering bound upon it, it is un-

clean.

16 cleane. And whosoever toucheth in the face of the field, one that is slaine with the sword, or a dead bodie, or a bone of a man, or a grave, he shall be unclean seven daies. And they shall take for the unclean person, of the dust of the burnt heifer of purification for sinne; and he shall put thereto living water in a vessel. And a cleane man shall take hyssop, and dip it in the water, and shall sprinkle it upon the tent, and upon all the vessels, and upon the soules which were there, and upon him that touched a bone, or one slaine, or one dead, or a grave. And a cleane person shall sprinkle upon the unclean, in the third day, and in the seventh day; and hee shall purifie himselfe in the seventh day, and shall wash his clothes, and bathe (his flesh) in water, and shall be cleane at evening. And the man that shall be unclean, and shall not purifie himselfe, that soule shall even be cut off from among the Church, because he hath defiled the Sanctuary of Jehovah; the water of separation hath not beene sprinkled upon him, he is unclean. And it shall be unto them for a statute for ever; and he that sprinkleth the water of separation, shall wash his clothes; and he that toucheth the water of separation, shall be unclean untill the evening. And whatsoever the unclean person toucheth, shall be unclean untill the evening.

Annotations.

Here is the 39 Section of the Law, after the Hebrews account: See Genesis. 6. 9.

The ordinance [or, the statute, constitution, the precept, ordinance; in Greeke, the distinction of the Law. As in the former Chapter God gave order to his Ministers, the tribe of Levi, by whom the service in his Tabernacle should be performed, and his people should come neere unto him, to offer all their sacrifices : so here he giveth a Law for a man generally, how they should be purified from their uncleanness, whensoever they were to come into his Sanctuary with their sacrifices, and for the service of his holy Majesty; that their hearts might be confirmed in his grace, against their owne infirmities. take unto thee] that is, take and bring unto thee : see the like phrase in *Gen. 15. 9.* and *Exod. 25. 2.* and *Levit. 24. 2.* This heifer was taken of the people, to shew the interest that they all had in it; and by faith, in that which it figured, Christ, a red heifer [Targum Jonathan addeth, a dove yearling : so in the Hebrew canons they say, it is commanded that the red heifer be of the third year, or of the fourth year, and it may be older. Maimo.]

mony in Pharah addammah (or Treat. of the Red heifer) chap. 1. *sect. 1.* perfect in Greeke, without blemish. As all sacrifices were to be unblemished, *Levit. 22.* to this; but the perfection here spoken of, the Hebrews referre to the colour also, that it be perfect in redness, because if it have but two haire blacke, it is unlawfull, teach Sol. Iarchi. The same is affirmed also by Maimony, if it have two haire white, or blacke, &c. it is to be rejected. Maimony in Pharah, ch. 1. *sect. 2.* no blemish, if it hath had a wound (or war) and be cut off, though red haire be grown in the place, it is it is disallowable. All blemishes that disfigure the holy things, disfigure this heifer. If it have bene cut out of the mothers body, or bene the price of a dog, or hire of an whore, (*Deut. 23. 18.*) or bene torne, or bene abused by man-kind, (*Levit. 20. 15.*) it is unlawfull. For whatsoever maketh holy things unlawfull for the Altar, maketh the heifer unlawfull. Maimo. in Pharah, c. 1. *sect. 6, 7.* yoke [that is, which hath not beene used of men for any workes; and this is peculiar to this heifer, for other sacrifices were not disabled by the yoke, or any workes, save the heifer for expiation of murder, *Deut. 21. 3.* This heifer, exceedeth other holy things, for workes done by it, disfigure it. As the yoke [spoken of concerning the heifer, *Deut. 21.*] maketh all other work like the yoke : so in this heifer, &c. But the yoke [disfigureth her, whether it be the time of working, or not; whereas other works disfigure her not, save in the time of working. As, if one binde a yoke upon her, although shee hath not ploughed with it, she is unlawfull : but if one take her into bread out corne, (*as Deut. 25. 4.*) she is not made disallowable, until he tread out corne with her; and so in all like cases. Maimo. in Pharah, ch. 1. *sect. 7.* As other sacrifices of beasts prefigured Christ, to this in speciall figured him a red, in his humane nature and participation of our afflictions, *Esa. 63. 1, 2.* *Heb. 2. 14, 17, 18.* perfect and without blemish of sinne, both in his nature and actions, *Luke 1. 35.* 1 *Pet. 1. 19.* and 2. 22. without yoke, as being free from the bondage of sin and corruption, and from servitude to the ordinances of men in religion, and as doing voluntarily the things that pertained to our redemption, *Lam. 1. 14.* *Iob. 8. 3, 34, 35, 36.* 1 *Tim. 6. 1.* 1 *Cor. 7. 23.* *Iob. 10. 17, 18.*

Ver. 3. unto Eleazar [he was Aarons sonne, and by doing this worke, he was unclean, ver. 7. wherefore Aaron himselfe, who was the high Priest, did it not. Hence the Hebrews say, that an ordinary Priest was fit for to burne the heifer : for it is said, Give her unto Eleazar the Priest, and yet Aaron himselfe was bring. And by word of mouth we have bene taught, that this was done by Eleazar; and all other heifers (were done) either by the high Priest, or by a common Priest. And he that did it, was arrayed with the foure ornaments of a common Priest, whether he were the high Priest, or an ordinary Priest that did it. Maimony in Pharah, ch. 1. *sect. 11, 12.* It figured that the worke of our redemption and purification from sinne, should be the worke of Christs Priestly office, *Heb. 9. 9, 13, 14.* He in performing the worke of this type, was both Priest and sacrifice. he shall bring [The Greeke

Greeke translareth they shall bring; and so after, they shall slay; as if, not Eleazar himselfe, but some other at his appointment did it. And the words following, he shall slay her before his face; seeme to imply so much, that some other man did slay her before Eleazar's face. And it is frequent in Scriptures to make one the doer of a thing, which he commanded to be done; as Pilate gave the body of Christ to Ioseph, *Mark 15. 43.* that is, commanded it to be given, *Math. 27. 58.* See the Annotations on *Exod. 7. 17. Gen. 39. 22.* and *48. 22.* Without the campe] which figured Christ suffering without the gates of Ierusalem, *Hebr. 13. 11, 12.* So in ages following, they burned this heifer without Ierusalem, as in the Hebrew records it is said, *I they burne not the Heifer, but without the mountaine of the house of God,* as it is written, *And he shall bring her forth without the campe,* (*Numb. 19. 3.*) and they use to burne it on mount Olivet. Maimony in Pharah, *ch. 3. sect. 1.* Without the Campe, malefactors were to be put to death, *Lev. 24. 10. Num. 15. 36.* one shall slay her a stranger (or other man) did slay her, and Eleazar beheld it, saith Sol. larchon this place. So in *vers. 5.* he shall burne the heifer, in his eyes; that is, another man shall burne her in Eleazar's sight: which is confirmed by *vers. 7. 8.* where first the Priest (Eleazar) is commanded to wash his clothes, and after, hee that burned her was to wash his clothes; so that there were divers men. Hence also the Hebrews say, *They may not slay two red heifers at once, for it is written, And he shall slay her.* Maim. in Pharah, *ch. 4. sect. 1.*

Vers. 4. with his finger] figuring the finger, that is, the Spirit of our Priest Christ Iesus, whereby he hath sprinkled the way for us into heaven, and our hearts from an evill conscience, that we may have access thither by his blood, *Heb. 9. 22, 23, 24.* and *10. 19, 20, 21.* For as the finger of God, *Luk. 11. 20.* is interpreted the Spirit of God, *Matth. 12. 28.* so the finger of the Priest here, signified the Spirit of our High Priest Christ, by the power whereof, our way is prepared into the kingdom of God, through the applying and sprinkling of his owne blood, *Heb. 12. 24.* and *10. 19. 1 Pet. 1. 2. 1 Cor. 6. 11.* The Hebrews gather from this precept, that it was unlawful to receive the blood in a vessel, because it is said, the Priest shall take of her blood with his finger. Maim. in Pharah, *ch. 4. sect. 4.* directly before the Tent] that is, towards the fore-part, or doore of the Tabernacle. The Priest stood without the campe, where the heifer was slaine, and there sprinkled towards the Sanctuary seven times, (which is a full and compleat number, as is noted on *Levit. 4. 6.*) and that place being a figure of Heaven, *Heb. 9. 24.* this sprinkling thitherward, typed out how liberty should be procured for Gods people, to enter into the holies by the blood of Iesus, by the new and living way, which he hath consecrated for us. *Hebr. 10. 19, 20.* By the Hebrew Canons, if he sprinkled (the blood) and not towards the Sanctuary, it was unlawful. Likewise if he did slay or burne her, and not turne against the Sanctuary, it was unlawful. Maimony in Pharah, *ch. 4. sect. 5.*

Vers. 5. one shall burne] that is, some shall burne

in Eleazar's sight; or, Eleazar shall cause it to be burnt before his eyes. For another man burned it, as apparently by *vers. 8.* wherefore Targum Jonathan explaineth it, another Priest shall burne. The burning of the heifer without the campe, figured how Iesus, that he might sanctifie the people with his owne blood, should suffer without the gate (of Ierusalem). *Hebr. 13. 11, 12.*

Vers. 6. Cedar wood] this, with the hyssop and scarlet following, were used in the cleaning of Lepers that were healed, *Lev. 14. 4.* See the Annotations on that place. The Cedar is one of the greatest and tallest trees (oppoed to the hyssop as the lowest, *1 King. 4. 33.*) it is durable wood and roteth not, being choise (or excellent) *Song. 5. 15.* figuring the perpetual efficacy of the death of Christ, who by one offering hath perfected for ever them that are sanctified, *Hebr. 10. 14.* *eye-p*] or hyssop, whereof *Exod. 12. 22.* As here it was burned with the heifer, to after in *vers. 18.* a sprinkling was made with it, figuring the vertue and odour of Christ's death, to purge our finnes, and to sprinkle our hearts from an evill conscience, *Hebr. 1. 1.* and *10. 22.* *scarlet*] or, twice dyed scarlet, called in Hebrew *Shenitholagath*; whereof *Exod. 15. 4.* This bloody colour sometime signifieth *Sinners*, *Esai. 1. 18.* and it is the death and blood of Christ that cleanse us from all sinne, *Rom. 6. 12. 1 Ioh. 1. 7.* the preaching hereof maketh the lips like a thread of scarlet, *Song. 4. 3.* into the midst of the burning.] The manner of burning this heifer in the ages following, is described by the Hebrews thus: They made a banke (or causer) from the mountaine of the house of God (in Ierusalem) unto mount Olivet; [the mountaine which our Lord Iesus used to frequent, *Luke 21. 37. Ioh. 8. 2.* whether hee went the night that hee was betrayed to death, *Luke 22. 39, 40.* &c. and it was over against the Temple, *Mar. 13. 3.* and from thence, after the resurrection, he ascended up into heaven, *Act. 1. 9. 11.* and the heifer, and hee that burned her, and all that assisted him in the burning of her, went out from the mount of the Temple, unto mount Olivet, upon that banke. The Elders of Israel went before them on their feet to mount Olivet, and there was a place to baptise (or wash) in: and the Priest and they that assisted him to burne the heifer, went on the banke, and came to mount Olivet, &c. and the Elders imposed their hands upon the Priest, and said unto him, Wash once. Hee went downe and washed, and came up and wiped himselfe. And there was a row, wood of Cedar, and Ole, and Firre-wood laid in a row, which they took and made a pile tree, and Fig-tree, which they took and made a pile tree, of like a tower; &c. and the fore-part was towards the West; [that was towards the Temple.] Then they bound the heifer, and laid her upon the pile of wood, with her head to the South; and her face to the West, and the Priest stood on the East-side, with his face in the West. Hee killed her with his right hand, and rooke the blood in his left hand, and sprinkled with the finger of his right hand, of the blood that was in the palm of his left hand, seven times towards the mount, heyl place (of the Temple). At every sprinkling, he dipped his finger in the blood, and the residue of

blood which was on his finger, was in lawfull to sprinkle with it therefore at every sprinkling he wiped his finger on the body of the heifer. When he had made an end of sprinkling, he wiped his hands on the heifer's body, and came downe from the pile, and kindled the fire with small sticks, which he put under the strokes of the pile, and the fire began to burne, and the Priest stood a far off, and observed it, till the fire burned upon her, and her belly cleft asunder. And afterward he rooke Cedar wood and eye-p, not lesse than an hand-breadth, and would died in scarlet, five shekels weight, &c. And he bound the eye-p with the Cedar, with the tongue (or long peece) of scarlet, and cast them into her belly, (*Numb. 19. 6.*) And hee cast them not in, before the fire was kindled upon the binke of her body, nor after that she was burnt to ashes; and if hee did, it was unlawful; for it is said, into the midst of the burning, not before the fire is kindled on her body, nor after she is turned to ashes. Maimony in Pharah *adummah*, *ch. 3. sect. 1. 2.*

Vers. 7. Wash his clothes] which was a signe of purification from uncleanness, as is noted on *Lev. 11. 25.* and *15. 5.* The same was concerning him that burned the heifer, *vers. 8.* and the cleane man that gathered up her ashes, *vers. 9. 10.* Hereby the imperfection of the Legall Priesthood was shewed, in that the Priests which prepared the meanes of sanctification for the Church, were themselves polluted in the preparing and doing of them, as may be gathered by proportion from *Hebr. 7. 27. 28.* and *10. 1, 2, 3.* The sinne also of the Priests, and others that procured the death of Christ, (though it was the life of the world,) seemeth hereby to be signified, *Math. 26. 65. 66. &c. Act. 2. 22, 23, 38.* and *3. 14, 15, 17, 18, 19.* Albeit by the tradition of the Hebrews, they were very careful about the cleanness of the Priests, when they did this worke: for the Priest that burned this heifer, they separated him (from his house) to a chamber prepared in the Court (of the Temple), which was called the Stone chamber, because all the vessels thereof were of stone, which doe receive no uncleanness, and he ministered in vessels of stone all the seven daies that he was separated, and his brethren the Priests might not touch him, for the more care of his cleanness. Seven daies before the burning of the heifer, they separated the Priest that burned her from his house, as they separated the High Priest for his service on Atonement-day, (whereof see the notes on *Levit. 16. 33.*) Also they separated him from his wife, lest he should have her defile, and so be uncleane seven daies, (*as Levit. 15. 14.*) Every of those seven daies of his separation, they sprinkled him with the water of purification, (lest he should be uncleane by the dead, and not know it,) and hee wiped the ashes of the heifer that had beene burned alive (kelore). Maimony in Pharah, *ch. 2.* Notwithstanding all this care, whosoever busie themselves about this heifer, from the beginning to the end, making their garments uncleane, and are bound to wash themselves, and are uncleane till the evening, and whosoever the Law sheweth of washing of clothes for uncleanness; it is to teach us, that not the clothes only upon him are uncleane, but every cloth or vessel which this uncleane person shall touch, whiles

his uncleanness is on him, is made uncleane. And not this heifer only, but all Sin-offerings that are burnt (without the campe) whether bullocks or goats; he that toucheth them, defileth his clothes, the time of the burning of them, till they be turned to ashes; (*Levit. 16. 28.*) Maim. ibidem, c. 5.

Vers. 9. a man that is cleane] this man is said in Targum Jonathan to be a Priest. the ashes] It is reported, that After they had finished the burning of her, they beat her with stones, her and all the wood of the pile wherewith she was burned, and sifted all with sieves: and what soever was blacke, which possibly they could pound and make it ashes, either of her flesh, or of the wood, they powdered it till it was made ashes; and that which had no ashes in it, they left the same as; and every of her bones that remained unburnt, they powdered. Maimony in Pharah, *ch. 3. sect. 3.* As the burning of the heifer signified the sufferings of Christ, *Hebr. 13. 11, 12.* so the ashes were the monument of his most base and utmost afflictions; for ashes were used as great signs of sorrow and misery, *2 Sam. 13. 19. Iob 30. 19.* and *42. 6. 1 Ier. 6. 26.* and to be brought to after upon the earth, is noted for the extremity of Gods fiery judgements, *Ezek. 28. 18.* But the memoriall of Christ's most glorious death, is to be kept as a most glorious monument of our life, justification and sanctification through faith in his name, *1 Cor. 11. 24. 26. Gal. 6. 14. Phil. 3. 8, 9, 10.* Without the campe] to signifie, that they which would have part in the death of Christ, must goe forth unto him, without the campe, bearing his reproach, *Hebr. 13. 13.* in a cleane place] figuring a cleane heart, and pure conscience, in which only the monuments of Christ's death are referred by faith, *Act. 15. 9. Heb. 10. 22. Eph. 3. 17.* The Hebrews say, They gathered not any of her ashes to lay in the court (of the Sanctuary:) but they drayled all the ashes into three parts. One part they put in (the place called) the Cheil, (the Fort or Frontier,) and another part, in mount Olivet, and the third was parted to all the Wards (or Custodies of the Levites.) That which was parted to all the Wards, the Priests sanctified themselves; and that which was put in mount Olivet, the Israelites sprinkled with it: and that which was put in the Cheil, was reserved and laid up, as it is written, AND IT SHALL BE FOR THE CONGREGATION FOR A RESERVATION; to teach that they laid up (some) of it. And thus they laid up some of every heifer which they burned, in the Cheil. And they did (burne) three red heifers, after they were commanded this precept, till the desolation of the second Temple. The first was done by Moses our Master, the second by Ezra, and seven after Ezra, till the Temple was destroyed. And the tenth shall be done by the King (Christ, who be reveiled with speed, Amos, So be the good will of God. Maimony in Pharah, *ch. 3. sect. 4.* This last speech of the Jew, sheweth their zeale without knowledge; for wee know that the Sonne of God is come, and hath given us all understanding, that wee may know him that is true, and we are in him that is true, even in his Sonne Iesus Christ, *1 Ioh. 5. 20.* and by him was this legall type

type (as all other) accomplished; as it is written, *the efflu of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God* Heb. 9. 13, 14. Wherefore Christ the King hath been revealed, and they have done unto him whatsoever they would: but even unto this day, when *Moses is read, a veil is laid upon their hearts, so that they cannot steadfastly look to the end of that which is abolished, neverthelless when it shall turn to the Lord, the veil shall be taken away*, 2 Cor. 3. 15, 16. Then shall they look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, &c. Zach. 12. 10. And this day, God caule to come with peace, Amen. *for a reservation* or, *for an asseveration*, likephraze, that is, to be referred to or kept: See the like phraze in Exod. 16. 32, 33; 34. Num. 17. 10. Sol. Iarchi here saith, *T* hat which was in the *(veil)* (or *Fort*) was put there for a reservation, according to that fore-noted out of Maimony. But this may be understood of all the ashes, (and not of a third part only,) which was kept for the use of Israel, as after followeth, *for the congregation*! Hence the Hebrews say, that all Israelites were fit to keep it. Therefore any of the common people, which bringeth a vessel out of his house, though an earthen vessel, and saith, *T* his vessel is clean for the *Sime* (water,) let it be clean, they sanctify in it, and sprinkle out of it; though that vessel is unclean for the Sanctuary, and for the heave-offering. And so any of the common people that shall say, *I* am clean for the *Sin-water*, or that hath the *Sin-water* by him, and saith it is clean, hee is to be trusted: for there is no man of Israel too vile for it. Maim. in Pharah. ch. 13. sect. 12. *water of separation* that is, water to be sprinkled for separation, to be sprinkled on such as are separated and removed, because of uncleanness, from other people. This appeareth by *vers. 13*, where it is said, *because the water of separation was not sprinkled upon him*. The Hebrew Niddah, which properly signifieth a separation or removal for uncleanness, is sometimes figuratively used for uncleanness if false, which is to be done away; as in 2 Chron. 29. 5. Ezra 9. 11. Whereupon the water which cleareth it, is called the water of separation; which the Greeke and Chaldee versions call water of sprinkling, because it was sprinkled on the unclean to purge him; *vers. 18-19*. According to which phrase, Christ's blood is called the blood of sprinkling, Heb. 12. 24. because it purifieth the conscience, and was figured by this sprinkling water, Heb. 9. 13, 14. a purification for sin; Hebrew *afson*: which word as it is often used for a *Sin-offering*, or sacrifice that expieth sinne, as in Levit. 4. 3, &c. so here it is the name of that water which purified sinne, as after is manifested in *vers. 12 &c.* Wherefore the Greeke translates it, *it is a sanctification, or a purification*. And these two names here given to this water, the Prophet useth, when he foretelleth the grace of Christ; *In that day there shall be a fountain opened to the*

house of David, and to the inhabitants of Jerusalem, for sinne, and for separation, Zach. 13. 1. that is, for a purification for sinne, and for a water of separation for uncleanness, which the Greeke there interpreteth, *for a removal away, and for a sprinkling*.

Verf. 10. shall wash as when any blood of the *Sin-offering* was sprinkled on a garment, it was to be washed, Levit. 6. 27. so here he that gathered up ashes was to wash his cloathes, for it could not be but some of the ashes would light upon them. See the notes on *vers. 7*. the stranger that *straweth* in Greeke, the proselytes that are adjoined.

Verf. 11. of any soule of man that is, of any dead man, or any corpse of man: the soule is here used for the dead bodie, as is noted on Levit. 19. 26, and Num. 6. 6. and this is an explanation of the former dead, that it is meant of man only: for he that touched a dead beast, was not unclean seven daies, but one day only, Lev. 11. 24, 27; 9. neither was he to be sprinkled with these ashes. Sol. Iarchi here saith, it is spoken to except the soule of a beast, for the uncleanness thereby needeth no sprinkling, unclean seven daies: during which time of uncleanness, he might not come into the Sanctuary, nor touch any holy thing, Levit. 7. 19, 21. nor be in the Lords Campe, Num. 6. 2. (unto which the cite Jerusalem was answerable in the ages following, called therefore the Holy Cite, Nehem. 11. 18. Matth. 4. 5.) And hereby was figured such as were dead in unbelief and finnes, Eph. 2. 1. and such as have their consciences defiled by dead works, Heb. 9. 13, 14. which may not enter during their uncleanness, into the city of God, Rev. 21. 27. Of this legal pollution, the Hebrews have these sayings; *A* dead person defileth by touching & by bearing, and by the Tent, with seven daies uncleanness. The uncleanness by touching, and by the Tent, are expressed in the Law, Num. 19. 11, 14. Uncleanness by bearing, is by tradition (gathered by consequence.) For if a dead beast, which maketh one unclean but till evening, and defileth not by the Tent, doth defile by bearing, as is written in Levit. 11. 25; how much more doth a dead man. And as a dead man, which defileth till evening, defileth also in the evening by bearing; so a dead man which by touching defileth seven daies, defileth also seven daies by bearing. Uncleanness by touching, spoken of in every place, whether of a dead man or other unclean things, is when a man with his flesh toucheth the unclean thing, whether it be with his hand, or with his feet, or with any other part of his flesh, &c. Uncleanness by bearing, spoken of in any place, either of a dead man, or of other unclean things, is when a man searcheth the unclean thing, although hee touch it not; although a sort be between him and it. Forasmuch as hee toucheth, he is unclean; whether he beareth it on his head, or on his hand, or with any other part of his body: so though the unclean thing hang by a thread, or by a haire, if he hang the thread on his hand, and lift up the unclean thing by it, so he beareth it, and is unclean. Nothing is defiled by bearing, save man onely. No vessel is defiled by bearing, as if a man hold in his hand an unclean vessel, above another, & a dead carcase, or any thing like it,

be in the uppermost vessel, the man is unclean by bearing the carcase, and the vessels upon his hand are all clean; save the uppermost vessel which the unclean thing toucheth; and so in all like cases, &c. There is no kind of living thing, which is defiled whilst it is alive, or that doth defile whilst it is alive, save man onely, and he that is of Israel, &c. A dead man defileth not till his soule be departed from him, as it is written, *The soule of a man that is dead, Num. 19. 13. A dead untimely birth, &c. defileth by touching, by bearing, and by vent, as a great man which is dead, as it is written, He that toucheth the dead of any soule of man, Num. 19. 11. Likewise so much as an olive of a dead mans flesh, either moist or dry, as a potsherd, defileth as doth a whole dead man. A lim cut off from a living man, as an whole dead man, & defileth by touching, by bearing, and by vent, though it be but a little lim of a child of a day old, &c. A lim separated from a dead man, defileth also by touching, by bearing, & by vent, as doth the dead man, &c. Maim. tom. 3. in Tumath meth. ch. 1. & 2. Theie & other like legal pollutions, teach Gods people how careful they should be, that they defile not themselves with sin, or communion with dead and sinful works; as the Apostle saith, *Touch not the unclean thing*, 2 Cor. 6. 17. Be not partaker of other mens sins, keepe thy selfe pure, 1 Tim. 5. 22.*

Verf. 12. He shall purifie himselfe by sprinkling the forehead water; as the Chaldee expoundeth it, *He shall sprinkle the Greeke, He shall be purified*. The original word signifieth to purifie from sin; which sheweth that this outward uncleannes figured the pollution of the soule by sin; and the purification here commanded, signified repentance from dead works, and faith towards God, which purifieth the heart, Heb. 6. 1. A. 15. 9. with it [with the water fore-spooken of, 9. and the ashes, as Targum Jonathan here exprelleth: the manner whereof followeth, he shall be clean] that is, as the Greeke translates it, and he shall be clean. And in the seventh [Chazkuni here observeth, *Left any should thinke, if he forget and be not sprinkled in the third day, he may be sprinkled twice on the seventh day, and it will serve the turne as if he were sprinkled on the third day, and on the seventh; therefore the Scripture saith, If hee purifie himselfe in the third day, and in the seventh, &c. for it is necessary that there be three dayes between sprinkling and sprinkling*].

Verf. 13. the soule that is, the corps, as before is shewed. That is dead in Greeke, if he be dead. From these words the Hebrews gather, that the dead defileth not, till his soule be departed, Maim. in Tumath meth. c. 1. f. 5. For death is the departing of the soule from the body, Gen. 35. 18. Ps. 146. 4. he defileth the Tabernacle, if hee come in that chace into the court of the Tabernacle: yea though he have washed himselfe, yet if he have not bin sprinkled the third day and the seventh day, he defileth it, as Iarchi here noteth, and Moses after sheweth, that soule shall be cut off in Chaldee, that man shall be defiled. This is meant if he come in presumptuously; but if he doe it ignorantly, he is to bring a sacrifice, Lev. 5. 3. So the Hebrews expaine this Law, Maim. in Biach Hamikdash, ch. 3. sect. 12. See the notes on Num. 6. the water of separation.

in Greeke and Chaldee, the water of sprinkling. This signified, that when any have sinned he cannot be cleansed from it before God, by any of his owne workes, nor satisfie by his owne satisfactions, but onely by having his conscience sprinkled with the blood of Christ by his spirit; for that is it which cleareth us from all sin, 1 Ioh. 1. 7. Heb. 9. 13, 14.

Verf. 14. in a tent and by proportion, in a house, as the Greeke here translates it; for a tent is named, because the people then dwelt in tents in the wilderness. But for uncleanness the Hebrews say, that only a tent was unclean, and to be sprinkled, as is after noted on *vers. 18*. and all that is in the tent; the pollution by the dead is in this respect above all other pollutions, as the Hebrews say, *The uncleannes of the tent is not like other uncleannes, but by the dead onely. And whether there come into the tent, of the dead man or vessel, or the dead be brought into the tent, where men or vessels are, or that the dead be with men or vessels under the same tent, they are unclean, whether the come wholly into the tent of the dead, or come but some part of him; he is unclean by the tent. Though he do but put in his hand, or the tops of his fingers, &c. he is all unclean, &c. Whether the dead person be an Israelite or an heathen, he defileth by being touched or carried, or be heathen defileth not by tent. This is by tradition, for hee is faith of the war of Midian, whosoever hath touched any plaine, Num. 31. 19. and hee mentioned not there the tent. Likewise an heathen is not made unclean by the dead, and an heathen that toucheth the dead, or beareth him, or cometh into the tent where (the dead) is, is hee is as if he had not touched him. And why? because he is as a beast that toucheth the dead, &c. And this is not for the dead onely, but for all other uncleannes; every one, heathen and beast, are not made unclean by them. Maim. in Tumath meth. c. 1. f. 10. 11. 12. 13. uncleannes seven daies* This is the ordinary time for the uncleanness of men or of vessels that are defiled by the dead; but those which touch such a defiled man, are unclean but until evening, *vers. 22*.

Verf. 15. every open vessel The Chaldee translates it, *every open earthen vessel*, (or vessel of potters clay:) and to the Hebrew Doctors expound this Law, as Iarchi saith, *The Scripture speaketh of an earthen vessel which receiveth no uncleanness in the outside of it, but in the inside, &c. So Maimony in Tumath meth. c. 21. Of vessels & their uncleannes, see the annotations on Lev. 11. 32, 33. necessary bound upon it* in Greeke, *not bound with a bond upon it*: by covering, some understand a cloth upon it. The vessel was so to be stoppeth, that the aire of the tent might not goe into it then both it and all things in it were cleane, otherwise they were unclean. From hence the Hebrews gather also by proportion, that if another tent were within the tent of the dead, the things in it were cleane, because they were hid or covered; and likewise if the unclean thing were swallowed up by a living creature. But nothing put up in vessels was free from uncleanness, except the vessel had a covering bound upon it. Neither was any thing cleane by being buried in the ground under the tent or house.

house: but if an house were unclean, and vessels were hidden in the floor thereof, though an hundred cubits underneath, they were unclean. Maim. in Tumath meth. c. 10.

Verf. 16. *in the face of the field* [that is, in the open field where no tent is, there pollution is by touching only. *flame with the sword*] or with any other instrument; the sword is named for an instance. Therefore in Num. 31. 19. the law saith more generally, *whosoever hath killed any person, and whosoever hath touched any slain, &c.* Targum Jonathan here addeth, *one that is slain with the sword, or the sword wherewith he was slain.* So in the Hebrew Canons it is said, *the sword is as the dead person*, to wit, for defiling him that touched it. Maim. in Tumath meth. c. 5. f. 3. The word sometime is used for wounded, though not dead, as in Ps. 69. 17. and 109. 22. Hereupon the Hebrews say, *A lim cut off from a living man, it is as an whole dead man, and maketh unclean by touching*, by bearing, and by tent, though it be but a small lim of a child of a day old. For there is no stinted measure of lim, as it is written, *whosoever toucheth in the face of the field, one that is slain with the sword, and it is a known thing that it is alone whether he be slain with the sword, or with a stone, or with other things.* This teacheth that he is unclean, which toucheth a lim that the sword hath cut off 3 provided that it be a whole lim as it is created of flesh, sinews, and bones. Maim. in Tumath meth. c. 2. f. 3. or a dead body [though not slain by violence, but dying alone.

above of a man] By reason of this uncleanness by dead mens bones, the Prophet saith, *When any seeth a mans bone, he shall set up a sign by it, till the buriers have buried it, &c.* Eccl. 39. 15. The Hebrews write that the blood also of a dead man defileth as doth the dead man: but the blood of a living man (they say) is clean, so long as he is alive. Maim. in Tumath meth. c. 2. *a grave* [or a sepulchre, to wit, wherein any dead have been buried. A grave, all the while that uncleanes is within it, defileth by touching and by tent, as doth the dead person, by the sentence of the law, Num. 19. 16. And whether one touch the top of a grave, or touch the sides of it (he is unclean). A field wherein a grave is plowed up, and the bones of the dead are consumed into dust, that dust defileth by touching and by bearing. Maim. in Tumath meth. c. 2. f. 15. f. 6. Thus the pollution by mankind being dead, is above all other legal pollutions whatsoever: which lively sheweth the fruit and effect of sin, which caused death, Rom. 6. 23. and the horror of death, holding men in subjection, until by the voice of Christ they be raised & brought out of their graves, Job. 5. 28, 29. The Hebrews say, *The cause of the uncleanes of the dead, is by means of the Angel of death* [the devil] *that brought poison into man.* R. Menachem on Num. 19. Hereby also was figured the estate of such as are dead in sinne, even dead whilst they are alive, Col. 2. 13. 1 Tim. 5. 6. whole throat is an open grave, Psal. 5. 10. that their corrupt words and sinful works do infect others, 2 Tim. 2. 17, 18. 1 Cor. 5. 6.

Verf. 17. *And they shall take* [that is, some shall take, some cleane man, &c. v. 18. for the unclean] to cleane him. *of the dust* [that is, of the ashes

as the Greeke explaineth it. *of the burnt letter of purification for sin*] Hebr. of the burning of incense, that is, of the Sin-offering (the heifer) that is burned, v. 9. *he shall put* [that is, some cleane man shall put. *living water*] that is, as the Chaldees expoundeth it, *spring* (or melting) water, which by the continual motion is called *living water*, as is noted on Lev. 14. 5. and Gen. 26. 19. in v. 17. Touching the manner of performing this rite, the Hebrews have many observations. The water on which the heifers ashes are put, is not filled but in a vessel, and out of fountains that spring, or of rivers, derived from them: and the putting of the ashes upon the water that is filled is called *sanctifying*. And the water on which the ashes are put, is called the water of purification from sin, & sanctified water, & the Scripture calleth it water of separation, (Num. 19. 9.) It is lawful for any to fill the water [save for the dead, and the soote, and the child, and lawful for any to sanctify, save for the dead, the soote, and the child: a man sanctifies not but in a vessel, neither do they sprinkle, but out of a vessel], and the filling and sanctifying may be done by night, but they do not sprinkle, nor make by day, and all the day long they may sprinkle or sanctify. In any vessel they may fill, and sprinkle, and sanctify, though vessels of stone, of earthen, &c. He that toucheth a spring into his wine-press, or into a cistern, and filleth a vessel out of that presse or cistern, it is unlawful: for it is necessary to take the water out of the Spring into a vessel at the first. The main cause the gathering together of water, is not as a Spring, therefore they fill not out of it to sanctify, &c. When they sanctify the water with the soote, he putteth the water which is filled by the name of *sin-water*, into a vessel, and putteth the ashes upon the face of the water, and mixeth all together; and if he put in the ashes first, and afterward the water, it is unlawful. And whereas it is said in the law, *And he shall put thereon living water*, (Num. 19. 17.) it is meant to mix the water with the water. He that sanctifieth, must do it purposely, and put the ashes with his hand on the water, as it is said, *And they shall take for the unclean persons*, so that he must have an intent to sanctify, and to fill, and to sprinkle, &c. He that delivereth sanctified water, or water filled for sanctification, to an unclean person to keep it, it is become unlawful. He that is ordered is unlawful to sanctify or to sprinkle, but not unlawful to fill the water, &c. he may receive water for filling, or for carrying the water; but he must sanctify for nothing, and he that sprinkles must sprinkle for nothing. Maim. in Pharah adumath, c. 1. f. 1. &c. and ch. 9. f. 1. &c. and ch. 7. f. 1. &c.

Verf. 18. *a cleane man* [either he that took the ashes and put them to the water, or any other: see the notes on v. 9. He that filleth the water for sanctification, it is not necessary that it be himselfe that sanctifieth, and that sprinklet; but one may sanctify, and another may sprinkle. Maim. in Pharah, ch. 10. by sp.] that herbe which was used in cleansing of the Leper, whereof see Lev. 14. 4. A cleane man taketh three stalks of hyssop, and bindeth them in a bunch, &c. and dipbeth the tops of the branches in the water of separation which is in a vessel, and purposely sprinklet on the man, or on the vessels, &c. Maim. in Pharah, ch. 1. f. 1. &c.

ch. 1. f. 1. dip it in the water] He that sprinklet, needeth not to dip for every sprinkling, but dipbeth the hyssop, and sprinklethe one time after another, till the water be ended. And he may sprinkle with one sprinkling on many men, or on many vessels at once, though they be an hundred: whatsoever the water toucheth, it is cleane every whit, if so be he that sprinkleteth did intend to sprinkle upon it. Maim. in Pharah, ch. 10. f. 8. upon the tent, in Greeke, upon the *bangs*. The tent was unclean by the dead, though it touched it not, as this Law sheweth. The Tent is selfe whereinto the uncleanness came, though the uncleanness touched it not, yet is it unclean with seven dayes uncleanness by the Law, and is as clothes that touch the dead corpses for it is said, *And he shall sprinkle upon the Tent*. Maim. in Tumath meth. ch. 5. f. 12. *all the vessels*] nothing but this water could purifie the vessels; though they were melted in the fire, yet they were in part unclean, as it is said, *Every thing that may abide the fire, ye shall make it goe throw the fire, and it shall be cleane*: nevertheless it shall be purified with the water of separation, Num. 31. 23. *the soles*] the living persons, or men, as Targum Jonathan explaineth it. And this is spoken largely without limitation, though they had other uncleanness upon them, than by the dead. And so the Hebrews explaine it largely, saying, *All that are unclean doe receive the sprinkling, as men or women that have running issues, women separated for their disafe, and women in child-bed, which are defiled by the dead, they sprinkle upon them on the third day, and in the seventh, and loe they are cleansed from the uncleanness by the dead, although they are uncleane still with other uncleanness.* For it is said, (in Num. 19. 19.) *And a cleane person shall sprinkle upon the unclean, &c.* whereby thou must learne, that the sprinkling is available for him, though he be unclean. And so an uncircumcised person receiveth the sprinkling, as an uncircumcised person that is unclean by the dead, and one sprinkled upon him in the third day and in the seventh, when he is cleane from the uncleanness by the dead, and when he is circumcised, he waletheth (or baptiseth) and eateth of the holy things at evening. Maim. in Pharah, ch. 1. f. 3. And for the effect of this sprinkling, they say, *A man defiled by the dead, and one both sprinkled on him, when any of the water of separation hath touched any place of the skin of his flesh who was unclean, the sprinkling is available for him, though it fall but upon the top of his finger, or of his lip, &c.* And so for an unclean vessel sprinkled, when any whit of the water toucheth the body of the vessel, the sprinkling is available for it. Maim. ibid. c. 1. f. 1. *a bone*] that is, a mans bone, as the Greeke translateth, and as was expressed in v. 16.

Verf. 19. *in the third day* [to wit, after his uncleanness being certainly knowne. Who so is unclean by the dead, and eateth many dayes without sprinkling, when he cometh to be sprinkled, he cometh before him three dayes, and they sprinkle on him in the third day, and in the seventh, &c. Maim. in Pharah, ch. 1. f. 3. and in the seventh] which is the day of the accomplishment of his purification: the third day was mystically, having reference to the re-

urrection of Christ, which was on the third day after his death, 1 Cor. 15. 4. whereof see the annotations on Gen. 22. 4. The seventh day was also mystically, as being the number of perfection of the Sabbath, and of accomplishing a work, as is noted on Gen. 2. 2. Ex. 12. 15. and Lev. 4. 6. and so it figured out full cleansing, and ceasing from our sinfull and dead works, after that we were sprinkled with the blood of Iesus, and water of his Spirit, Heb. 4. 9. 10. and 9. 13. 14. *wash his clothes*] which was a common rite, for all that were defiled with other uncleanness, whereof see Lev. 11. 25. and 14. 8. 9. and 15. 5.

bathe his flesh] in Greeke, *wash his body*: the word *flesh* is expressed before in v. 7. & it is meant of his whole body, or all his flesh, as Lev. 15. 16. *cleane at evening* [after the Sun is set, at what time a new day beginneth; and so in mysticte, a new life to begin. This cleansing of the defiled by the dead, figured Christs worke of grace upon dead and sinfull men; of him it is prophesied, *Hee shall sprinkle many nations*, E. sa. 52. 15. and of him doth the Apostle open this figure, saying, *If the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himselfe without blemish unto God, purge your conscience from dead works to serve the living God?* Heb. 9. 13, 14. The sprinkling of the ashes of the heifer, figured the applying unto us of Christs death, whereunto he was delivered for our offences, and was raised againe for our justification, Rom. 4. 25. The living water wherewith the ashes were mixed, figured the Spirit of God, which they that believe in Christ doe receive, Job. 7. 3. 8. 3. 9. of which he gave this promise, *Then will I sprinkle cleane water upon you, and ye shall be cleane*, Eccl. 3. 6. 25. These being applied unto our consciences by faith (as with hyssop) which purified the heart, Act. 15. 9. & by the preaching thereof, Gal. 3. 2. do baptisus unto Christs death, that like as he was raised up from the dead, unto the glorie of the Father, even so we also should walk in newnesse of life, Rom. 6. 3. 4. And so we draw nere unto God, with a true heart, in full assurance of faith, having hearts sprinkled from an evill conscience, and bodies washed with pure water, & our robes washed, and made white in the blood of the Lambe, Heb. 10. 22. Rev. 7. 14. and cleansing our selves from all filthines of the flesh and spirit, we perfect holmesse in the feare of God, 2 Cor. 7. 1. Of these mysteries the Hebrew Doctors, though estranged from the true life and light of Christ, retained some knowledge; for they say, *When the living water is mixed with the ashes, it purifieth the unclean, whereas before that, while the ashes were alone, they defiled all that were employed about them.* And behold, the living water signified the water that is on high, which taketh away uncleanness from the ashes, &c. And loe when it is sprinkled on the unclean, the uncleanness flecth from him, &c. and a cleane spirit resteth upon him, and purifieth him. R. Menachem on Num. 19.

Verf. 20. *uncleane*] by any of the things aforesaid, about the dead. *not purifie himselfe*] or, not be purified, to wit, by having the water sprinkled upon him, as the Chaldees explaineth it; LIII 2 and

and the latter part of this verse manifesteth.

[that soule] in Chaldee, that man, out of] in Greek and Chaldee, defiled; the Sanctuary by coming into it before he hath been purified. For such were shut out of the host, Num. 5. 3. how much more out of the Sanctuary? Therefore Porters were set there at the gates, that none who was unclean in any thing should enter in, 2 Chr. 23. 17. An unclean person that cometh into the Sanctuary presumptuously, his punishment is cutting off, Num. 19. 20. if inadvertently, when he is touching the sacrifice appointed, Lev. 7. Maim. in Biah hamikdash, 23. f. 12. See the annotations on Lev. 5. 3. Ver. 21. wash his clothes] as being unclean, and for to continue unclean evening; likewise he that toucheth the water of separation shall wash his clothes; and be unclean unclean evening. This interpretation of Chazkuni here giveth of it, that in the former branch, uncleanneffe is implied unclean evening; and in the latter branch, the washing of his clothes also is implied, though not expressed. This is one of the mysteries of this Law, that a clean man (as he is called in v. 18, 19) was made unclean, by sprinkling or touching the holy water, which sanctified those that were unclean; and so it had contrary effects to purify the unclean, and to pollute the clean; as the Sun melteth wax, and hardeneth clay. Hereby the Holy Ghost seemeth to signify the imperfection and insufficiency of these legal rites, which in their greatest vertue did but sanctify to the purifying of the flesh, as the Apostle saith, Heb. 9. 13. and yet even then also, left the purifier himselfe in uncleanneffe, which hee had not before. That by consideration of these effects, the people might be led unto Christ and his Spirit, who is able to purge the conscience from dead works, and to save them to the uttermost that come unto God by him, Heb. 9. 14. & 7. 25. The Hebrews understand this of such as sprinkled or touched the water, when there was no need, as when an unclean person or vessel was to be sprinkled with it. Maimon in Pharah, b. 15.

Ver. 22. whatsoever] or whomsoever, Hebr. all, implying men, vessels, &c. the unclean] to wit, by the dead, of whom was spoken before. Shall be unclean] to wit, until evening, as the end of the verse sheweth: and this is an inferior degree of uncleanneffe; for the man or vessel polluted by the dead, was unclean seven dayes, ver. 1. 14. but that which an unclean man or vessel touched, was unclean till the end of that day. Soin the Hebrew Canons, A man which is defiled by the dead, and the vessels which that man toucheth, are unclean seven dayes, as it is said, And ye shall wash your clothes in the seventh day, and ye shall be clean, (Num. 31. 24.) But a man that shall touch a man which is defiled by the dead, whether he touch him after that he is separated from the things that defiled him, or touch him while he toucheth the dead, to this second man is unclean till the evening, as it is said, (in Num. 19. 22.) And the soule that toucheth, shall be unclean until the evening. Maim. in Tumath meth, ch. 5. f. 2. the soule] in Chaldee, the man, that toucheth] to wit, him that is defiled, as before is no-

ted for it, the thing which is defiled by the touch of an unclean man. Thus pollution passed from one thing to another, and from that ether to third; whereby God figured the contagion of sin spreading abroad; and infecting where it goeth; leaving uncleanneffe till the end of that day, and beginning of a new; then washing our selves by repentance and faith in the blood of Christ, we are clean. For we are buried with him by baptism into death, that like as Christ was raised up from the dead, unto the glory of the father, even so we also should walke in newnesse of life, Rom. 6. 4.

CHAP. XX.

1 The children of Israel come to Zin, where Marie dieth. 2 They murmur for want of water. 3 The Lord biddeth Moses speake to the Rocke, and it should give forth water. 11 Moses smiteth the Rocke, and water cometh out. 12 The Lord angry with Moses and Aaron for their unbelief. 14 Moses at Kadesh desireth passage thorow Edom, which is denied him. 22 Aramonn Hor, Aarons signeth his place to Eleazar his sonne, and dieth.

And the sons of Israel, even the whole congregation, came into the wilderness of Zin, in the first moneth; and the people abode in Kadesh, and Marie died there, and was buried there. And there was no water for the congregation; and they gathered themselves together against Moses and against Aaron. And the people contended with Moses; and they said, saying, And oh that we had given up the ghost, when our brethren gave up the ghost, before Iehovah. And why have ye brought the Church of Iehovah into this wilderness to die there, we and our cattell? And why have ye made us to come up out of Egypt to bring us in, unto this evill place? it is no place of feed, or of figs, or vines, or of pomegranates, neither is there any water to drinke. And Moses and Aaron went from the presence of the church unto the doore of the Tent of the Congregation, and they fell upon their faces; and the glorie of Iehovah appeared unto them.

And Iehovah spake unto Moses saying, Take the rod, and gather together the Congregation, thou and Aaron thy brother, and speake ye unto the Rocke before their eyes, and it shall give forth his water: and thou shalt bring forth to them water out of the Rocke; and thou shalt give the congregation and their cattell drinke. And Moses took the rod from before Iehovah, as he commanded him. And Moses and Aaron gathered together the Church before the Rocke, and he said unto them, Heare now ye rebels, shall we bring forth water for you out of this rocke?

11 And Moses lifted up his hand, and he smote the Rocke with his rod twice; and much water came out, and the Congregation dranke, and their cattell.

12 And Iehovah said unto Moses and unto Aaron, Because ye beleved not in me, to sanctifie me, in the eyes of the sonnes of Israel, therefore ye shall not bring this Church into the land which I have given them. This is the water of Meribah, because the sonnes of Israel contended with Iehovah: and hee was sanctified in them.

14 And Moses sent messengers from Kadesh, unto the king of Edom: Thus saith thy brother Israel, Thou knowest all the travell that hath found us, And our fathers went downe into Egypt, and we have dwelt in Egypt many dayes, and the Egyptians did evill to us, and to our fathers. And we cried unto Iehovah, and he heard our voice, and sent an Angell, and hath brought us forth out of Egypt, and behold, we are in Kadesh, a citie in the uttermost of thy border. Let us passe, I pray thee, thorow thy country; we will not passe thorow the fields, or thorow the vineyards, neither will we drinke of the water of the well: we will goe by the kings way, we will not turne aside to the right hand, or to the left, until we have passed thy border. And Edom said unto him; Thou shalt not passe thorow mee, lest I come out against thee with the sword. And the sonnes of Israel said unto him; We will goe up by the high-way; and if we drinke of thy water, I and my cattell, then I will give thee the price of it; onely without doing any thing else, I will passe thorow on my feet. And he said, Thou shalt not passe thorow: And Edom came out against him, with much people, and with a strong hand. And Edom refused to give Israel, to passe thorow his border; and Israel turned aside from him.

21 And they journeyed from Kadesh, & the sons of Israel, even the whole congregation, came unto mount Hor. And Iehovah said unto Moses and unto Aaron, in mount Hor, by the border of the land of Edom, saying; Aaron shall be gathered unto his peoples, for he shall not enter into the land which I have given unto the sonnes of Israel, because ye rebelled against my mouth at the water of Meribah. Take Aaron and Eleazar his son, and bring them up unto mount Hor. And strip Aaron of his garments, and put them upon Eleazar his son, and Aaron shall be gathered and shall die there. And Moses did as Iehovah

commanded, and they went up into mount Hor, in the eyes of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mountaine: and Moses and Eleazar came downe from the mountaine. And all the congregation saw, that Aaron had given up the ghost: and they wept for Aaron thirtie dayes, even all the house of Israel.

Annotations.

The whole Congregation] to wit, of the next generation of the Israelites, when their fathers (according to the judgement threatened in Num. 14. 29. & c.) were for the most part now dead in the wilderness, as appeareth by Deut. 2. 14. 15. Zin] for Zin: where of see the notes on Num. 23. 21. Betweene Hazoroth, mentioned in Num. 12. 16. and this place in Zin, where now they camped, there were eightheene other stations or resting places, whither the Israelites had come, Num. 33. 18. — 36. the first moneth] to wit, of the first year, after they were come out of Egypt, as appeareth by Num. 33. 38. compared with the 28. verse of this chapter, and Deut. 2. 1. — 7. So this was the last year of Israels travell in the wilderness: and from the sending of the Spies, Num. 13. unto this time, was about 38 years, Deut. 2. 22. 23. and 2. 14. In all which space, we see how few things are recorded concerning Israel; and the things that are mentioned, are partly their murmurings & rebellions, by which they provoked God, & for which they were punished; partly the means of grace, reconciliation and justification, wrought them of the Lord, to be obtained by Iesus Christ, figured by the sacrifices and ordinances which Moses shewed them; that it might appeare, that where sinne abounded, grace did much more abound, Rom. 5. 20. abode in Kadesh] about four moneths they stayed here; & removing to mount Hor, there Aaron died, the first day of the fifth moneth, Num. 33. 38. This Kadesh (which the Chaldee nameth Ke'am, was either another wilderness, or another place in the wilderness, than that from which the spies were sent, Num. 13. 26. called Kadesh barnea, Deut. 1. 19. Chazkuni here saith, This is not the Kadesh whereof it is said, and ye abode in Kadesh many dayes, (Deut. 1. 46.) for that Kadesh is El-Pharan (Gen. 14. 6.) and is called Kadesh barnea, and from thence the spies were sent; but this Kadesh in Num. 20. is in the wilderness of Zin, in the border of the land of Edom. After the rebellion of the Spies, God sent the people backe againe thorow the wilderness towards the red Sea, Num. 14. 25. (where they might renew the memorie of their baptism, 1 Cor. 10. 2.) and from Ezion gaber (which is a port on the shore of the red sea, 1 Kin. 9. 26.) they removed next to this Kadesh, Num. 33. 36. So Iephthah saith, Israel walked thorow the wilderness unto the red sea, & came to Kadesh, Iudg. 11. 16

Maria [Hebr. *Mirjam*; in Greeke, *Mariam*: she was sister to Moses and Aaron, and a Prophetesse, by whom God guided the Israelites in their travels, as it is written, *I sent before thee, Moses, Aaron, and Maria*, Mic. 6.4. Of her, see Exod. 15. 20. Num. 1. 1. In this fortieth year of Israels travell, God took from them by death, Maria their Prophetesse, in the fifth moneth; Aaron their Priest, in the sixth moneth, Num. 33. 38. and Moses their King in the end of the year, *Deut. 1. 3. and 34. 5.* When these three ministers of the Law were deceased, Iesus the sonne of Nun (a figure of Iesus the sonne of God,) bringeth them into the promised land, *Ios. 1. 1. 2. &c.* so after the abrogating of the Law, our Lord Iesus Christ bringeth us into the kingdom of God, *Mar. 1. 15. Rom. 7. 4. 5. 6. Dan. 9. 24.*

Verf. 2. there was no water [In the first year, when they were come out of Egypt to Rehidim in the wilderness, they wanted water, *Exod. 17. 1.* and in this last, the fortieth year, they wanted water againe: here God tried the children, as he had done the Fathers, and they also rebelled against him. And many things were alike in both places. That Rehidim was the tenth encamping place or station from Egypt: this in Kades was the tenth encamping place before they entered Canaan, as by their rehearsal of their journeyes in Num. 33 is to be seene. There the people in their thirst, in stead of praying unto God, contended with Moses, and murmured for that hee had brought them out of Egypt, *Exod. 17. 2, 3.* here they doe the same, *vers. 5. 6.* There Moses cried unto the Lord for the outrage of the people, *Exod. 17. 4.* here Moses and Aaron fall downe before the Lord, *vers. 6.* There God promised and gave them water out of the Rocke, *Exod. 17. 6.* here he doth likewise, *vers. 8.* There God willed Moses to take his rod: here also he commandeth him, *Take the rod.* There the Lord promised to stand before Moses, *Exod. 17. 6.* here his glory appeareth unto him and Aaron, *vers. 6.* There Moses by commandment smiting the Rocke with his rod, waters came out of it: here hee smiting the Rocke without commandment, waters came out. There the place was named *Meribah* or *Contention*, *Exod. 17. 7.* here the place is named *Meribah*, *vers. 13.* That was the peoples fixt rebellion, after they were come out of Egypt, as is noted on Num. 14. 22. this was their fixt rebellion after they were come from mount Sinai, (if wee except the private murmuring of Mary and Aaron against Moses, *Num. 12.*) For the fixt was at *Taverab*, *Num. 11. 1, 3.* the next at *Kibroth hatavab*, *Num. 11. 24.* then in the wilderness of Pharan, *Num. 14. 1, 2.* after that followed the rebellion of Korah and his company, *Num. 16.* and after it, of all the congregation, for the death of those rebels, *Num. 16. 41.* now the fixt is in Kadesh.

Verf. 3. contended [choide with bitter and reproachfull words, which the Greeke translate, *reviled*: see *Exod. 17. 2.* And oh jor, And would God. The word And, sheweth the passion of minde, out of which they spake abruptly: see the notes on *Gen. 27. 28.* and *Num. 11. 29.* see

had given up the ghost] in Chaldee, *wee had died* in Greeke, *we had perished* in the perdition of our brethren, before the Lord: whereby they seeme ipocritically to meane the pestilence (the last plague) which with their brethren died, *Num. 16. 49.*) which pest, above other judgements, commeth most immediately from the hand of God, as David acknowledgeth, *2 Sam. 24. 14, 15.* And this evil, they wished, as being easier than to perish with hunger or thirst: as the Prophet also complaineth, *They that be slain with the sword, are better than they that be slain with hunger: for these pine away, stricken thorow for the fruits of the field, Lam. 4. 9.* Wherefore they here use the word *giving up* (or *breathing out*) the ghost; which seemeth to meane a more easeful kinde of death, than that which is by force of sword, or by hunger, or thirst, or other like violence. So the Hebrewes explaine, *giving up the ghost*, to be a death without paine or long tuckt tuckt.

Verf. 4. to die there [understand, that *we should die there with thirst*; the Greeke translate, *to die as our children*, which words they spake in *Exod. 17. 2.*

Verf. 5. offsed [to fow seed in, or to plant trees, vines, &c. for the wilderness was a land of desart: & of pits, a land of arid, and of the shadow of death, a land that no man passed thorow. And there no man dwelt, *Ier. 2. 6.* Otherwise, had there been commodiounesse of place, the Israelites might have sowne and reaped, planted and gathered fruits in those 38 years, which they abode therein, *Deut. 2. 14.*

Verf. 6. from the presence [or, from the face, for feare of them, and because of their outrage: so in *Rev. 12. 14. Psal. 3. 1.* *fell on their faces*: in prayer unto God, whose glory dwelled in that Sanctuaries: so in *Exod. 17. 4.* *Moses cried unto the LORD.* See *Num. 16. 4. 45.* appeared in the cloud, as *Num. 12. 5.* a signe that he heard their prayer, and would save them: see *Num. 14. 10. and 16. 19. 41.*

Verf. 8. Take the rod [in Greeke, *Take thy rod*: so God spake before, in *Exod. 17. 5.* but here, some gather from *vers. 9.* that it was the rod of Aaron which had budded, and was laid up before the Testimony, *Num. 17. 10.* Chazkuni saith, *Thou sawest Aarons rod*, for soe it is here written (in *vers. 9.*) *And Moses took the rod from before the LORD,* and this was the rod of Aaron, as it is written in the *Num. 17. 10.* Bring Aarons rod againe before the Testimony, to be kept for a signe against the fowles of rebellion: and forasmuch as Aarons rod was a signe against the fowles of rebellion, hereupon Moses said (in *verse 10.*) *Heave now ye rebels.* Howbeit Moses rod (which is also called the rod of God, *Exod. 4. 20. and 17. 9.*) might be kept also in the Sanctuary: and after in *verse 11.* it is said, *Moses smote the rocke with his rod.* *speake ye unto the Rocke* [He saith not, *smite the rocke*: yet in *verse 11.* *Moses smote the rocke*; and in *vers. 10.* he spake to the people; but it is not said that he spake to the rocke, as here he was commanded. Some others thinke, that Gods intendment in bidding *Take*

Take the rod, was to smite the Rocke with it; and that he sinned not in smiting it, but in unbelieve; for which he is blamed in *vers. 12.* *it shall give forth his water* [or, the waters of it: this promise of God, was that whereon the faith of Moses and Aaron should have rested. *thou shalt bring forth*] God was he that brought forth, and gave water to the people, as is often mentioned to his glory: *He clave the Rockes in the wilderness; and gave drinke, as out of the great deepes, and brought forth streames out of the Rocke, &c. Psal. 78. 15, 16.* So in *Psal. 105. 41. and 114. 8. Deut. 8. 15. Nehem. 9. 15, 20.* But that worke is here ascribed to Moses ministerially, for that the waters should come out at his speaking. So in other workes of grace, the Ministers of the Word are called *Saviours*, *Obad. vers. 21.* for in the faithfull performance of their office, they both save themselves, and those that heare them, *1 Tim. 4. 16.*

Verf. 9. from before the presence [that is, out of the Tabernacle; for the phrase importeth, as in *Num. 17. 7. Exod. 16. 33, 34.*

Verf. 10. Heave now ye rebels [As here he speaketh to the people, who was bidden spake to the Rocke, *vers. 8.* so the manner of his speech sheweth great passion of minde, more than at other times: and the Scripture noteth, that now the people had bitterly provoked his spirit, so that he spake unadvisedly (uttering his anger) with his lips, *Psal. 106. 33.* *shall we bring forth water*] a speech of doubting and unbelieve, both in Moses and Aaron, as in *vers. 12.* God blameth them because they believed not in him. So before, when Moses said, *Shall the flocks and the herds be slain for them, &c.* he was blamed with this answer, *Is the Lords hand waxed short?* *Num. 11. 22, 23.* Moses was fore moved against this latter generation of Israelites, who had seene so many miracles, and their fathers perished for rebellion, and yet they were not bettered: hee might feare, lest for their sinning like their fathers, the Lord would leave them, as he afterwards speaketh in *Num. 32. 14, 15.*

Verf. 12. lifted up his hand [another signe of indignation, being joynted with smiting. twice] the doubling of his stroke shewed also the heat of his anger. Sol. Iarchi (on this place) conjectureth, that *we should* be twice, because at first it brought forth his drops, (of water) because God had not bidden him smite it, but spake unto it. *much water*] or, many waters. He clave the rockes in the wilderness, and gave drinke, as out of the great deepes, *Psal. 78. 15.* The unbelieve of man maketh not the faith of God without effect, *Rom. 3. 3.* Moses and Aaron believed not God, to sanctifie him, *vers. 12.* yet he faithfully kept his promise, and sanctified himselfe, *vers. 13.* the (congregation drinke) Thus the Lord saw his people in the wilderness, in the land of drought, *Hos. 13. 5.* And they thirsted, as when he had led them to borrow the waters; he caused the waters to flowe out of the rockes for them: he clave the rockes, and the waters gushd out, *Esa. 48. 21.* The water out of the Rocke, besides the refreshing which it gave unto their bodies, was also a spirituall drink from that spirituall Rock Christ, *1 Cor. 10. 4.*

who being smitten for our transgressions, *Esa. 53.* with the rod of the Law, which worketh wrath, *Rom. 4. 15.* from him proceedeth the living water, wherewith the Israel of God may quench their thirst for ever, *Iohn 4. 10, 14.* For who to believe with in him, out of his belly shall flow rivers of living water, even the waters of the holy Ghost, *Ioh. 7. 38, 39.* To these waters, every one that thirsteth is called to come freely, *Esa. 55. 1. Reg. 22. 17.* their cattell [that water, which was both a naturall and spirituall refreshing to the people, is given also to the beasts for their naturall thirst, because the signes and seals of Gods grace are such in respect of the use of them, to those unto whom they are sanctified of God for that purpose. So the waters of Iordan were sanctified for Baptisme, unto repentant and believing sinners, *Matth. 3. 6.* which out of that use were common waters. And now, not only the Israelites cattell, but the wilde beasts also of the wilderness, had benefit by this mercy of God to his people: whereunto the Lord hath reference, when he saith by his Prophet, *The beast of the field shall honour me, the dragons, and the owles, because I give waters in the wilderness, rivers in the desert. to give drinke to my people, my chosen, Esa. 43. 20.*

Verf. 12. ye believed not in me [the Chaldee expoundeth it, *ye believed not in my word.* Thus unbelieve was here the chiefe sinne, and cause of other finnes, as before in the people, *Num. 14.* to here in Moses and Aaron, who were their partners in the transgression. And this their sinne is called a rebellion against the mouth of the Lord, *Num. 27. 14.* and a transgression, *Deut. 32. 51.* which word, as *R. Menachem* here noteth, implieth *disobedience*, as in *Lev. 6. 2.* it is joynted with false deniall: and the Apostle saith, *He that believeth not God, hath made him a liar, 1 Ioh. 5. 10.* to sanctifie him inwardly in the heart by faith, outwardly by obedience, to doe that which I commanded; and by both to ascribe unto mee the glory of my truth and power. So when it is said, *Sanctifie the Lord of hosts, Esa. 8. 13.* the Apostle expoundeth it, *Sanctifie the Lord God in your hearts, 1 Pet. 3. 15.* in the eyes] the Greeke translate it, *before the sons of Israel.* This seemeth to be the reason of Gods severity at this time against Moses and Aaron, more than before, when Moses bewrayed also his unbelieve, in *Num. 11. 21, 22, 23.* because he now publicly dishonoured God before all the people, (which did aggravate the sin,) whereas the former time he did not in their eyes, but in private before the Lord. therefore Chazkuni observeth, that this word implieth an oath. Neither indeed could Moses repentance or prayer get this sentence to be reversed: for when the Lord hath sworn, he will not repent, *Psal. 110. 4.* *ye shall not bring*] This chastisement was grievous unto Moses, so that he brought the Lord that he might go over, and see the good land; but the Lord was wroth with him for the peoples sakes, and would not heare him, *Deut. 3. 23, 26.* And as God here saith, so it came to passe for Aaron died in mount Hor, *Num. 20. 24, 28.* and Moses on mount Nebo, after

he had seen the land with his eyes, but might not go over thither, *Deut. 34*. The Psalmist saith, *T'hou wast unto them a God that forgivest, and taking vengeance on their practices, Psal. 99. 8*. Moses the Minister of the Law, though he guided Israel thow the wilderness, to the borders of the promised land, yet could not bring the people thither; but Iesus (or Ioua) his successor, gave them the possession of it, to signifye, that the Law (which worketh wrath, *Rom. 4. 15*.) and the workes thereof (by which no flesh shall be justified, *Gal. 2. 16*.) cannot bring us into the kingdom of God, but Iesus Christ (who hath loved us, and given himselfe for us,) giveth us by faith the inheritance of the heavenly kingdome, *Rom. 4. 24, 25* and *5. 1, 2*, &c. *Gal. 2. 16*, and *3. 13, 14*, &c.

Verf. 13. of Meribah that is, of Contentions, or Strife; which the Greeke translating, of Contradictions, is called for a memoriall of their sinne, and for a warning to ages following, not to do the like; whereupon it is said by David, *Harden not your heart, as in Meribah, Psal. 95. 8*. The same name was given to the former place in Rephidim, *Exod. 17. 7*. To distinguish betweene them, the Scripture calleth this, *Meribah of Kadesh*, in the wilderness contended with Iehovah of Zin, *Deut. 32. 51*. In that they contended with Moses, *vers. 3*, it is accounted as contention against the Lord himselfe, as he told them before, in *Exod. 16. 8*. The Greeke translating, *reviled before the Lord*. he was sanctified; or, he sanctified himselfe in them. Though Moses and Aaron sanctified him not by faith and obedience, yet was he sanctified among the people, by the worke of his grace, in giving waters for their thirst. Or, he was sanctified in them, that is, in Moses and Aaron, as Targum Ionathan explaineth it: for by punishing their rebellion, he sanctified himselfe in them, as it is written, *Thou hast the heathen may know me, when I shall be sanctified in thee, O God, before their eyes; where it is understood of punishment; as it followeth, And I will plead against him with pestilence, and with bloud, &c. thus will I magnifie my selfe, and sanctifie my selfe, and I will be knowne in the eyes of many nations, Ezek. 8. 16, 22, 23*. See also the Annotations in them, for Moses and Aaron died because of them, for whom the blessed God doth judgement, &c. he sanctified himselfe before his creatures; and so it is said, *Fearfully arethron, O God, out of thy Sanctuaries, Psal. 68. 16*.

Verf. 14. Edom the Edomites, the posterity of Esau, who was surnamed Edom, *Gen. 25. 30*, and *36. 1*. This message which Moses sent unto Edom, and all things above it following, were done by the direction and word of God; as appeareth by *Deut. 1. 1, 3, 4*, &c. & thy brother Israel to the whole nation is called, because Iakob, whose name was called Israel, *Gen. 32. 8*, was naturall brother to Esau; and this tie of brotherhood continued long after, as in *Obad. vers. 10, 12*. Also the Law saith, *Thou shalt not abhorre an Edomite for he is thy brother, Deut. 23. 7*. Travell that hath favoured the wearisome molestation that hath befallen us.

See the like phrase in *Exod. 18. 8*. *Nehem. 9. 32*. **Verf. 15.** into Egypt [The history hereot is in *Gen. 46*. dwell] Hebr. siten, that is, continued; in Greeke, sojourned. *At any daies* [see *Exod. 12. 40*. Did evil] afflicted with rigorous bondage, and other cruelty: See *Exod. 1, &c.* **Verf. 16.** We cried out [as is recorded in *Exod. 2. 23*. an Angel] This was Christ: See *Exod. 3. 2*, and *14. 19*, and *23. 20*, with the Annotations. Some of the Hebrews understand it of Moses, because the Prophets are called Angels or Messengers, as in *Judg. 2. 1*. *2 Chron. 36. 15, 16*. *Hag. 1. 13*. in Kadesh a citie; or, by Kadesh, to wit, in the wilderness lying neere, and having the name, of Kadesh the citie, *Numb. 33. 56*. The Chaldees here and usually nameth it *Rekem*.

Verf. 17. thorow thy country [because it was the neerest way: therefore when Edom refused to let them goe thorow, they turned and passed by the way of the wilderness of Moab, *Deut. 2. 8*. *Judg. 11. 17, 18*. the vineyards [to rob, or make spoile of] many mans goods. water of the well [that is, the wells, or, of any well: the Greeke translating, the well: Meaning either that they would not drinke without paying for it, as in *vers. 19*, or, that they would drinke of the rivers which were common, nor of wells which were private, and digged out men for their owne use. the king's way [that is, the high way, which is common for all to passe by, *vers. 19*. So againe in *Numb. 21. 22*.]

Verf. 18. Not passe thorow me [that is, thorow my country, *vers. 17*. as the Chaldees explaineth it, thorow my border. See the like phrase in *Deut. 1. 30*. *Rom. 15. 28*. I will come] it is a threatening which the Greeke explaineth, otherwise [that is, with the sword] the Chaldees expoundeth it, *With the sword* the Greeke, in Warre. It had beene the dune of Edom, to have met their brother Israel with bread and with water in the way, as God speaketh of the Moabites, *Deut. 23. 4*. but by this unkindnesse the Lord would have his people to see, how all worldly friends and kindred after the flesh will faile them, yea and oppose them, that their hope and strength may be in him alone, *Mat. 10. 21, 22*.

Verf. 19. the high way [or caseway] that which before was called the Kings way, *vers. 17*. the Greeke here translating it, the mountain. the price Hebr. the sale; which both Greeke and Chaldees translate, the price. This was to be commanded of God, *Te shall buy meat of them for money, that ye may eat; and ye shall buy water of them for money, that ye may drinke. For Iehovah thy God hath blessed thee in all the worke of thine hand, Deut. 6. 7*. Without doing any thing else [that is, without a word, that is, without any thing; which the Chaldees explaineth, any evil thing (or words)]

Verf. 20. with much people [Hebr. with an hostie people; which the Chaldees expoundeth, general army. The Scripture confirmeth this, as that which in *1 King. 3. 9*. is written an hostie (or army), people, is *2 Chron. 10. 2*. expounded a great multitude. This coming out was to resist Israel by force and

strong hand, for Edom was afraid of them, *Deut. 2. 4*, and trusted not their words.

Verf. 21. to give [that is, to suffer, or to give] I shall leave to passe; as the Chaldees expoundeth it. Notwithstanding, as they went along their coast, the Edomites suffered them to buy victuals of them, as appeareth by *Deut. 2. 28, 29*. *turned aside* [and was passing thorow the wilderness, and compassed the same, *Judg. 11. 18*. For the Lord had charged them that they should not meddle with the sonnes of Esau, or their possession, *Deut. 2. 4, 5*. So Targum Ionathan here paraphraeth, they were commanded by the word of (the God of) heaven, that they should not wage warre with them, because the time was not yet come, when hee would execute vengeance on Edom by their hands. Thus Israel suffered patiently the unkindnesse of Edom, and obeyed the Lord herein, though the way which they ascerwent thorow the wilderness, was very grievous unto them, and their soules were much discouraged because of the same, *Numb. 21. 4, 5*.

Verf. 22. mount Hor [a mount in the edge of the land of Edom, and the next greting place which they came unto from Kadesh, *Numb. 33. 37*. The name it selfe signifyeth a mount, for Hor in Hebrew is a mountain; and Sol. Iareh here explaineth it, a mountaine upon a mountain: Targum Ionathan nameth it *mount Omani*.]

Verf. 24. gathered unto his people [that is, die, and be buried, and his soule be among the spirits of just men made perfect, as *Hebr. 12. 23*. Gathering signifieth here taking away by death, as in *vers. 16*, and in *Ezai. 57. 1*. mercifull men are gathered, is taken away; and that which is gathered, is the spirit of man, as in *Psal. 104. 20*. thou gatherest their spirits, they goe up the ghost, and returne unto their dust. The peoples meane the Fathers deceased, as is spoken of David in *Asa. 15. 36*. and in *Judg. 1. 10*. all that generatyon were gathered unto their fathers. So his people here are Aarons godly forefathers: As David desireth the contrary, *Gather not my soules with sinners, Psal. 26. 9*. See the Annotations on *Gen. 2. 5, 8*. rebelled against my mouth [that is, against my word, as the Chaldees expoundeth the Greeke faith, ye provoked me. See before *Gen. 2. 12*.]

Verf. 26. strip Aaron [or, disaray Aaron of his garments, meaning of his Priestly robes, the garments of holinesse, which Moses had made him for beauty, and for beautiful glory, *Exod. 28. 2*, and which at his consecration to the Priesthood Moses had put upon him, *Levit. 8. 7, 8, 9*. So Targum Ionathan expoundeth it, strip Aaron of the honourable garments of the Priesthood. The taking off of these garments, and putting them upon Eleazar, signified the taking away of his office and dignity, and giving the same to another: as by a like similitude God did unto Shebna the treasurer, *I will drive thee from thy station, and from thy state shall he pull thee downe. And it shall be in that day, that I will call my servant Eliakim, the sonne of Hilkiah, and I will cloath him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand, and he shall be a father to the inhabi-*

tants of Ierusalem, &c. *Ezai. 22. 15, 19, 20, 21*. As by Aarons offering for his owne sins first, and then for the sinnes of the people, *Levit. 16. 6, 11, 15*. the holy Ghost shewed the inability of the Legall Priesthood (in comparison with Christs) to reconcile men unto God, *Hebr. 7. 26, 27, 28*. to by this disarayng and death of Aaron, hee signified the disanulling of that Priesthood, for the weakness and unprofitablenesse thereof, *Hebr. 7. 11, 18*. When therefore the lame hands of Moses, which had put on the garments, did pull them off, & now at this time for the sinne which the high Priest had committed, *vers. 12*. *Deut. 32. 50, 51*. they and all the people were taught to expect a better Priesthood of the Sonne of God, who is perfected for evermore, *Hebr. 7. 28*. Eleazar his sonne] This was a comfort to all, especially to Aaron the father, that the Priestly function ended not with the death of the Priest, but was derived to his posterity, and so continued thorow all ages, till Christ came, who is a Priest for ever, after the order of Melchisedek, the true Eleazar, that is, the Helpe of God; who is made, not after the law of a carnall commandment, but after the power of an endless life, *Heb. 7. 11, 16*. Wherefore to signifye the continuance of his grace and love to the Church, God promised that the Priests the Levites should not want a man before him, to offer Burnt-offerings, and to kinde Meat-offerings, and to doe sacrifice continually, *lev. 3. 18*. So Aaron did behold in the cloathing of his sonne, a type of his owne, and of all Israels salvation, that his death might not be bitter unto him, but he might depart in peace, because his eyes did see (though as a farre off) the salvation of God, as *Luke 2. 29, 30*. shall be gathered] unto his peoples, *vers. 24*. and shall die] Hee that before in the worke of his Priesthood, made atonement for the people, and stood betweene the dead and the living, and the plague was stayed, *Numb. 16. 47, 48*. now dieth himselfe, for his own sinne an evident demonstration of the insufficiency of the Leviticall Priesthood. Whereupon the Apostle teacheth, that they were many Priests, because they were not suffered to continue by reason of death. But Christ, because he continueth ever, hath a priesthood which passeth not from one to another: wherefore he is able also to save them to the uttermost, that come unto God by him, seeing hee ever liveth to make intercession for them, *Hebr. 7. 23, 24, 25*.

Verf. 28. Moses stripped Aaron] The actions of Moses signified the effects of his ministry and Law, *2 Cor. 3. 13*. Whereas therefore he unvested Aaron, by reason of sinne and death which was to ensue, it shewed that no Priest who was a sinner, and under the power of death, could satisfie the justice of the Law, and avoid the wrath of God: for the Legall Priesthood now might say, *He hath stripped me of my glory, and taken the crowne from my head, Job 19. 9*. Again, in putting the priestly garments upon Eleazar, (who was before this, the Prince of the Princes of the Levites, *Numb. 3. 32*.) he signified, that the Law had a shadow of good things to come, *Heb. 10. 1*; and therefore the blessings figured thereby, should not be frustrate, but continued under hope by succession, till hee should come unto whom

whom the right of the high Priesthood belonged, even the Branch that should build the Temple of the Lord, and should bear the glory and sit and rule upon his throne, and should be a Priest upon his throne, and the counsel of peace be between them both, *Zac. 6. 12, 13. Jer. 33. 18.* Thus the Law was a Scholemaster unto Christ, *Gal. 3. 24.* It may also be observed, how among the Gentiles, their prophets and prophetesses, who did wear some ornaments and ensignes of their dignity, used solemnly to put them off before their death, as resigning them up unto God, and judging it an unmeet thing to die in them, as appeareth by the example of Calandra, in the Greeke Poet Æschylus, and of Amphianus the Prophet, in Statius Papinius, Thebaid. 7. *top of the mountaine* Things that were very memorable and significant, are often noted in Scripture to be done in mountaines, as being conspicuous, remarkable, and implying high and heavenly mysteries. So the Ark of Noe rested on mount Ararat, *Gen. 8. 4.* Abraham sacrificed his sonne on mount Moriah, *Gen. 22. 2.* &c. as the Sonne of God was sacrificed on Calvary, *Luke 23. 33.* The Law of Moses was given upon mount Sinai, *Exod. 19.* the Law of Christ came from mount Zion, *Mic. 4. 1, 2.* and on a mountaine he preached the Gospell, and expounded the Law, *Matth. 5. 1.* &c. Ezekiel in a vision was shewed the city called The Lord is there, upon a very high mountaine, *Ezek. 42. &c.* and *48. 35.* Iohn was also shewed the same cite upon a great and high mountaine, *Rev. 21. 10.* &c. Moses himselfe on the mountaine of Nebo, viewed all the promised land, and died there, *Deut. 34. 1-5.* and was with Christ when he was transfigured, and spake of his death, upon an high mountaine, *Mat. 17. 1, 2.* *Luke 9. 30, 31.* and now he was with Aaron at his death, and translation of the Priesthood from him unto Eleazar, where he also beheld the end of the Leviticall Priesthood a farre off, and so the translation of, and of the law thereof, unto Christ, whose day he desired, *Hebr. 7. 11, 12.*

29

Ver. 19. saw that Aaron had given up the ghost seeing is herefor perceiving by knowledge and understanding, as by the relation of Moses and Eleazar, as also that Aaron came not downe with them. So Iakob saw that there was come in Egypt, when he heard thereof, *Gen. 42. 1.* *Att. 7. 12.* The people saw the voices, *Exod. 10. 18.* and sundry the like. Herealso they might see the hand of God, chastising their sin upon Aaron, who died now not only for his own transgression, but for their sakes, as Moses after speaketh of himselfe, *The Lord was wroth with me for your sakes, Deut. 3. 26.* yet in beholding his Priesthood continued in his son, they might also behold Gods mercy towards them in Christ, who should perfectly reconcile them unto God, when the Priesthood of the Law, which now began to die away, should utterly be abolished. *they wept* that is, they mourned. For publique persons, the whole congregation mourned, as here for Aaron, for the death of his sonnes, *Levis. 10. 6.* and for the death of Moses, *Deut. 34. 8.* thirty daies [See the Annotations on Gen. 50. 10. Mourning for the dead is honourable, and here the people

mourne for Aaron thirty daies, whom they had dishonoured by rebelling against him forty years. So long also they wept for Moses, *Deut. 34. 8.* and it is the lot of many of the servants of God, to have more honour after their death, than in their life. As Mary the sister, the prophetesse of Israel, died in the first month, *vers. 1.* so Aaron the high Priest died in the first day of the fifth month, in the fortieth year after their coming out of Egypt, when he was 123. years old, *Numb. 33. 38, 39.* His buriall also (though here omitted) is spoken of in *Deut. 10. 6.*

CHAP. XXI.

1 The Canaanites fight with Israel, and capture some of them; but Israel by a vow, obtaine help of God, and destroy them and their cities. 4 The people murmuring because of their wants in the way, are plagued with fiery serpents. 7 They repent, and healed by a brazen serpent. 10 Sundry journeyes of the Israelites. 16 Their song at Beer, for water which God gave them. 21 They request passage thorow the Amorites country, are denied it. 24 Israel vanquisheth them, and Sihon their King, and possesseth their cities. 27 Proverbs or Prophecies of Sihon overthrow. 33 Og King of Basan fighteth against Israel, and is also vanquished, and Israel possesseth his land.

AND the Canaanite the King of Arad, which dwelt in the South, heard that Israel came, the way of the spies: and he fought against Israel, and tooke captive of them, a captivite. And Israel vowed a vow unto Iehovah, and said: If giving thou wilt give this people into my hand, then I will utterly destroy their cities. And Iehovah hearkened to the voice of Israel, and gave up the Canaanite, and they utterly destroyed them and their cities: and he called the name of the place Hormah.

And they journeyed from mount Hor, by the way of the red sea, to compass the land of Edom; and the foule of the people was shortened, because of the way. And the people spake against God, and against Moses: Wherefore have ye brought us up out of Egypt, to die in the wilderness? for there is no bread, neither is there water, and our soules loatheth this light bread. And Iehovah sent among the people fiery serpents, & they bit the people, & much people of Israel died. And the people came unto Moses, and said: We have sinned: for we have spoken against Iehovah, & against thee: Pray unto Iehovah, that he take away the serpents from us; & Moses prayed for the people. And Iehovah said unto Moses: Make thee a fiery serpent, and put it upon a pole; and it shall be, that every one that is bitten,

bitten, when hee looketh upon it, shall live. And Moses made a serpent of bras, and put it upon a poles, and it was, that if a serpent had bitten a man, when he beheld the serpent of bras, he lived.

And the sonnes of Israel journeyed, and encamped in Oboth. And they journeyed from Oboth, and encamped in Ije Abarim, in the wilderness which is before Moab, toward the Sunne-rising. From thence they journeyed, and camped in the valley of Zared. From thence they journeyed, and camped on the other side of Arnō, which is in the wilderness, which cometh out of the border of the Amorite; for Arnō is the border of Moab, between Moab and the Amorite.

Wherefore it is said in the booke of the warres of Iehovah, Vaheb in a whirlwind, and the brooks of Arnō. And the stream of the brookes, which declineth to the situation of Ar, and leaneth upon the border of Moab. And from thence to Beer, that is, the Well whereof Iehovah said unto Moses, Gather together the people, and I will give them water.

Then sang Israel this song: Spring up O Well, answer ye unto it. The Well, the Princes digged it, the Nobles of the people delved it, with the Law-giver, with their slaves. And from the wilderness, (they journeyed) to Mattanah. And from Mattanah to Nahaliel, and from Nahaliel to Bamoth. And from Bamoth to the valley which is in the field of Moab, the head of Pisgah, and it looketh toward Ieshimon.

And Israel sent messengers unto Sihon King of the Amorites, saying: Let me passe thorow thy land; we will not turne aside into field, or into vineyard; we will not drinke of the waters of the well; we will go in the kings way untill we be past thy border. And Sihon would not grant Israel to passe thorow his border: but Sihon gathered together all his people, and went out against Israel into the wilderness; and he came to Iahaz, and fought against Israel. And Israel smote him with the edge of the sword, and possessed his land, from Arnō unto Iabbok, even unto the fons of Ammon; for the border of the fons of Ammon was strong. And Israel tooke all these cities, and Israel dwelt in all the cities of the Amorite, in Heshbon, and in all the daughters thereof. For Heshbon was the cite of Sihon, the King of the Amorites: and he had fought against the former king of Moab, and taken all his land out of his hand,

even unto Arnō. Wherefore they that speake in proverbs, say, Come into Heshbon, let the city of Sihon be built and prepared.

For a fire is gone out from Heshbon, a flame from the cite of Sihon; it hath consumed Ar of Moab, the Lords of the high places of Arnō. Woe to thee, Moab, thou art perished, o people of Chemosh: he hath given his sons that escaped, and his daughters into captivity, unto Sihon, the king of the Amorites. And their lamp is perished from Heshbon, even unto Dibon; and we have laid them waste even unto Nophah, which reacheth unto Medeba. And Israel dwelt in the land of the Amorite. And Moses sent to spie out Iazer, and they tooke the daughters thereof, and drove out the Amorite that was there. And they turned, and went up the way of Bashan; and Og the king of Bashan went out against them, he and all his people, to the battell at Edrei. And Iehovah said unto Moses, Feare him not, for into thy hand have I given him, and all his people, and his land; and thou shalt doe unto him as thou diddest unto Sihon king of the Amorites, which dwelt in Heshbon. And they smote him, and his sonnes, and all his people, untill there was none left him remaining; and they possessed his land.

Annotations.

King of Arad } Arad seemeth to be the name of the cite where the King reigned, as in *Ios. 12. 14.* and so the Chaldee here explaineth it. *in the South* the South part in the land of Canaan, *Numb. 33. 40.* the way of the spies] or the way of Atharim, as the Greeke version retaineth the Hebrew name, as proper; and it might be a way so called, and well knowne in that time. But the Chaldee translate it, the way of the spies; meaning that they came towards Canaan, after they had bene turned backe towards the red sea, *Numb. 14. 25.* and had bene at Ezion-gaber, *Numb. 33. 35.* they returned towards Canaan again, along by Edoms coast, to come unto the land which the spies had searched, *Numb. 13.* a captivite] that is, some captives, or prisoners. So captivite is used for captives, or people taken in warre, in *Numb. 31. 12.* *Iudg. 5. 12.* *2 Chron. 28. 5.* and often: as poverty, for a company of poore people, *2 King. 24. 14.* and spoile, for spoiled people, *Amos 5. 9.* thanksgivings, for a company of thanksgiving, *Neb. 12. 31.* and many the like. The Canaanites having heard of the overthrow which was given Israel, 38. years before, *Numb. 14. 45.* and of the hand of God against them so long in the wilderness, were daunted and emboldened to encounter them now when they heard

heard againe of their comming; and Satan endeavored hereby to discourage Israel, that as their fathers through unbeliefe being afraid, entered not into the promised land, *Deut. 1. 27, 32, 35.* so the children also might be deprived. And God for a chastisement of their sins, and for the triall of their faith, suffereth the enemy at first to prevail, that his people might know that they should not conquer the land by their owne strength, or for their owne worthinesse, *Psal. 44. 3. 4. Deut. 9. 4.*

Verf. 2. vowed a vow calling upon God for helpe, and religiously promising to devote unto him their enemies and all their substance. See the Annotations on *Gen. 28. 20.* If giving thou wilt give; that is, if thou wilt indeed give; and it implieth a prayer, which often is uttered after this manner: as, *Isa. 65. 16.* called on the God of Israel. saying, If blessing thou wilt bestow, &c. in *Chron. 4. 10.*

Verf. 3. *hearkned to the voice* that is, as the Chaldee explaineth it, received the prayer of Israel. gave up the Canaanite to wit, unto their hands, as the Greeke here peretheth from *vers. 2.* they utterly destroyed; *Hebr. he utterly destroyed, or devoted,* speaking of Israel, as of one body. But how could they being so farre off in the wilderness, destroy their cities, lying within Canaan, *Numb. 33. 40.* into which they came not, till after Moses death? It seemeth the accomplishment of this vow was performed long after, when they were come into the land. For the King of Araa is reckoned for one of those that Iosua conquered, *Ios. 12. 14.* See also *Judg. 1. 16, 17.* They now conquered the Canaanites army that came out against them, and devoted the spoiles which they rooke; and when their cities came into their possession, they utterly destroyed and devoted them, and so payed their vow, which now they promised. *he called* or, they called, meaning Israel; unless it be applied in speciall to Moses. The Greeke translateth, they called. *Hormah* or *Chormah* is in Greeke, *Anathema*, that is, Devotement, or utter destruction. By this name they both set up a memoriall of Gods mercy, who gaveth enemies into their hand; and of their dutie, to keepe the vow which they had promised.

Verf. 4. *to compass the land* [because Edom had denied them passage thorow it, *Numb. 20. 18, 21.* by reason whereof their travell was increased. *soule of the people was shorned* or, was brained, that is, was grieved, or discouraged. This word, when it is applied to the hand, signifieth inability, as in *Numb. 11. 23. Eysay 37. 27. 2 King. 19. 26.* unto the soule (as in this place) it meaneth griefe, vexation, or discomfort; so in *Judg. 16. 16.* *Samsouns soule was shorned* (that is, vexed) unto death; and in *Judg. 10. 16.* the Lords soule was shorned, (that is, grieved) for the misery of Israel: and some

time it is with a kinde of loathing, as in *Zach. 11. 8.* *my soule was shorned for them*, that is, loathed them. A like phrase is of the shortnelle of the spirit, which also signifieth anguish, trouble, and vexation, as in *Exod. 6. 6. Job 21. 4.* and want of power, as in *Isa. 2. 7.* The Greeke here translateth, the people was feeble minded, or of small soule, or courage. *because of the way* or, in the way: but for often no other the cause of a thing; as the Lords soule was grieved in (that is, for, or because of) the misery of Israel, *Judg. 10. 16.* or according to the like phrase in *Zach. 11. 3.* their soule loathed the way, both for the longsomne of it, and for the many wants and troubles that they found therein, as in *vers. 5.* So the Greeke interpreteth it, for the way: and Iarchi in like manner, saying, Because it was hard unto them, they said, We were now nere to enter into the land, and we turne backward: for our fathers turned, and lived 39. yeeres, unto this day: therefore their soule was shorned for the afflictions of the way. This way into the land of promise, figured the way into the kingdom of God, thorow the wilderness of this world, (the wilderness of peoples, as in *Exod. 20. 35.*) into which kingdom we were come, but through much tribulation, *Act. 14. 21.* because the gate is strait, and the way is narrow that leadeth unto life, *Matth. 7. 14.* and we are to go thorow fire and thorow water, *Psalms. 66. 12.* The discouragement of this people, sheweth humane frailty and infirmity, through want of faith and patience: that as they erred in heart, and knew not the Lords waies, *Psal. 95. 10.* so many when tribulation or persecution ariseth because of the Word, by any they are offended, *Matth. 13. 21.*

Verf. 5. *spake against God* The Chaldee expoundeth it, murmured before the Lord, and contended with Moses, and so in *vers. 7.* This was their wonted carriage, in their tentations: see *Exod. 14. 11. and 15. 24. and 16. 2, 3. and 17. 23.* *Numb. 11. 1, 4, 5. & 16. 13, 14. and 20. 3, 4, 5.* By God here is meant Christ, the Angell of Gods face or presence, in whom his name was, *Exod. 23. 10, 21.* *Eysay 63. 9.* as the Apostle openeth this place, saying, Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents, *1 Cor. 10. 9.* this light bread meaning Manna as the Chaldee explaineth it, this Manna the light meat in Greeke, this vaine (or empty) bread. So they call it, either because it was light of digestion, that they felt it not in their hot stomackes; or in contempt, counting it base and vile, in comparison with other meats: See *Numb. 11. 5, 6, 8.* This Manna being rained upon them from heaven, *Psal. 78. 23, 24.* was both corporall and spirituall food unto them; a figure of the hidden Manna, which Christ feedeth his people with, unto life eternall, *Reg. 2. 17.* *Lev. 6. 48, 49, 50, 51.* So the contempt thereof, was a contempt of Christ and his grace: and in this sense doe all they fall, that loath and leave Christ and his Gospell, for the momentary pleasures of this life. The enemies of the crosse of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who minde earthly things, *Philip. 3. 18, 19.*

Verf. 6. *fiery serpents* or, burning serpents, as the Chaldee translateth: the Greeke in this place calleth them deadly (or killing) serpents. In the Hebrew they are named Seraphim, that is, Burners, because when they bite a man, he burneth with extreme heat and thirst: it may be also in respect of their colour, for some serpents are of a fiery colour: Nicander in Theriacis. Of the Hebrew Seraph, the Greeke by changing the order of letters, have borrowed the name Prestre, which is a kinde of venomous serpent, called also *Dipfas*, and *Canfon*; of which it is reported, that who is stung therewith, he hath such a vehement thirst, that he cannot be satisfied, but is tormented with it continually, and though he drinks never so largely, yet is he presently as thirsty as before. And againe, that the bitings of these serpents were left of the most ancient (Physicians) as altogether incurable. *Dioscorid. lib. 6. cap. 38.* 40. They are said to be like unto Vipers, but their biting more hurtfull; for the heart of a man is inflamed with their biting, and his lips are parched and die with thirst, as Nicander writeth of them. Sol. Iarchi saith, they are called Seraphim (burners) because they burned men with the venom of their teeth. The Prophet Ely mentioneth the flying fiery serpent, in *Eysay 14. 29.* and *30. 6.* whereby it seemeth to be a kinde of serpent with wings. With these and other serpents, the wilderness thorow which they went, did abound, as Moses sheweth in *Deut. 8. 15.* but God, who guided them thorow it, kept them from hurting his people, till now for their sinne, he gave them power to bite and kill them: as he saith elsewhere, *I will command the serpent, and he shall bite them, Amos 9. 3.* Here also there was a remembrance of the first time that came into mankind by the serpent, and the death that followed thereupon, *Gen. 3.* for as the venom of serpents killeth the bodie; so the venom of Satan, which is sinne, killeth both body and soule: and as the Serpent biting any one part, the venom and contagion spreadeth over all the bodie, and killeth the whole man: so the poyson of sinne, which entered by one man, hath infected and killed all the lump of mankind, *Rom. 5. 15. — 18.* died) The judgements of God are both inevitable, and incompassable of man, *Ier. 3. 17. Amos 5. 19, 20.* and *9. 1, 4, 5.* *Deut. 28. 27.* And as no salve or medicine could heale the bodies of those that were bitten: so can no work of man cure the biting of that old Serpent or sting of sinne, but the venom thereof rageth and reigneth, tormenting the conscience vnto death, *Rom. 5. 12, 14, 21.* and *3. 20.*

Verf. 7. *We have sinned* The afflictions which God layeth upon his people, are a meane (through his grace) to bring them to the sight and acknowledgement of their finnes, and seeking unto him, as *Isa. 66. 2.* *When he slew them, then they sought him: and they returned, and enquired early after God, Psal. 78. 34.* Yea the wicked are often forced hereby, to comittell and seeke helpe of God, as did Pharaoh, *Exod. 9. 27, 28.* that he take away) or, and let us take away the serpents; in Hebr. the serpent, put for the multitude of them; as in *Exod. 8. 6.* the frog, for frogs; and in *Exod. 8. 17.* the louse, for lice,

and many the like. They desire the removing of the punishment, after repentance and confession of sinne; without which, plagues are not only continued, but increased, *Levit. 26. 21, 23, 24, 28.* However God did not presently take away the serpents, but gave remedy for such as were bitten, *vers. 8. 9.*

Moses prayed] As at other times, so still he sheweth himselfe an example of meeknesse, and mildnesse of injuries, and readinesse to forgive the wrongs done unto him. Thus Samuel also did in like case, and said, Far be it that I should sinne against the Lord, in ceasing to pray for you; but I will teach you the good & the right way, *1 Sam. 12. 19, 23.*

Verf. 8. *Make thee a fiery serpent* or, a burning serpent, Hebr. Seraph, which the Greeke translateth a serpent: hereby is meant, a serpent of brasse, *vers. 9.* a similitude of one of those fiery serpents, a figure of Christ, as himselfe hath opened it, saying, As Moses lifted up the serpent in the wilderness, even so must the Sonne of Man be lifted up, *Ioh. 3. 14.* For as this had the similitude of a serpent, but had no venom; so Christ had the similitude of a sinful man, yet without sin. *1st. 4. 15.* upon a pole; or, for a signe, the originall *Nes* signifieth an ensigne, or banner lifted up on high, and is here by the Greeke and Chaldee translateth a signe, meaning a pole or perch, which is usually set up for a signe or signification of something. And hereupon our Saviour useth the word of lifting up, or setting on high, in *Ioh. 3. 14.* meaning of his crosse, upon which he was lifted up at his death, or of the preaching of him crucified: as elsewhere he likewise saith, *When ye have lifted up the Son of Man, Ioh. 8. 28.* and againe when he signified what death he should die, he said, *And if I be lifted up from the earth, will draw all men unto me, Ioh. 12. 32.* So the lifting of this Serpent on a pole or signe, was a figure unto them of Christ to be crucified, and preached unto the world for salvation. *when hee looketh upon it, shall live* or, then he shall see (or look upon) it, and he shall live; so implying both a commandment and a promise. And this was the reason of the putting it upon a pole, that the people which were farre off, might presently see it, every man from his place. As the Serpent lifted up, was a figure of Christ; so the looking upon it signified faith in Christ; as it is written, *At that day shall a man look to his Maker, and his eyes shall have respect to the holy one of Israel, Eysay 17. 7.* And thus our Lord himselfe expoundeth it, As Moses lifted up the Serpent in the wilderness, even so must the Sonne of Man be lifted up; that whosoever BELIEVETH in him should not perish, but have eternall life, *Iohn 3. 14, 15.* Likewise among the Hebrews Targum Jonathan explaineth it thus, Hee shall looke upon it and live, if his heart be attent unto the name of the Word of the Lord. And Sol. Iarchi saith, when they submitted their heart unto their Father which is in heaven, they were healed, otherwise they perished. *shall live*; that is, shall bee healed, and have his life and health continued; as in *Eysay 38. 21.* he shall live, that is, shall recover, or be cured. And by this recovery and continuance of natural life, was figured life eternall to all that believe.

Yahve Christ, Job 3. 15. who as yet was of life, standing for an ensign of the people, whereunto they should look, Esay 11. 10. And the work of grace was hereby lively signified: As they that were bitten with the serpents, if they looked upon their foes, and saw the sign of God, they died: so they that are bitten with sin, if they fix their eyes (being) through unrepentance, and look not unto Christ, do despair and die, *Matth. 27. 3. 46*. As they, if they fought to Surgeons or Physicians, or used salves or medicines of their own or others, perished: so who ever seeketh any but Christ, or endeavoureth by his own works or sufferings to have life with God, perish in his sin, *John 8. 24. Gal. 5. 4*. As the brazen serpent was an unlikely thing in humane reason, to heal such deadly wounds: so Christ which died unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ is the power of God, and the wisdom of God, *1 Cor. 1. 23. 24*.

Ver. 9. a serpent of brass which metall, besides that is of a fiery colour, *Ezek. 1. 7. Rev. 1. 15*: and so might resemble the colour of the serpent: it is also strong and durable, and in that respect might figure out the strength of Christ, who was enabled by the power of the God-head to endure and overcome all his tribulations, otherwise shabby man could: whereupon Job faith in his sorrow, *Is my strength in the strength of brass? or is my shield of brass? Job 41. 2*. But unto the Prophet Christ showed himself a man, whose appearance was like the appearance of brass, *Ezek. 40. 3*. *Ver. 10. Moses* *face as in a serpent*: This was the work of grace; whereupon he said, *As Moses lifted up the serpent in the wilderness, John 3. 14*: and it signified how Moses Law was our Schoolmaster unto Christ, that we might be justified by faith, *Gal. 3. 24*. By his writings, Christ is lifted up as an ensign unto all people, for he wore of Christ, *Job. 5. 46*: and by the rigor of his Law, which urged satisfaction for sin, and curseth all transgressors, Christ was lifted up upon the cross, God sending him down in the knowledge of sin, full of sin, who by his sacrifice for sin, redeemed sinners in the flesh, *Gal. 3. 1. 2. Rom. 8. 3*. *Ver. 11. a serpent* or, as the Greeks unlearned, *the serpent* *as a man* so that the serpents were not taken away from the people, as they desired, in *ver. 17*, but continued still as a chastening, to nurture the disobedient people: only God provided a remedy to heal the repentant and believing sinners. Wherefore also the brazen serpent was not left standing in that place, but they carried it away to throw the wilderness, even into the desert of Canaan, where it continued many years, *2 Sam. 18. 4*. Such is the work of grace towards us in this life, for neither are our sinners utterly taken from us in this life, but we have forgiveness of them by the blood of Christ, *1 John 2. 7. 8. 9. 10*. *Ver. 12. a serpent* are our tentations and afflictions wholly removed, though we be healed the Lord thereof; but we receive grace from him, which is sufficient for us, and his strength is made perfect in weakness, *2 Cor. 12. 7. 9*.

when he beheld [or, and if he beheld (or looked upon) the serpent of brass, then he lived: where Targum Jonathan addeth againe, and directed his heart to the word of the Lord, then he lived. And the Author of the booke of Wisdom, speaking of this serpent, (which he calleth a sign of salvation) faith, *Ecc. that turned himselfe towards it, was not saved by the thing that he saw, but by the word of God* [thus are the Saviours of all, *Wisd. 16. 6. 7*. This sheweth the truth of Gods promises and signes, that they give life to them that obey and believe in Christ: and when God promitteth to poure out the Spirit of grace upon his people, it is with these words, *They shall look upon me, when they have pierced, Zach. 12. 10*. Thus they shall live by his faith, *Habak. 2. 4*. and hee that heareth the word of Christ, and believeth on him that sent him, hath everlasting life, and shall not come into condemnation, nor be passed from death unto life, *John 5. 24*. For the wages of sin is death, but the gift of God is eternal life, through Iesus Christ our Lord, *Rom. 6. 23*.

Ver. 10. Oborh Of these places and journeyes, see *Numb. 33*. where they are reckoned in order; for here some are named; and other seeme omitted.

Ver. 11. before Moab before the Moabites country. The posteritie of Moab and Ammon the sonnes of Lot, *Gen. 19. 36-38*. had vanquished the Giants (called *Emims* and *Zamzummims*) which before dwelt in those parts, and succeeded them; and dwelt in their land, *Deut. 2. 10. 11. 20. 21*. Through the wilderness, along by their coasts did Israel passe; but were forbidden to warre with them; or winne the Edomites; *Deut. 2. 9. 19*.

Ver. 12. The valley of Zered or, the bourn of Zered, or Zered: which word bourn (as also the Hebrew *Nachal*) is both a valley, and a river running thorough a valley: and so this Zered was a river or brooke also; over which Israel passed: See *Deut. 2. 13*.

Ver. 14. it is said Hebr. it shall be said. The time to come; noteth a continued or common saying; so he speaketh as of a knowne speech. *the booke* or, the narration: (the rehearsal) of the warres of Jehovab: what booke this was is uncertaine; whether some writing of Israel, not now extant; or, some writing of the Amorites, which contained songs and triumphes of their King Sihon victories, out of which Moses may cite this testimony, as Paul sometime doth out of heathen Poets, *Al. 17. 18. Tit. 1. 12*. *Vabab* [this] thought by some to be the name of the King of Moab, whom Sihon vanquished, *ver. 26*. by others, to be the name of a place or citie. The Greeke Interpreter, mistaking *Z*. for *T*. (which in Hebrew are one like another) read it *Zob*, and give this sense, *Therefore it is said in the booke, The warre of the Lord hath set on fire (or burned) Zob, and the brookes of Arnon*. The Chalde Paraphrast (whom others also follow) taketh it for no proper name, but expoundeth it thus: *The warres that the Lord did at the Red Sea; and the mightie works at the brookes of Arnon*.

understand, the Lord (by the power of Sihon against Moab) hath consumed Moab in a whirl-wind, or with a tempest. So warres are set forth by the similitudes of fire, tempest, whirlwinds, and the like; as, *I will kindle a fire in the Rock of Rahab, and it shall devour the pasture thereof with flaming in the day of battle, I will kindle a fire in the day of the whirl-wind, and Thou shalt be visited of the Lord with whirl-wind thunder, &c. with whirl-wind and tempest, and the flame of devouring fire, Esay 29. 6*. and againe, *The Lord will come with fire, and with his chariots like a whirl-wind, Esay 66. 15*. So in *Numb. 1. 3. Esay 5. 28. Jerem. 4. 13*. And thus the Greeke explaineth it, *The war of the Lord hath set on fire*. Some take the Hebrew *Synphab* (which usually signifieth whirl-wind or storme) to be the name of a place, the same that is called *Soph* in *Deut. 1. 1*. which also is the name of the sea, as is noted on *Exod. 10. 19*. so the Chalde interprete it, *there is sea, and the brookes* as the bournes of Arnon, to wit, the Lord hath consumed, or (as in *ver. 28*) the flame hath consumed the bournes of Arnon. It may also be expounded, *The Lord warred with Vabab in a whirl-wind, and with the brookes of Arnon*. Moses intendeth by this testimony to shew how the Israelites had right to this country: for it being sometimes Moab land, with whom Israel might not meddle, *Deut. 2. 9*. the Lord had before Israels coming, lined up the spirit of Sihon King of the Amorites, to fight against the King of Moab, and to take this part of the country from him, as is after mentioned, *Numb. 21. 29*. Then Israel coming, and being commanded of God to warre against the Amorites, *Deut. 2. 24*, took it againe out of Sihons hand, and became lawfull possession of this land by conquest. This right Iephthah defended for Israel, when after many yeares the Ammonites (brethren of Moab) required these lands to be restored againe: but he refused, *Judg. 11. 12. 13*.—27. For the Moabites and Ammonites were neighbours; and Chaz-*zai* *Ver. 21. before Moab* before the Moabites country. The posteritie of Moab and Ammon the sonnes of Lot, *Gen. 19. 36-38*. had vanquished the Giants (called *Emims* and *Zamzummims*) which before dwelt in those parts, and succeeded them; and dwelt in their land, *Deut. 2. 10. 11. 20. 21*. Through the wilderness, along by their coasts did Israel passe; but were forbidden to warre with them; or winne the Edomites; *Deut. 2. 9. 19*.

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unto them the Well. Of this Beer there is no mention among the journeyes of the people in *Numb. 33*. [I will give them water] The Greeke addeth water to drink. The Lord, who before had suffered the people to thirst, and gave them water when they murmured against him, *Exod. 17. Numb. 20*. doth now of his grace give them a Well of water, when they murmured not, to reach them to depend upon him by faith, for they that seeke the Lord, shall not want any good thing, *Psal. 34. 10*. Wherefore the people were to be allembled, that all might behold the goodness of God, and sing his praise. And this water of the Well had also a like spiritual signification as the waters of the Rocks; for as the Rocks was Christ, *1 Cor. 10. 4*. so the Well figured him, who is the fountaine of the gardens, the Well of living Waters, *Song 4. 15*. and the waters signified the Spirit, which they that believe on him shall receive, *John 7. 38. 39. Esay 44. 3*. of which water, who ever drinketh, shall never thirst, but the water that Christ shall give him, shall be in him a well of water bringing up into everlasting life, *John 4. 14*. This grace is promised of old to his people, saying, *The poore and needie sicke water, and there is none; their tongue faileth for thirst: I Jehovah will beare them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water, &c. That they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy one of Israel hath created it, Esay 41. 17. 18. 20*. And againe, *A fountain shall come forth of the house of the LORD, and shall water the valley of Shittim, Joel 3. 18*.

Ver. 17. Then sang Israel Singing here was in them a signe of mirth and joy, as in *Iam. 5. 13*, and of beliefe in God, and thankfulness, as in *Psal. 106. 12*. and signified the spiritual joy which the faithfull have in Christ: concerning which it is prophesied, *With joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise Jehovah, call upon his name, declare his doings among the people, &c. Esay 12. 3. 4*. Spring up [or, Ascend O Well. Answer ye to it] that is, sing (or shout) ye to it, or sing ye of it. The word Answer, here meaneth to sing one after another, as when they sung at the red sea, *Mary answered them*, that is, sung after the men, *Exod. 15. 21*, and in *1 Sam. 18. 7*. the women answered one another, as they played on instruments, and sung the victory. So in *Psal. 147. 7*. Answer ye (that is, Sing ye) to Jehovah with confession. And the order of the words may be thus, Answer [or Sing] ye unto it, Spring up O Well. A like phrase is in *Esay 27. 2*. *A vineyard of red wine, answer ye unto her; or, Answer (that is, Sing) ye unto her, A vineyard of red wine*. For the Scripture itselfe often changeth the order of words and sentences; as, *I will put my lawes into their minde, and write them on their heart, Hebr. 8. 10*. or, put them into their heart, and write them on their mind, *Hebr. 10. 16*. So in *Esay 41*. compared with *Rom. 10. 20*. and *Deut. 5. 16*. with *Eph. 6. 2*. *Mat. 22. 39* with *Mar. 12. 8*. & many the like. See the notes on

Gen. 5. 6: By this song they celebratethemiracle and memory of the Well which God gave them: and if they sing it at the first, when they assembled to digget, it hewed also their faith in the promise of God, who had said, he would give them water; and so they spoke into the Well (as Moses was bidden speak to the Rocke, *Numb.* 20. 8.) that it should ascend or spring up, according to the word of the Lord. This Targum Jonathan explaineth it, *Ascend & well, & good & well, did they sing unto it, and it ascended.* Or if they sang it after, it is a memoriall and celebration of Gods goodnesse and faithfulness, as he had spoken unto them: *Ascend & Well, that is, Come up into our heart or memory; answer (or sing) ye of it, that it may never be forgotten.* And ascending or coming up, is often used in this sense, as in *Jer.* 3. 16. *neither shall it ascend (or come up) on the heart, neither shall they remember it:* and in *Jer.* 51. 50. *Remember the Lord a far off, & let Jerusalem ascend upon your heart, that is, come into your mind.*

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Verf. 18. *The Well, the Princes digged it* [or, *O Well, which the Princes digged, which the Nobles of the people delved:* where digged and delved are two words of the same meaning, as in the Hebrew *Capbar* and *Carab*. The Princes and Nobles of Israel digged this Well, and the memory thereof thus celebrated by the song of Israel, setteth forth the glory of this gracious gift of God unto his people, and figured the labours and industry of the governors of the Church, to bring forth the waters of the Spirit, by the preaching of the word, and opening of the Scriptures, *2 Chron.* 17. 7, 8. *9. Gal.* 3. 2. *1 Tim.* 5. 17. *Hebr.* 13. 7. *1 Pet.* 1. 10, 11, 12. So in ages following this Well was renowned, being called *Beer Elim*, that is, *the Well of the Mighty ones*, *Ezra* 15. 8. *with the Law-giver* [or, *by the Law-giver*, that is, together with him, and by his direction, as in *vers.* 16. understanding by the *Law-giver*, Moses, as in *Dent.* 33. 21. or God himselfe, as in *Esa.* 33. 22. *the LORD is our Law-giver.* And the *Law-giver* in Israel was a figure of Christ, *Gen.* 40. 10. *1am.* 4. 12. The Chaldee taketh one here to be used for many, and translateth it the *Scribes*, as *Ezra* the Priest is called a *Scribe of the words of the commandments of the Lord*, and of his statutes to Israel, *Exr.* 7. 11. *with their flaves* a flave or rod in the hand of governors, was a signe of their power and authority from God, whereof the Scripture useth these words for such signification, *Numb.* 17. 23, 33, &c. *Psal.* 23. 4. and *110.* 2. *1er.* 48. 17. *1 Cor.* 4. 21. So the Greeke translateth this here, when they ruled over them. The Hebrews have signified many things of this Well, of the springing and running of it from place to place, and of the mysteries of it concerning Israel: but our Saviour is the best Expofitor, who hath taught us to apply the *braſen Serpent* fore-spoken of, to himselfe and his dying for the people, *Iob.* 3. 14. and this Well of water (which was the next token of grace to Israel in the wilderness) to the waters of the Spirit, which is a Well springing up to eternall life, in such as beleeve in him, *Iohn* 4. 10. — 14. and *7.* 37, 38. 39. Also the Hebrews themselves doe thus farre use in Midrash Kohelah, on *Ezra* 1. 9.

As the first Redeemer (Moses) brought downe *Manna*, *Exod.* 16. so the last Redeemer (Christ) shall doe *Psal.* 72. 16. And as the first Redeemer caused a Well to spring up; so the last Redeemer shall cause water to spring up; as it is said, *And a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim*, *Ier.* 31. 18. to *Mattanah* which is by interpretation a Gift, and is likely to be the name of a place (as the Greeke version also confirmeth) though neither it, nor those that here follow, are rehearsed by these names in *Numb.* 33. where all their journeyes are told: neither is it here exprest by Moses, that they journeyed to these places; but such words may well be understood. Chazkuni (on this Scripture) saith, this is added to that before (in *vers.* 13.) They camped on the other side of Arnon, which is in the wilderness, &c. and from that other side which is in the wilderness, which (in *Numb.* 33. 46.) is *Almon Diblatani*, they came to *Mattanah*, called in *Numb.* 33. 47. the *Mounts of Abarim* before *Nebo*, the name of a place on the North side of therriver Arnon, in the beginning of the land of Sihon; and it is called *Mattanah* (a Gift) because there began the gift of the land unto Israel, (*Dent.* 2. 24. 31.) But afterward hee sheweth another interpretation, that from the wilderness, a place of drought, water was given them for a gift: and so the Chaldee interpreteth it, from the wilderness it was given unto them: and Targum Jonathan, from the wilderness it was given them for a gift.

Verf. 19. to *Nabatie* [by interpretation, the valley (or source) of God: the Greeke calleth *Naadiah*. Chazkuni saith, this is that which in *Numb.* 33. 48. is called the *plaines of Moab* to *Bamoth*] by interpretation *High-places*: that is called *Beth Isimoth* [saith Chazkuni] in *Numb.* 33. 49.

Verf. 20. in the field [that is, in the country of Moab. This valley, as Chazkuni saith, is called in *Numb.* 33. 49. *Abel Shittim*, in the plains of Moab. the head of *Pisgab*, by head, may be understood the top of the mount *Pisgab*, or the beginning of the fame: the Greeke translateth it from the top. Chazkuni expoundeth it thus, *That Samah* (or *High place*) which is in the field of Moab, is the head of *Pisgab* (or of the Hill) *Whose* looketh toward *Seimon*, which is a great wilderness. and *looketh* that is, the Hill *Pisgab* looketh; and so the Greeke version reſereth it hereto. And *Sol. Iarchi* saith, *That Pisgab* looketh toward the place named *Seimon*, which signifieth a wilderness, because it is desolate.

Seimon in Greeke, the Wilderness, and so the word is used for a wilderness, in *Dent.* 32. 10. *Psal.* 68. 8. and 78. 40. and elsewhere. All these places are by the Chaldee paraphrast related to the Well afore said, thus; *And from* (the place) where it was given unto them, it descended with them to the valley, and from the valley it ascended with them to the High places, and from the High places to the valley that is in the field of Moab, &c. So Targum Jonathan to the like effect, and others.

Verf. 21. *Israel sent Messengers* in Greeke, *Meſſi sent Messengers*: which seemeth to be taken from *Dent.*

Dent. 20. 26. where Moses saith, *I sent messengers.*

Reasons very frequent, when things are done by a multitude, where one is chiefe, that the action is ascribed either to the multitude, or to him that is chiefe, indifferently, as, *They made peace with Sihon, and served him*, *1 Chron.* 19. 19. or, *They made peace with Israel, and served them*, as another Prophet recordeth it, *2 Sam.* 10. 19. So *Isaiah* brought forth the Kings sonne, and he put the crown upon him, *2 King.* 11. 12. or, *They brought forth the Kings sonne, and they put upon him the crown*, *2 Chron.* 23. 11. and they offered burnt-offerings, *1 Chron.* 16. 1. or, *David offered burnt-offerings*, *2 Sam.* 6. 17. and many the like. The occasion of this message now sent by Israel, was the commandment of God; who willed them to goe warre against Sihon, and to possess his land, *Dent.* 2. 24. 31. *Sihon* [or *Sichon*] in Greeke, *Seon King of the Amorites*; his chiefe citie was *Hesbon*, *Dent.* 2. 26. saying [the Greeke version addeth (from *Dent.* 2. 26.) *With peaceable words, saying,* *Verf.* 20. *Let us passe*] in Greeke, *Let us passe*: which phrases are often used indifferently, when they are spoken of a multitude: and so the Scripture useth this downe both wayes, *Let me passe, as here, and in Dent.* 2. 27. and *Let us passe*, *Iudg.* 11. 19. *show thy way* [that is, I may come into the land of Canaan, unto my place, *Iudg.* 11. 19. *Dent.* 2. 29. *I will not turne*] in *Dent.* 2. 27. *I will not come speaking of the multitude as of one man.*

in the field, or in vineyard to the right hand, or to the left, *Dent.* 2. 27. See *Numb.* 20. 17. of the well [in *Sihon* saith very well, meaning of any of his wells, for ought; but they would buy their water of him for money, *Dent.* 2. 28. the Kings way] the high way, common for all, which in *Dent.* 2. 27. is set downe thus, *by the way, by the way*. See also *Numb.* 20. 17. *Verf.* 23. *would me grant* [Hebr. *granted* (or *gave*); that is, would not give or suffer: as where *David* removed not the Arke, *1 Chron.* 13. 13. *David* Prophet openeth it thus, *David* would not remove the Arke, *2 Sam.* 6. 10. And so Moses expounds this in *Dent.* 2. 30. *But Sihon king of Hesbon* *Let us passe* throw him. The cause why he was so feared, & distrust, as it is written, *But Sihon king of Israel* *Let us passe* throw his caſt, *Iudg.* 11. 19. chiefly it was of the Lord, who purposed to destroy the Amorites, as Moses saith, *For Feare* *that God hardened his spirit, and made his heart* *that he might give him into thine hand*, *Dent.* 2. 29. *Labaz*, or *Labans*, in Greeke, *Assas*, in Latin, the name of a city mentioned also in *Dent.*

Iudg. 11. 20. *Ezra* 3. 5. *1er.* 48. 21, 24. *Verf.* 24. *Israel* *Imag* him [for, *Iehovah* the God of Israel] delivered Sihon and all his people into Israel hands, *Iudg.* 11. 21. *Dent.* 2. 33. Therefore the glory victory is ascribed unto God, in *Pf.* 135. 10. *1er.* 136. 7, 8, 19. And in *Amos* 2. 9. God saith, *I destroyed the Amorite before thee, whose height was the height of the Cedars, and he was strong as the* *Oreb*, *I destroyed his fruit from above, & his roots* *from beneath*. *was strong*] by reason that it was armed with Labbok which was a river, & by mountains and cities on them, *Dent.* 2. 37. therefore the

Ammonites held their territories beyond Iabbok, so that Sihon rooke them not from them: and as for Israel, they might not warre against the Ammonites, *Dent.* 2. 19.

Verf. 25. *tooke all these cities*] utterly destroying men, women, and children of every cite, but the cattell and spoile of the cities they rooke also, *Dent.* 2. 34, 35. the daughters [that is, as the Chaldee explaineth it, the townes or villages thereof: for the chiefe-cities are counted as mothers, the villages about them as daughters, thorough the Scriptures, *Ezra* 16. 44, 45, 46, 48, 53. Therefore as here it is said, *Hesbon* and her daughters; so elsewhere wee reade, *Hesbon* and all her cities, *Ios.* 13. 17. And that which is called a citie, and a mother in Israel, *2 Sam.* 10. 19. is in the Greeke interpreted, a citie and a mother citie (*Metropolis*) in Israel. These daughters Moses calleth unrivalled cities, *Dent.* 3. 5.

Verf. 27. that speake in proverbes [or, that speake parables; in Greeke, *Amigmatists*: they that speake riddles: such in Israel were the prophets, that used to speake by parables, as *Ezra* 17. 2. and *20.* 49. But it is also used for proverbes and by-words, to the reproach of persons that are brought downe from high estate to misery; as *Dent.* 28. 37. *2 Chron.* 7. 20. *1erem.* 24. 9. *Habak.* 2. 6. and so it is meant in this place. The Hebrews Tanchuma, and *Sol. Iarchi*, expound these that speake in proverbes, to be Balaam and Beor his father, (as wee read that Balaam rooke up his parable against Amalek and others, when he prophesied their destruction, *Numb.* 24. 20. — 23.) *Iarchi* saith, that *Sihon* was not able to subdue them, and he went and hired Balaam to curse them; and hereupon Balaam said unto him (in *Numb.* 22. 6.) *I know that he whom thou bleſt is bleſt, &c.* But this is an uncertainty, and it may be also understood of the Israelites, that they used these parables in rehearsing the workes and warres of the Lord. *Come into Hesbon* [or, into *Cheshbon*, in Greeke, *Esbon*. Chazkuni expoundeth it, *Come to dwell in Hesbon, for now it shall be established, after that Sihon hath the dominion of it: for so long as it was in the hand of the King of Moab, they were afraid to dwell within it, because the King was weak.* Let the citie of *Sihon* in Greeke thus, that the citie of *Seon* may be built: by which it appeareth, that this proverb was first takē up after that Sihon had won *Hesbon* out of Moabs hand. prepared [or, firmly established; meaning, more than in former times it had beene; or, as *Iarchi* saith, prepared in *Sihon* name, for to be his citie.

Verf. 28. *a fire*] by fire and flame, warres that consume are usually meant, as in *Ezra* 47. 14. *Dan.* 11. 33. *Amos* 1. 7, 10, 12, 14. and 2. 2, 5. *Hobad.* 1. 18. *Psal.* 78. 63. So this is spoken of Sihons war against the Moabites. The Chaldee expoundeth it, *A strong east wind like fire, and warriors like a flame; and the Ierusalem Targum thus; A people strong, and burning like fire, and warriors like a flame of fire.* from the cite of *Sihon*] from the citie which now is *Sihons*, as Chazkuni explaineth it. These parables are after by *Jeremy* applied against the

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28

Moabites, They that fled stood under the shadow of Hesbon, because of the force (of the enemy:) but a fire is gone out of Hesbon, and a flame from the midst of Sihon, [that is, of the city of Sihon] and hath consumed the corner of Moab, &c. *Jer. 48. 45.* *con-*
sumed Ar [or, eaten up (devoured)] *Ar* of Moab. The Chaldee explaineth it, *hath killed the people of Lechajath of Moab.* And this seemeth to be right, that the people was destroyed, and not the cite or country. For *Ar* (which the Chaldee calleth *Lechajath*) remained still the possession of the Moabites, *Dent. 2. 9. 18. 29. Esay. 15. 1.* In stead of this, *Jeremy* saith, the corner of Moab, *Jer. 48. 45.* *Ar* is the name of that country in the Hebrew tongue; and in Syriack it is called *Lechajath*, saith *Sol. Iarchi* on *Numb. 21.* The Lords [or, the Masters (patrons)] of the high places of Arnon. These the Chaldee expoundeth *Chemarims* (or Priests) which served in the Gods house (or temple) of the high place of Arnon: the Greeke tranſlateth it, the pillars of Arnon. The Prophet calleth them, the crowne of the head, (that is, the chiefe or principall) of the ſonnes of tumult, *Jer. 48. 45.* high places] whereto they used to ſervetheir God, as appeareth alſo by the Prophet, ſaying, *I will caſte to caſe in Moab, ſaith Iehovah, him that offereth in the high place, and him that burneth incenſe to his God, Jer. 48. 35.* So Targum Jeruſalem expoundeth this place of Moſes thus, *K. B. d. the Priests that ſacrificed before their Idols in Arnon.*

Verſ. 29. Woe to the Moab in Chaldee, *Woe to you Moabites.* It is a continuance of the parable taken up againſt them, people of Chemosh in Greeke, of Chamos which the Chaldee explaineth, people that ſerve Chemosh. So in *Jer. 48. 46.* *Woe to thee Moab, the people of Chemosh is perſhed.* This Chemosh was the god of the Moabites, *1 King. 1. 32.* and as it ſeemeth alſo of the Ammonites, *Judg. 11. 24.* for their ſervice of which Idoll, they are called the people of Chemosh, as the Iſraelites are uſually called the people of Iehovah. he hath given] [that is, Chemosh hath given, or ſuffered his ſonnes that eſcaped the ſword, to be taken captives. Thus Moab idolatrie is here upbraided as the cauſe of their ruine: and ſo *Jeremie* ſaith of them, *Moab ſhall be aſhamed of Chemosh, as the houſe of Iſrael was aſhamed of Bethel their confidence, Jer. 48. 13.* And againe, *Chemosh ſhall goe forth into captivity, with his Priests and his Princes together, Jer. 48. 7.* Likewise another Prophet ſaith, *When it is ſcene that Moab is weary on his high place, he ſhall come to his ſanctuary to pray, but he ſhall not prevail, Esay 16. 12.* And though Chemosh was an Idoll, and ſo nothing in the world, as the Apoſtle ſaith, *1 Cor. 8. 4.* and therefore could not doe evil, neither was it in him to doe good, *Jer. 10. 5.* yet thus it is ſpoken of him, he hath given according to the ſpeech and opinion of the idolaters; as *Iſeiah* alſo ſaid to the King of Ammon, *Wile not thou poſſeſſe that which Chemosh thy god giveth thee to poſſeſſe? Judg. 11. 24.* But indeed the God of Iſrael was hee that brought this judgement upon the Moabites for their idolatrie, *Jer. 48. 12. 13.*

Verſ. 30. their lampe is perſhed] their light is

lost, that is, as the Greeke tranſlateth it, their ſeed is perſhed; by ſeed, meaning ſuch as ſhould inherit the kingdom; and ſo the Chaldee paraphraſt explaineth it, the kingdom is caſt from Heſhon; and Targum Jeruſalem giveth the ſame expoſition, the kingdom is caſt from Heſhon, and ruler from Dibun. The like metaphor is elſewhere uſed, *as, And unto his ſonne will I give one tribe, that David my ſervant may have a lampe alway before me in Jeruſalem, that is, a ſeed, or ſon to reigne in Jeruſalem, 1 King. 11. 36.* So in *1 King. 15. 4.* for David's ſake, did the Lord his God give him a lampe in Jeruſalem, to ſet up his ſonne after him; where the lampe is expounded his ſonne. Thus the Hebrews here alſo expound it; their lampe is perſhed, that is, ſaith *Iarchi*, their kingdom is perſhed. And *Chazkuni* thus; the cite Heſhon hath loſt her beire, from over all the land unto Dibun, ſo that no heire of Moab ſhall inherit it any more: a Lampe meaneth an heire, as in *1 King. 11. 36.* To this ſenſe the old Latine verſion ſaith, *Their yoke is perſhed from Heſhon: for a yoke often ſignifieth dominion, as in Jer. 27. 8. 11. and 28. 2. 14. A Lampe ſignifieth a kingdom, and a yoke, and dominion, ſaith Sol. Iarchi.* It may alſo be tranſlated, And we have ſhot at them: ſo agreeeth with that which followeth, and we have laid them waſte; and they are the words of Sihon and his favourites, triumphing for their conqueſt over Moab. Dibun] one of the high places and cities in Moabs country, *Esay 15. 2.* *Jer. 48. 18. 22.* The Chaldee expoundeth it, the dominion is departed from Dibun. which reacheth unto Medeba] the Chaldee ſaith, which reacheth unto Medeba, that was another cite in Moabs land, *Esay 12. 2.* The word which, (in Hebrew after) is noted extraordinarily in the Hebrew, with prickes over it, for ſome hidden meaning. Baal-haturim ſaith of it thus; *R* (in after) is pricked, and there remaineth (that letter being taken away) *ab* (that is, fire,) because it was burnt with fire, and the *R* of it is taken away. The Greeke verſion favourereth this, for it tranſlateth, yet they kindled fire upon Moab.

Verſ. 31. the land of the Amorite in Greeke, of the cities of the Amorites. This country, which before had been the Moabites, was conquered by the Amorites, and ſo became their land; and was taken from them by Iſrael, and inhabited, as is after ſhewed in *Numb. 32. 33. 34. &c.*

Verſ. 32. Iazer] a cite alſo that had bene ſometime the Moabites, *Jer. 48. 32.* but now the Amorites; the land about it was goodly pasture ground, and was after given to the tribe of Gad, *Numb. 32. 1. 3. 34. 35.* daughters] that is, the townes or villages, as the Greeke and Chaldee explaine it: ſee *verſ. 25.*

Verſ. 33. the way of Baſhan] that is, as the Greeke tranſlateth, the way which (leadeth) unto Baſhan. This Baſhan (which the Chaldee calleth *Matan*) was a goodly ſoile, the paſtures nourished ſtrong and fat cattell, whereto the Scripture hath often reference, as in *Dent. 32. 14. Amos 4. 1. Mic. 7. 14. Jerem. 50. 19.* Of another King of the Amorites, a Giant of great ſtature: See *Dent.*

Dent. 3. where this hiſtorie is repeated and enlarged.

Verſ. 35. they poſſeſſed] or, they inherited his land. Theſe countries God gave unto Iſrael, as the ſanctificers of their inheritance, after their wearifome travels and troubles in the wilderneſſe; by which they were to be encouraged againſt the reſidue of their enemies before the river; as Moſes afterwards ſaith, *Thiſe eyes have ſene all that Iehovah your God hath done unto theſe two Kings: ſo will Iehovah doe unto all the kingdoms whither thou paſſeſt: ſhall not ſcare them; for Iehovah your God he will fight for you. And Iehovah will doe unto them as hee did to Sihon and to Og, Kings of the Amorites, and will land of them whom he deſtroyed, Dent. 3. 21. 22. and 3. 1.* For which alſo they were to be thankful unto God, and ſing his praises, as David after teacheth them, ſaying, *Confeſſe ye to Iehovah, for he is good, for his mercy endureth for ever. To him which ſmote great kings, for his mercy endureth for ever. And ſlew famous kings, for his mercy endureth for ever. Sihon king of the Amorites, for his mercy endureth for ever. And Og the king of Baſhan, for his mercy endureth for ever. And gave their land for an heritage unto Iſrael his ſervant, for his mercy endureth for ever, Pſal. 136. 1. 27. — 22.*

CHAP. XXII.

1 Balak king of Moab ſendeth for Balaam a Prophet to curſe Iſrael. 2 Balaam conſulting with the Lord, is forbidden to goe. 3 Balak ſendeth the ſecond time, and Balaam aſking againe of the Lord, is permitted to goe. 4 An Angell would have ſlaine him, if his aſſe had not turned aſide, which dumbe beaſt ſpeaking with mans voice, forbade the Prophets journey. 5 Balaams eyes being opened, ſeeeth the Angell, confeſſeth his ſinne, and offereth to turne backe: but he is willing to goe forward. 6 Balak goeth to meet Balaam, and entertaiueth him royally.

And the ſonnes of Iſrael ſet forward and encamped in the plaines of Moab, on this ſide Jordan, by Iericho.

And Balak the ſonne of Zippor ſaw all that Iſrael had done to the Amorites. And Moabites were afraid of the people becauſe they were many, and Moab was irked becauſe of the ſonnes of Iſrael. And Moab ſaith unto the Elders of Midian; Now will our company lick up all that are round about us: as the oxe licketh up the greene graſſe of the field: And Balak the ſonne of Zippor was King of Moab at that time. And he ſent meſſengers unto Balaam the ſonne of Beor,

to Pethor, which is by the river of the land of the ſonnes of his people, to call him, ſaying, Behold a people is come out from Egypt, behold they cover the eye of the land, and they abide over againſt me. Now therefore come I pray thee, curſe me this people, for they are mightier than I, peradventure I ſhall be able to ſmite them; and ſhall drive them out of the land: for I know thee, he whom thou bleſſeſt is bleſſed, and he whom thou curſeſt is curſed. And the Elders of Moab, and the Elders of Midian went, and divinations in their hand, and they came unto Balaam, and ſpake unto him the words of Balak. And he ſaid unto them; Lodge here this night, and I will bring you word againe, as Iehovah ſhall ſpeake unto me: and the Princes of Moab abode with Balaam. And God came unto Balaam, and ſaid, What men are theſe with thee? And Balaam ſaid unto God, Balak the ſonne of Zippor, King of Moab, hath ſent unto me. Behold, a people is come out from Egypt, and covereth the eye of the land: now come, curſe me them, peradventure I ſhall be able to fight againſt them, and ſhall drive them out. And God ſaid unto Balaam, Thou ſhalt not goe with them, thou ſhalt not curſe the people, for they are bleſſed. And Balaam roſe up in the morning, and ſaid unto the Princes of Balak, Goe you unto your land, for Iehovah reſuſeth to give me leave to go with you. And the Princes of Moab roſe up and came unto Balak, and ſaid, Balaam reſuſeth to come with us. And Balak yet againe ſent Princes more, and more honorable than they.

And they came to Balaam, and ſaid to him, Thus ſaith Balak the ſonne of Zippor; Be not thou letted, I pray thee, from coming unto me. For honouring I will honour thee very greatly: and whatſoever thou ſhalt ſay unto me, I will doe: come therefore, I pray thee, curſe me this people. And Balaam answered, and ſaid unto the ſervants of Balak, If Balak would give me his houſe full of ſilver and gold, I cannot goe beyond the mouth of Iehovah my God, to doe leſſe or more. And now, I pray you, carry you alſo here this night, that I may know what Iehovah will ſpeake unto me more. And God came unto Balaam by night, and ſaid unto him, If the men be come to call thee, riſe up, goe with them: but yet the word which I ſhall ſpeake unto thee, that ſhalt thou doe. And Balaam roſe up in the morning, and ſaddled his aſſe, and went with the Princes of Moab.

21 Moab. And Gods anger was kindled be-
cause he went; and the Angell of Iehovah
saw him: and he was riding upon his
Ass, and two of his young men were with
him: And the Ass saw the Angell of Iehovah
standing in the way, & his sword drawne
in his hand; and the Ass turned aside out of
the way, and went into the field: and Balaam
smote the Ass to turne her into the way:
22 And the Angell of Iehovah stood in a path
of the vineyard, a wall being on this side,
and a wall on that side. And the Ass saw the
Angell of Iehovah; and she thrust her selfe
unto the wall, and thrust Balaams foote
against the wall; and he smote her againe.

23 And the Angell of Iehovah went further and
stood in a narrow place, where was no way
to thine aside, to the right hand, or to the left.

24 And the Ass saw the Angell of Iehovah,
and he fell downe under Balaam; and Balaams
anger was kindled, and he smote the
Ass with a staffe. And Iehovah opened the
mouth of the Ass, and he said unto Balaam,
What have I done unto thee that thou hast
smitten me these three times? And Balaam
said unto the Ass, Because thou hast mocked
me: I would there were a sword in mine
hand: for now I would kill thee. And the
Ass said unto Balaam, Am not I thine Ass
which thou hast ridden upon ever since I was
thine unto this day: was I ever wont to doe
unto thee? And he said, Nay.

25 And Iehovah uncovered the eyes of Balaam, and he
saw the Angell of Iehovah standing in the
way, and his sword drawne in his hand, and
he bowed downe the head and bowed him-
selfe downe on his face. And the Angell of
Iehovah said unto him, Wherefore hast
thou smitten thine Ass these three times?
Behold, I came out to be an adversarie, be-
cause thy way is perverse before me. And
the Ass saw me and turned aside before me
these three times: unlesse he had turned
aside from me, surely now also I had slaine
thee and saved her alive.

26 And Balaam said unto the Angell of Iehovah, I have sinned;
for I knew not that thou stoodst against me
in the way: and now if it be evil in thine eyes,
I will get me backe againe. And the Angell
of Iehovah said unto Balaam, Goe with the
men, but onely the word that I shall
speak unto thee, that shalt thou speake: and
Balaam went with the Princes of Balak.
27 And Balak heard that Balaam was come, and
he went out to meet him unto a citie of Mo-

ab which is by the border of Amon, which is
in the utmost of the border. And Balak
said unto Balaam, Did not I sending, send
unto thee to call thee? Wherefore camest
thou not unto me? Am I not able indeed to
honour thee? And Balaam said unto Balak,
Loe I am come unto thee; now am I able
at all to speake any thing? the word that
God shall put in my mouth that shall I speak.

28 And Balaam went with Balak, and they
came unto Kirjath-huzoth. And Balak slew
oxen and sheepe, and sent to Balaam, and the
Princes that were with him. And it was in
the morning that Balak brought Balaam, and
brought him up into the high places of Bal,
that he might see from thence the utmost
part of the people.

Annotations.

Set forward] removed their campe from the
mountaines of Abarim, Num. 33. 48. the
plaines of Moab, i.e. of champion countrey, which
sometime had been Moabs, afterward the Amo-
rites, and now Israels by conquest. These places
reached unto the river Jordan, in that place which
was neere to, or over against Jericho, (the military
which they conquered in Canaan, Ios. 6.) and
therefore it is called Jordan of Jericho: and here
they remained till Moses died, encamping in these
plaines from Bethjismath unto Abel-shittim, Num.
33. 49. Here many notable things tell out, even all
that are recorded from this place to the end of
Deuteronomie, and in the beginning of Iosephs
deliverance from Balaams curse, their murthering
for the inheritance of Canaan, their victorie over
the Midianites, the addition of sundry divine or-
dinances, especially the repeating and explaining
of the whole Law, and renewing of the covenant
betweene God and them by Moses in Deuteronomie,
and the like: whereupon God faith unto their
posteritie, *Only people, remember now what Balak
King of Moab consulted, and what Balaam the son
of Beor answered him, from Shittim unto Beth-
[that is, the many good things which tell out be-
tweene Shittim where now they were, and Gilgal
where Iosua circumcised them, Ios. 5.] that ye may
know the right conference of the Lord, Mt. 6. 5.*

Here beginneth the fourth Le-
gation of the Law, as it was divided
to be read in the Iews Syna-
gogues: see Gen. 6. 9.

Verf. 1. Balak the sonne of Zippor] in Greeke,
the sonne of Sepphor. This Balak was now King of
Moab, i.e. a man of note, both for policie and
power, *Alas 6. 5. Iudge. 11. 25. he saw all that Iosua
had done, but with an evil eye, and looked now
upon it to receive instruction, as doe the wife, Prov.
24. 32.*

Verf.

Verf. 3. afraid of the people] or, because of the
people. Thus the prophesie was fulfilled, *The migra-
tion of Moab: trembling shall take hold upon them,
Exod. 1. 15. Moab was irked* [that is, grieved,
because of his sinnes, pricked in their hearts with
a lightning of this people. The same is spoken of
the Egyptians, *they were irked because of the sonnes
of Israel, Exod. 1. 12.* There was no cause for the
Moabites thus to feare: for Israel passed by them in
peace, and touched not their border, being forbid-
den of God, *Deut. 2. 9.* They had also by the slaugh-
ter of the Amorites, freed them from evil neigh-
bours, which had before taken away a part of their
land, and were likely in time to have taken more,
Num. 21. 26. And they were allied unto Israel, for
Moab was the posteritie of Lot, unto whom Abra-
ham the Father of Israel was uncle, and whom A-
braham had rescued out of captivity, *Gen. 19. 36,
37, and 14. 12, 16.* But being now degenerate
from the faith of their father Lot, and fallen to idola-
try, *Num. 21. 29.* they feared (as doe the wicked)
where no feare was, *Psal. 51. 5.* and doe loath the
people of the God of Abraham, and Lot their fa-
ther.

Verf. 4. Elders of Midian] in Greeke, the Se-
nate of Midian. These Elders were Senators,
such as governed the State, called afterward Prin-
ces, *vers. 7. 8.* and the Midianites were by nature
the children of Abraham, *Gen. 25. 12.* and to be
thruen unto Israel; but now conspired against
them, being also fallen from Abrahams faith to
idolatry with Baal-Peor, *Num. 25. 17, 18.* They
were neighbours to the Moabites, and as it seemeth
had bene confederates with them in former
wars: as when Hadad King of Edom smote Mi-
dian in the field of Moab, *1 Chron. 1. 46.* These
were not the people against whom Israel should
warre, neither had they occasion to be offended at
the Amorites overthrow, who held them in sub-
jection: for the five Kings of Midian that combin-
ed with Moab, and perished for the same, *Num.
31.* were called the Dukes of Sihon, *Ios. 12. 31.* They
had cause therefore to have bene thankfull unto
Israel, who freed them from Sihons tyrannous
yoke, and to have rejoiced with the joy, and for the
prosperity of their brethren. this company] or,
the Church in Greeke, this Synagoge, or Congrega-
tion: as Ios. 13. 12. [that is, devoure, or consume, as the
Chaldees explain it. So fire that consumeth, is
said to lick up in *1 Kings 18. 38.* but here the simi-
litude taken from oxen that lick up the grasse as
they feed. And not unfully doth Moab hereby, as
is a prophesie of their owne destruction: for
the strength and beautie of Israel may well be like-
ned hereto, as Iosephs was by Moses to his first-
borne child, *Deut. 33. 17.* and the wicked are as
grasse, and shall soon be cut downe, and wither as
the greene herbe, *Psal. 37. 2.* And though at this
time Israel might not meddle with Moab, (for
they had other enemies to prey upon, and the oxen
which they had to feed, *Ios. 6. 5.* yet Balak
their Prophet foretold of a starre and scorpion
that should rise out of Israel, and smite the corners of
Moab, *Num. 24. 17.* which was fulfilled in part by

David, who smote Moab, and they became his
servants, *1 Chron. 18. 2.* And God further proph-
esied their destruction afterward, *I have broken
Moab, like a vessel wherein is no pleasure, saith the
LORD, Ios. 48. 38.*

Verf. 5. Balaam] so written after the Greeke,
and the New Testament, *Rev. 2. 14.* in Hebrew,
Bilham. He was a Diviner, or Soothsayer, as is
said in *Ios. 13. 22.* Balaam also the sonne of Beor,
the Diviner, did the sonnes of Israel slay with the
sword: where the name Diviner, (or Soothsayer) is
to be understood of the sonne Balaam, not of the
father Beor; as the like phrase in *Esa. 57. 2.* shew-
eth, where it is said, *Unto Esau the sonne of Amos
the Prophet*; which another Scripture explaineth
thus, *Unto Esau the Prophet, the sonne of Amos,
2 King. 19. 2.* And that Balaam was indeed such
a kinde of man, is after shewed by Moses in *Num.
24. 1.* The Apostle calleth him a Prophet, *2 Pet. 2.
16.* and false prophets are called Diviners, *1er. 27.
9.* and their prophesying, Divination, *Ezek. 13. 6.
7, 23.* What a Diviner was, is shewed on *Deut. 18.
10.* [sonne of Beor] for the Greeke here writeth that
which in Hebrew is Beghor: But the Apostle
Peter writing from Babylon, *1 Pet. 5. 13.* calleth
him sonne of Beor, *2 Pet. 2. 15.* For in the Babylo-
nian or Chaldee language, the Hebrew letter
Ghnaj, is often pronounced like S, whereupon
the Greeke Interpreters sometime put S in stead
thereof; as *Gnammad, Num. 1. 10.* is in Greeke
Sennad, and in *1er. 46. 17.* *Senn beghebir*, the In-
terpreters (taking it for a proper name) expresse it
in Greeke thus, *Sao nesthe: to Iohannan, in 1er.
29. 20.* is in Greeke, *Ioseph Hefseah*, in *Num. 13. 8.*
is *Anser*; and *Ieshanah, Ex. 2. 2.* is *Iesus*, and
many the like. Peior] in Greeke, Pharthorraz;
it was a citie in Mesopotamia, or Avam, *Num. 23.
7.* *Deut. 23. 4.* the country where Abraham first
dwelt, *Alas 7. 2.* *Gen. 24. 4, 10.* and there he served
strange gods, *Ios. 24. 2.* In this country all the
Patriarchs (except Benjamin) the heads of the
tribes of Israel were borne and brought up, *Gen.
35. 26.* till Iakob their father fled the land, after he
had there served for a wife, and for a wife had kept
sheep, *Heb. 12. 12.* *Gen. 31. 21.* Iakob posteritie here-
upon professed their father to be an Aramite, or
Syrian, *Deut. 26. 5.* and from Aram is Balaam now
sent for to curse them. And as it was in the East
country, *Num. 23. 7.* so the Barterne land was in-
famous for Divination and such like arts: see *E-
sa. 2. 6.* by the river] to wit, Euphrates, called
thereby by excellencie, because it was the greatest,
Gen. 15. 18. so in *Ios. 24. 2. 15.* *2 Sam. 10. 16.*
1 King. 4. 24. *1 Chron. 19. 16.* And thus the Chal-
dees here explain it, to Peior of Aram which is
by Euphrates. they covet] Hebr. it covereth;
speaking of the people as of one. The Scrip-
ture useth the singular or plurall number in-
differently, as is noted on *Gen. 22. 19.* the eye]
that is, the face, or sight (as the Greeke translates)
of the land (or earth) See the like phrase in *Exod.
10. 15.* abide] sit, or dwell over against mee.
These words implied reasons to perswade Balaam
to come; for their coming out of Egypt, inti-

mateth

marsh that they being strangers, had no right to invade the land; their covering the face of the land, shewed their number to be great; and they having subdued the Amorites, and filled their land, could not easily be resisted; their abiding over against Moab was a signe (as they thought) that Israel would next invade their country. But in all this, the truth of Israel's case and carriage was concealed; for here is no mention how God had of old promised them the land of Canaan, Gen. 15. 18. or, how the Canaanites wickedness was grown to great, that their land should spue them out, Lev. 18. 24, 25. neither speaketh he of their wrongfull oppression and bondage in Egypt, and miraculous deliverance from thence, Exod. 1. &c. nor how Israel being come, had not harmed either Edom or Moab, but passed by them in peace, Deut. 2. 4, 8, 9, 13. and warred only with the cursed Canaanites devoted unto destruction. Though Moab could nor but know these things as well as Edom, Num. 20. 14, 15, &c. yet would he mention none of them; neither was he content that his brother Israel should doe to the Canaanites, as Moab himselfe, and Edom, and Ammon had done before to the *Emims, Horims, and Zamzummims*, whom they had cast out of their inheritances, and dwelt in their steads, Deut. 2. 9, 10, 12, 20, 21. For this conspiracie with Balaam, and his endeavour to destroy Gods people, it is said, *Balak arose and warred against Israel*, Job. 24. 9.

6 *Verf. 6. Now therefore come.* Hebr. *And now come.* His purpose being by a curse upon them, to bereave them of Gods favour and protection, hee would have him to come, that by necesse of his person, and by beholding them, his speech might have more vehemencie of spirit, and better effect, as he supposed. So *Elisba* the Prophet turned backe and looked on the children whom hee cursed in the Name of the Lord, 2. Kings. 2. 24. And on the contrary, when Isaak would bleste his sonne, he called him neare and kissed him, and smelling the favour of his garments, he uttered a more powerfull blessing, Gen. 27. 26, 27. and so did Iakob to Iosephs children, Gen. 48. 9, 10, &c. And for this cause Balak led Balaam (when hee was come) unto high mountaines, from whence he might view them whom he was to curse, Num. 22. 41. and 23. 9, 14, 28. *curse me this* [or, *curse for me this people*]. The curse was first laid upon the creatures by God himselfe for sinne, Gen. 3. and heavy effects followed thereof: the earth cursed, brought forth thornes and briars in stead of wholesome fruits, Gen. 3. 17, 18. and cursed againe for Cains wickedness, it yielded no more the strength thereof, Gen. 4. 12. the figtree cursed by Christ, suddenly withered, Mark. 11. 21. And when the curse is duly pronounced by Prophets, and men of God, it warranth no effects; as the curse bringing water of jealousy, which should cause the belly of the polluted to swell, and her thigh to rot, Num. 5. 21, 22, 27. and the children cursed by *Elisba*, were rent in peeces of Beares, 2. Kings. 2. 24. Wherefore the plot which Balak laid, was most dangerous and wicked, and the most likely course

to obtaine his desire. For those whom God blest, their enemies see, and fall before them, Deut. 28. 7. but they whom he curseth, are expoid to all miserie, and made a prey unto their enemies, Deut. 28. 25, 33. And if now the King could have obtained from God a curse upon Israel, hee might soone have vanquished them, for they that are *curst of him shall be cut off*, Psal. 37. 22. How curst were pronounced by the Prophets of God, may be seene in Gen. 9. 25. Psal. 109. — 6. 20, 16. 6. 16, 17, 5, 6. they are mightier [Hebr. it is mightier than I] meaning both in number & strength, and too mighty for him to encounter with. This was upon Israel a fruit of Gods blessing, who had promised that Abraham should be a mighty nation, Gen. 18. 18. and performed it, whiles in the land of their affliction, he made them mightier than their enemies, Psal. 105. 24. as their enemies himselfe acknowledged, Exod. 1. 9. And Balak here confessing himselfe unable to match them in might, seeking therefore to weaken them first by magical exorcations. *peradventure* [or, *if so be*], or, as the Greeke translatheth it, *perhaps*; which phrase *Per* useth in *Alti. 8. 22.* if perhaps the thought of *thine heart may be forgiven thee*. It is a word that implieth difficultie in a thing, but with good hope to be attained. See the notes on Exod. 32. 30. *I shall be able to smite them*, or, *I shall prevail*, and *we shall smite them*, and *I shall drive them out*, &c. The Greeke translatheth, *I shall be able to smite of them, and cast them out*. In *verf. 11.* it is repeated thus, *I shall be able to fight against them*, (or, *overcome them in battell*) and so the Chaldee explaineth here, *I shall be able to fight against them*. Warres were wont to be taken in hand holily; and the Lord useth this phrase, *Sandliffe warre against him*, 1. Cor. 6. 4. he commandeth that the campe of his people should be holy, and no uncleanness in it, Deut. 23. 9, 10. — 14. he appointed Priests with holy instruments, and silver trumpets, to sound an alarme, Num. 10. 9. and 31. 6. and they were to fight the battels of the Lord, 1. Sam. 25. 28. and hee was with them as their Captaine, as it is said, *And behold, God is with us for our Captaine*, and hee *Priests with sounding trumpets to cry alarme against you: O children of Israel, fight ye not against Iehovah the God of your fathers, for ye shall not prosper*, 2. Chron. 13. 12. Hereupon his people were wont to aske counsell of him, and to have his direction in their warres, Iudg. 1. 1. and 20. 18, 17, 28. 1. Cor. 14. 10, 14, 15, 16. And after victories, they used to praise the Lord with songs, Iudg. 5. Psal. 18. and to honour him with the spoiles of the enemies, consecrated to his house and service, Num. 31. 50. 2. Chron. 26. 26, 27. And this the nations of the world after a sort practised, save that in stead of seeking to the Lord according to his word, as Balak sought by divination and unlawful arts, as Balak now did by Balaam the Soothsayer; Nebuchadnezzar by divination consulting with *Terephims*, and looking in the liver and entrailles of beasts, Ezek. 22. 21. Agamemnon by sacrifice to the Trepas, and praying to him for victorie over the Trojans, Homer. *Iliad. 2.* and other the like. Moreover, as Balak

Balak sought to turne the favour of God from Israel, and to bring his curse upon them by Balaams *magickes*: for other nations are said to use, before they warred against any people, to endeavour by *psycers, sacrificies, and incantations*, to turne the favour of God from them. Before the Heathen Romans besieged any Citie, their Priests called out the gods, and under whose tutelage the Citie was, and promised him more ample honor or place among them, *Ant. hist. lib. 28. cap. 2.* The same is also testified by others; and the manner of doing it is recorded, to bee first with a supplication to the gods, and that god specially which had taken upon him the defence of the citie, that he would forsake the people, citie, places, temples, and holy things; & having stricken a feare and forgetfulness in the people and citie, would come into Rome to accept of them, their places, temples, holy things, and citie, and to be provost unto them, their people, and soldiers, vowing if so he would doe, to honour him with temples and games. When thus they did, they offered also sacrifices, and looked for divination in the entrailles of beasts. And having thus called out the gods, the Dictator or Emperor devored (or curst) the enemies citie and armie, that they might be filled with flight, feare, terror; and that whosoever of them carried armes against their legions or armie, might both they, their countries, fields, cities, &c. be deprived of light from above, and reputed for devored and consecrated, as my the greatest enemies whosoever, &c. *Mureti. Sarnal. lib. 3. cap. 9.* Hereupon their Poets, when countries were conquered, ascribed it to the departure of their gods from them, as in *Virgil. 2. Enchir.*

*Exceper omnes, adytis, arisq, relictis,
Dy quibus imperium hoc ferebat.*

In which heathenish opinions and practises, there may some footstepes be seene of the ancient true Religion; for when God would deliver up Ierusalem into the hands of the Chaldeans, hee first by a *Signe* in his Prophet, signified his departure from, and forsaking of his Temple that stood herein, Ezek. 10. 1, 4, 18, 19. and 11. 22, 23. When Caleb and Joshua would encourage the people to warre against the Canaanites, they used this argument, *The Lord bread for us, their Shadow* (meaning Gods defence) *is departed from them, and Iehovah in us, feare them not*, Num. 14. 9. So when the heathens carried Images and Idols with them in their armies (as the Philistines did their gods, which David burnt with fire, 1. Chron. 14. 12.) they foolishly imitated Gods people, who sometimes carried the Arke of his covenant (the token of his presence) before them in their battels, 1. Sam. 4. 3, 4. — 8. Num. 1. 4, 44. *he whom thou blest* [or, *whom thou shalt blest*], the Greeke translatheth it plurally, *they whom thou blest*, art *blest*, and they whom thou curst, art *curst*. By this it appeareth of how great reputation Balaam was among men, as Simon Magus in Samaria was esteemed *The great power of God*, Alti. 8. 10. But the Lord doth curse the blessings, and blest the

curse of his owne Priests and people, when they doe them amisse, *Mat. 2. 2. Psal. 109. 28.* how much more when they are done by Soothsayers and prophane. *The curse of himselfe shall not come*, Prov. 26. 2. and it Balaam had curst Israel without the Lord, it had no more prevailed than Goliaths words, who before he fought, *curst David by his gods*, 1. Sam. 17. 43.

Verf. 7. divinations [that is, the wages or reward of divinations was in their hand; the wages of wrighteousnesse, as the Apostle calleth it, 2. Cor. 2. 15. being for a wicked art, and to an unrighteous end; so Targum Jonathan expoundeth it, *The fruits of divinations, sealed in their hand*. And thus Balaam, 1. Good tidings, is used for the reward of good tidings, in 2. Sam. 4. 10. In Israel, when the heads judged for reward the Priests taught for hire, and the Prophets divined for money; the Lord threateth that for their sake Zion should be plowed, as a field, and Jerusalem become a heap, *Mat. 23. 11, 12.* Balaamites see their reward in this world in the hands of men, and that they follow; but the people of God walke by faith, not by sight; and their reward is in heaven hid with God, not in the hands of man, 2. Cor. 5. 7. *Mat. 5. 11, 12.*

Verf. 8. I will bring you word againe [or, *I will returne your word*]; which the Greeke explaineth, *I will answer you the things which the Lord shall speake unto me*. He would have them lodge there that night, because hee would aske counsell of God, who used to speake to the Prophets by dreames and visions of the night, Num. 12. 6. Job 4. 13. and 33. 14, 15. *1. Cor. 2. 25, 28.* He consulted with Iehovah the true God, whose Prophet hee would seeme to be, and calleth him his God, *verf. 18.* and because the business concerned the people of Iehovah, of him hee was to enquire. But his promise to bring them word what Iehovah said, he performed not faithfully, as appeareth by comparing *verf. 13.* with *verf. 12.* the *Princes of Moab* and also of Midian, which are here to be understood from *verf. 7.* where they were called *Flour*.

Verf. 9. God came [to wit, by night, as in *v. 20.* which the Chaldee expoundeth, *word came before the LORD*. So God came to *Abimelech* in a dreame by night, Gen. 20. 3. and God came to *Laban* in the Syrian in a dreame by night, Gen. 31. 24. Sometimes for his peoples sake, and sometimes for their owne, God revealed his counsels of old unto men that were wicked, Gen. 41. 25. Dan. 2. 45. and 4. 21, 22. So still he giveth gifts of knowledge and understanding in his word to men that are none of his, *Mat. 7. 22, 23.* and 24. 24. 2. Tim. 3. 8. *the eye* [the face, as *verf. 5.* *curse me then*] the word *curse* here, is another word in the original, than that before used in *verf. 6.* but of the same signification, as appeareth also after in *Nu. 23. 7. 8.* It meaneth a piercing or striking thorow with evil speches, and so is used for cursing or blaspheming: see the notes on *Lev. 24. 11.* *be able to fight* [or, *prevail in fighting* (or *warring*)] *against them*, as the word is used for *prevailing*, in *Ezai. 7. 1.* (see before on *verf. 6.* Here Balaam having to dole with God that knoweth all things; would not corrupt their

their speech, but fully related the message sent unto him: but in his answer to the Princes, he dealt otherwise, *vers. 13.*

12

Verf. 12. not curse] As the message had two branches, *to goe*, and *to curse*; so God answereth unto, and forbiddeth both, adding a reason, because they were blessed. And as he forbade him to go to any other place, so he forbade him to curse them in any place, or where now he was. So that Balaam here might know the whole will of God about this business, and needed not to enquire what the Lord would speak unto him more, as he did in *vers. 19.* And though Israel had often provoked the Lord by their sinnes in the wilderness, yet would he not suffer the wicked to curse them, but made them heirs of that blessedness which belongeth to those whose iniquities are forgiven, and whose sinnes are covered, *Rom. 4. 6, 7.* are blessed] and therefore may not be cursed of any for the gifts and calling of God are without repentance, *Rom. 11. 29.* And when Jakob the father of this people had got the blessing of Isaac unawares, Esau could not get him to reverse it, but Isaac said, *I have blessed him, yea and he shall be blessed, Gen. 27. 33.* neither could Balaam with all his altars and sacrifices, procure God to change, but was himselfe forced also to bless them three times, *Num. 24. 10.* Wherefore they are after put in minde of this mercie, the LORD thy God would not hearken unto Balaam, but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee, *Deut. 23. 5.*

13

Verf. 13. I behoue refuse to give me] the Chaldee explaineth it, it pleaseth not the LORD so to suffer me; and in Greeke, God permitte me not. Here Balaam telleth them but the first part of Gods speech, concealing the other, and the reason which God gave, wherein the weight of the answer lay. If he had faithfully shewed them the whole counsel of God, it might have stayed this evil enterprize, & cut off all occasion of further sending. But as a man loth to displease, and loving the proffered gain, he useth a faint and favourable speech, as if he should have said, I could be content and glad to gratifie the King herein, but God will not suffer me at this time to goe, the fault is not mine, therefore I pray you have me excused. The contrary duties shewed in *Jer. 23. 28.* The Prophet that hath a dream, let him tell the dream; and hee that hath my word, let him speak my word faithfully, &c. and in the Apostles practise, who faith, I have not summed to declare unto you all the counsel of God, *Act. 20. 27.*

14

Verf. 14. Balaam refuse to come] in Greeke, Balaam will not come. Observe Sarans practise against Gods word, seeking to lessen the same, and that by degrees from hand to hand, till either he bring it to nothing, or at least pervert it to a wrong purpose. Balaam told the Princes lesse than God spake to him; and they relate to Balak lesse than Balaam told them; when the answer came to the King, it was not now the word of God, but of man: it was onely Balaam refuse to come; as if God had not forbidden or hindered this action,

but onely there wanted a will in the Prophets, there being no word brought either of the Lords will touching his people, or of their blessed estate, as was signified in *vers. 12.* Hereupon grew occasion for this mischief to be further followed; and Balaam was the second time solicited with stronger entreaties than before, *vers. 15. 16. &c.*

Verf. 15. moe, and more honourable] or, greater and more honourable. Of the Hebrewes, Sotolachi gathereth from Balaams words to goe with you, *vers. 13.* that he being haughty and of a proud spirit, insinuated thereby, as if with them he might do more, but with other greater than they he might; but this is uncertaine. The holy Ghost sheweth rather, how Balaams word (as it was related,) was so farre from causing the King to leave off his wicked purpose, that it was as a whetstone to sharpen it; and caused him to attempt it a fresh with stronger assaults both in persons and proffers.

Verf. 16. Be not letted] or, be not forbidden, or witholden; the Greeke translateth, *I pray thee delay not (or slack not) to come unto me*; which phrase is used in *Act. 9. 38.* where the disciples sent to Peter, desiring him that he would not delay to come to them. It meaneth here, that Balaam neither of his owne will, nor by any other means would be stayed or hindered from coming.

Verf. 17. Honouring I will honour thee] that is, I will surely and highly honour thee, which the Greeke explaineth, *I will honourably honour thee.* This offer, as it agreed with the majestic of the King, so with the ambition and covetousnesse of the Prophet: and Saran so carried the matter between them, as made most for his advantage. By this bid he allured the woman to eat of the forbidden fruit, promising unto her opening of eyes, and likewise unto God, *Gen. 3.* and by it he hoped to have taken Christ himselfe, when he promised to give him all the kingdoms of the world, and the glory of them, *Matth. 4. 8, 9.* and now with it he prevaleth over Balaam, and still doth over Prophets of Balaams spirit. *I will doe*] in Greeke, *I will doe unto thee.* The kings of the earth, if they may have their desires fulfilled, will honour their Prophets, and doe all that they say. Thus the Prophets of Bal were fed at Izeabels table, when the Prophet of the Lord were fed in caves, with bread and water, *1 King. 18. 19, 23.* and the witnesses of Christs prophesie in sackcloth, *Rev. 11. 3.*

Verf. 18. I cannot goe beyond] or, I may not transgresse. The word signifieth sometime unlawfulness, whereby a man cannot; sometime unlawfulness, whereby one may not, and consequently will not doe a thing; as in *Gen. 34. 14* and *45. 2* and *44. 26.* Balaams speech here seemeth to imply all; for as he might not lawfully, being forbidden of God; so neither could he, being restrained of God, who would not suffer him to curse Israel. But for Balaams will, it was corrupt, being in love with the wages of unrighteousnesse, *2 Pet. 2. 15.* therefore he sought of God that he might have done it, *Num. 23. 14.* but the Lord would not heare him, *Deut. 23. 5.* the month] that is, as the Greeke openeth it, the word; in Chalde, the decree of the

word of the LORD. *I behoue my God*] by this it appeareth, that Balaam the Syrian (and so to the people to whom he was a Prophet,) did know and worship the true God, though corruptly, and it may be other gods also with him. And that other peoples, as the Temanites, Shubites, Naamatites and Buzites, kept the knowledge and service of the true God, is manifest by Iobs history, *Iob. 2. 11.* and *32. 2.* and *42. 7, 8, 9.* Also the Name of God *Iehovah* was both knowne and pronounced by Balaam, and other peoples, together with the Hebrewes, who now many ages since have abstained from pronouncing of it, as is noted on *Num. 6. 24.* *lesse or more*] or, little or great: understand, little thing or great, (as the phrase is more fully expressed in *1 Sam. 20. 2.* and *22. 15.* and *25. 36.*) meaning any thing at all, so which the Greeke addeth, of mine owne minde. In Balaam here is a picture of covetous hypocrites, which pretend they would not do against the Word of God, for an house full of gold, when they will doe it for an handful: as this Prophet laboured with all his might to doe the thing which God had forbidden him.

Verf. 19. that I may know] or, and I will know, (that is, inquire) what Iehovah will adde to speake with mee, that is, will speake more unto mee. Here hee beginneth to discover himselfe and his love to Balaks wages, in that he reffereth not in Gods will, plainly revealed to him before: and that he respecteth God by this second consultation, as if he were changeable like himselfe, and would respect the person of the King or Prophet, to please rather wife than he had done. For where he pretended to know more, he intended and desired to hear otherwise, and contrary to that which hee knew to be the minde of God. But Gods people should rest in that which they know to be his word and will; and if any teach otherwise, to let him be accursed, *Galat. 1. 8, 9.*

Verf. 20. If the men be come] that is, Forasmuch as, or, Seeing the men are come. So the word is meant also in *Song 1. 8.* goe with thee, I Gods permitting of Balaam to goe with chariots and Embassadors, when he had forbidden him to goe with the first, was in wrath against the Prophet, who stood not in the Lords first counsel: and therefore he was in danger to have been by the sword of the Angell, *vers. 23.* and indeed slain by the sword of Israel, *Ios. 13. 22.* In the meane time, both hee and the King had hope that they might effect their evil purpose, seeing that God himselfe seemed to change his minde: so being hardened, they went on, with oaths and sacrifices, to procure leave from God to curse his people, *Num. 23. 1.* For when men will not hearken to the voyce of the Lord, hee will withdraw his grace, and give them up to the temptations and interments of their owne hearts, and lets them walke in their owne counsels, *Psal. 81. 12, 13.* *but yet*] or, but surely, the word, &c. By this retractor, God signifieth the continuance of his good will towards Israel, though in such words,

as Balaam might still conceive hope to obaine his desire: for the first answer was plaine, *thou shalt not curse the people, vers. 12.* in which hee notwithstanding, hath now a darker Oracle, *thou shalt doe the word that I shall speake unto thee*, when hee knew not what God would speake. Thus when the will of God is known and not regarded, he taketh from men the certaintie of their knowledge, and causeth his word to be darke and doubtfull unto them, so that they stumble at it, *1 Pet. 2. 8.* The Sunn goeth downe over the Prophets, and the day is darke over them, *Mich. 3. 6.* Balaam thought he should have heard more from God, but heareth lesse, and lesse that which hee had learned before.

that shalt thou doe] this both taught Balaam his dutie, that he ought to doe it willingly, and closely signified that that hee should doe, though against his will. For, the Lord bringeth to nought the counsel of the heathens; he maketh of none effect the devices of the peoples; but the counsel of the Lord standeth for ever, *Psal. 33. 10, 11.* And hee retraineth the wicked of their wils, putting his booke in their nose, and his bridle in their lips, *Esay 37. 29.* even Saran himselfe is limited, (as in Iobs case, *Iob 1. 12.* and *2. 6.*) and cannot hurt of very swine, without leave from the Lord, *Mat. 8. 31, 32.*

Verf. 21. in the morning] as Abraham being spoken to of God to sacrifice his sonne, rose early in the morning and saddled his Ass, and took two of his young men with him, &c. *Gen. 22. 3.* shewing his readinesse to obey the will of the Lord, though with the losse of his onely sonne whom hee loved: so Balaam here riseth in the morning, saddlith his Ass, and taketh two of his young men with him, *vers. 22.* shewing his greedinesse to get preferment, and the wages of iniquitie which he loved, though with the losse of the favour of God, and (in the end) of his owne life. Gods children runne not so fast in the way of his commandments, when hee enlargeth their heart, *Psal. 119. 32.* but the children of Saran runne as fast to evil, and make haste to shed innocent blood, *Esay 59. 7.* They runne and prepare themselves without iniquitie in Gods people, *Psal. 59. 4, 5.* So are the wayes of every one that is greedy of gain, which taketh away the life of the owners thereof, *Prov. 1. 16, 19.*

Verf. 22. Gods anger was kindled] in Greeke, God was angry in wrath. The judgements of God are a great depth, *Psal. 36. 7.* hee is often offended, and that justly, when men doe that which heaith doe, because they doe it not with that minde, and to that end which hee requirith, *Esay 10. 6, 7.* and his word or leave, is in displeasure against sinners that have no love to the truth. The young Prophets of Iericho would have leave to send sifteners to seeke Eliahs bodie, but Elia forbade them: after by their importunacie, hee said, Send. They sent, and sought, but found him not: then Elia gave them this reproofe, Did not I say unto you, *Goe not, 2 King. 2. 16, 17.* And as they ought to have rested in the Prophets first word, to shoud Balaam have done here in the first answer of God; and for not doing it,

with from the Lord was upon him. *the Angel of Jehovah* [this Angel speaketh as the Lord himself, only the word that I shall speak unto thee; that shall thou speak, v. 35. Wherefore this seemeth to be Christ, the Angel which redeemed Jakob from all evil; Gen. 48. 16. and now cometh to redeem Jakobs children from the curse intended against them; the Angel that was sent before Israel, to keep them in their way, in whom Jehovah's name was, Exo. 23. 20, 21. even Michael the great prince, which standeth for his people, Dan. 10. 21. and 12. 1. an adversary] in Hebr. *Satan*, which name when it is used for an adversary for Gods people, usually meaneth the Duill, Job. 1. 6. Mat. 4. 10. Rev. 12. 9. and 20. 2. but here being spoken of an adversary to the wicked, & defender of the church, is applied to an holy Angel, or to the Prince of Angels and men. And here the love of God unto Israel appeareth, that when he giveth a wicked man leave to go out against them, forthwith he sendeth his Angel to resist him, and to stand for the help of his chosen; as all the Angels are ministering spirits, sent forth to minister for them, who shall be heirs of salvation, Heb. 1. 14. two of his young men] that is, of his servants: (see the notes on Exo. 33. 11. So Abraham went with two of his young men, Gen. 22. 3.)

Verf. 23. the Ass [saw the Angel] It pleaseth God to confound the wisdom of the wife and arrogant, by base and contemptible means, for the foolishness of God is wiser than (the wisdom of) men, 1 Cor. 1. 25. Balaam was a great Prophet, accustomed to visions and revelations, yet saw not with his eyes, neither knew with all his skill (v. 34.) that the Angel stood against him, whom his Ass, a rude and silly beast, did see and avoid, to the safety of his master; and he that could advertise others of things that should befall them, Num. 24. 14. could not advertise himself of the danger of death which was before him. So God destroyeth the wisdom of the wife, and bringeth to nought the understanding of the prudent, 1 Cor. 1. 19. When visions appeared, the Prophets were wont to see them, and others in their company saw them not, as in Dan. 10. 7. & Act. 9. 7. here the Prophet seeth nothing, but the beast under him hath the eyes opened to see the apparition. *his sword drawn* [a signe of wrath and vengeance; so David saw the Angel that plagued Israel with a drawn sword in his hand, 1 Chron. 21. 16. and Iohas the like, in that Angels hand, who as captains of the Lords host, was to destroy the Canaanites, Jos. 5. 23. 14. Balaam went with a purpose to curse Israel, and after to have them killed with the sword; this curse would have been like the piercing of a sword, Prov. 12. 18. he had whetted his tongue as a sword, and bent his arrow, even a bitter word, Ps. 64. 4. the Lord to reward him according to his works, sendeth out a sword against him. *the Ass turned aside*] The beasts, and fowles, and other brutish creatures, are often taught to teach & convince men, Job. 1. 7. 8. Elph. 1. 3. Jer. 2. 7. & Balaams folly was reproved here by the action of this dumb beast, as after it was by words, Nu. 22. 28. 30. 2 Pet. 2. 16. Balaams way was perverse before the Lord,

v. 32. he had forsaken the right way, & went astray, 2 Pet. 2. 15. the Ass turning aside out of the way, might have taught him to have desisted from his evil course. The Ass avoideth the danger & evil before his eyes; the maffer being blinded with ambition and covetousness, seeth it not, but would go on to destruction, v. 33. *smote the ass* [the Greek here addeth, with his rod (or staff) which is taken from v. 27. As he that judgeth another, condemneth himselfe doing the same things, Rom. 2. 1. so the Prophet in smiting his beast, sheweth himselfe to be worthy of moe stripes, doing much worse than it. A whip for the horse, a bridle for the ass, and a rod for the fooles backe, Prov. 26. 3.]

v. 24. and a wall] in Chaldee, and another wall. The Angel needed not have chosen such places, but these things hapned unto Balaam for examples, and are written for our admonition; for when men goe on in a way not good, if they escape one peril, they fall into another greater, and at last into inevitable danger; as the Prophet signifieth by feares, and pit, and snare. *Flee that flee from the feare* [shall fall into the pit & see that getteth up out of the pit, shall be taken in the snare, Jer. 43. 43. 44.]

Verf. 25. and thrust Balaams foot] or, pressed, crushed his foot. This word is used in 1 King. 6. 32. where the Kings messenger, who was sent to take away Elishaes head, was pressed (or crushed) in the doore. God by this second signe came nearer unto Balaam, who went on in his perverse way, and withal discovereth the vanity of his craft, who being a diviner, could not presage the evil that should befall him, though such things as these happened in his way; which in the opinion of vain men are signes of ill lucke: and therefore by the grounds of his owne craft, should have turned him backe, or made him to suspect at least that his journey should be unfortunate: see 1 Sam. 6. 7. 9. But God taketh the wife in their owne craftinesse, and the counsell of the froward is carried headlong: they meet with darkness in the day time, and grop in the noone day, as in the night. But he saveth the just from the sword, from the snare of the devil, and from the hand of the mighty, Job 5. 13. 14. 15. The children of God have the Angels to keep them in all their wayes, and to beare them up; left they dash their feet against a stone, Psalm. 91. 11. 12. But Balaam tempting the Lord, hath his Angel to withstand him; whereby his foot is crushed against the wall: yet maketh he no good use thereof.

Verf. 26. no way to turne aside] In this carriage of the Angel, the Lord would have us see the proceeding of his judgements against sinners; first more mildly, shaking his rod at them, but letting them goe untouched; then coming nearer, as he toucheth them with an easie correction, as they were winking their foot against a wall; but bringing them at last to such a strait, as they can no way escape his hand, but must fall before him.

Verf. 27. Balaams danger was kindled] the wrath

of men worketh not the righteousness of God, Iam. 1. 20. but a furious man aboundeth in transgression, Prov. 29. 22. Balaam learned no good by this strange carriage of his beast, but more enraged, and smiteth it, not knowing that by means of it his owne life was saved, verf. 33. This foolishness of the Prophet the dumb beast reproveth, verf. 28. &c. and in him God would let us see the nature of wicked men, which make no good use of his works, neither see his providence in the creatures the service whereof he lendeth unto them.

Verf. 28. opened the mouth of the Ass] that the dumb ass spake with mans voyce, 2 Pet. 2. 16. by which miracle the Prophet had not only a rebuke, but a cause of feare and astonishment, yet hardened he himselfe against it also, and pleaded for to maintain his folly, verf. 29. io no workes, signes or miracles, are able to change the hardnesse of mans heart; but grace from God onely, Iohu 12. 37. 5. And here we may observe how the devil to draw into sinne, chose the Serpent for his instrument, the most subtil beast of the field, Gen. 3. 1. but God to rebuke and convince the wicked, useth the Ass, the most filly of all beasts: shewing as in a figure, how Satans continual practise is to corrupt mens mindes from the simplicitie that is in Christ, by deceitfull workers, by the sleight of men, and cunning craftinesse, whereby they lie in wait to deceive, 2 Cor. 11. 3. 13. Ephes. 4. 14. whiles Christ fendeth men to preach the Gospel, not with wisdom of words, but with the plaine demonstration of the truth, and churche the foolish things of the world to confound the wise, the weak things of the world to confound the mighty, and base things of the world, and things despised, sea and things which are not, to bring to nought things that are, 1 Cor. 1. 17. 27. 28. In the children of this world are in their generation wiser than the children of light, Luke 11. 6. 8.

Verf. 29. I would kill thee] The Prophet is neither dismayed with the speaking of his dumb beast, nor abated from his wrath, but increaseth in wrath; who before hee knew or inquired of the cause, would presently kill the Ass that saved his life. A righteous man regardeth the life of his beast, but the helmets of the wicked are cruel, Prov. 12. 10. Balaam looked for such good service of the dumb beast, and would not be mocked or abused thereby, he being a reasonable creature, and more than many, should much lesse have mocked the Lord, and resisted his counsell: but by his own words against his Ass, he condemneth himselfe, being guilty of death for his sinne against God; the Angel sheweth in verf. 32. 33.

Verf. 30. ever since I was thine] or, since thou, thou hadst me: the Greek translatheth it, from the time that I was thine; the Chaldee, since thou hast bene: and the Hebrew phrase sometime so meaneth, as in 1 Sam. 15. since I was; where the Greek also addeth it, from my youth. was I ever with thee? I am accustomed bene accustomed? By this question the beast convinceth the Prophets foolishness, who should have gathered that some extraordinary cause moved it thus to doe, seeing it had never done so before; & teacheth us, that whē

the creatures depart from their kinde, and customed obedience unto us, we should looke for the cause thereof in our selves: for our sinnes against God, occasion the creatures to rebel against us, Levit. 26. 20. 21. 22.

Verf. 31. uncovered the eyes] opened them to see the Angel as the Ass did before him, verf. 23. signifying, that as men cannot see the marvellous things of his Law, unless he uncover their eyes, Ps. 119. 18. io neither can they behold the deaths and dangers that are to come on them for the transgression of his Law, unless hee reveal them, Ezech. 47. 13. The way of the wicked is as darkness, they know not at what they stumble, Prov. 4. 19. bowed himselfe downe on his face] io, to his face; as the Greeke translatheth, hee bowed downe to his face, that is, worshipped the face or person of the Angel.

Verf. 32. therefore hast thou smitten, &c.] The Angel rebuketh the misusage of his beast, which ought not to be smitten without cause; how much lesse then might hee smite innocent men, with the curse of his tongue? And God, who saith man and beast, Psal. 56. 7. and commanded that the beasts also should rest from their toile on the Sabbath day, Deut. 5. 14. and defendeth their innocencie against their cruell masters, will much more defend the cause of his people against their wrongfull oppressors, Exod. 22. 23. thy way is perverse] or, the way which thou goest is perverse, that is, thy purpose and intent in going this journey, is contrary to my will which I have revealed unto thee, verf. 12. The Chaldee paraphraseth thus, because it is manifest before me, that thou wouldest goe in away against me. The Apostle openeth and applyeth it against the Balaamites of his time, in these words; ye heart they have exercised with covetous practises, children of the curse, which have forsaken the right way, and are gone astray, following the way of Balaam (the sonne) of Bofor, who loved the wages of unrighteousnesse, 2 Pet. 2. 14. 15. The Apostle Iude (in verf. 11.) collecth it the error of Balaam.

Verf. 33. turned aside before me] or, at my face or presence: so alter, turned aside from me, or, from my face or presence. I have slain thee] or, killed thee: in the Angels former words the justice of his judgement is implied; for if Balaam did smite his Ass, for turning aside out of the way, verf. 23. and would have killed her for falling downe under him, though thereby his life was saved, verf. 29. how much more deserved he himselfe to be smitten and killed, for departing out of the Lords way, and following his own crooked wayes, with a purpose to destroy the lives of his people Israel. Therefore a woe is pronounced on those that runne greedily after Balaams error for reward, Iude verf. 11. [aved her alive] as we have an example in the Prophet, who being disobedient unto the mouth of the Lord, a lion met him by the way and slew him, but the Ass whereon hee rode was not torred, 1 King. 13. 23. 24. 26. 28.

Verf. 34. I have sinned] this seemeth to be acknowledged, for his smiting of the Ass, and his reason following so sheweth: Nnnn 2 but

but the sin that lay hid in his heart, his wicked purpose & covetousnes, he dissembled, & profecured still unto the end. *if it be evil in thine eyes*] that is, as the Greek translateth, *if it please thee not* meaning, that he should goe on his journey. He could not bee ignorant, that his evil intent to curse Gods people for his owne promotion, was most evil in the Lords eyes, and the cause why the Angel came out against him; but concealing that, he spake of his outward actions, and faintly offered to turne back, with an *if it were evil*. His love to the wages of unrighteousnesse caused him thus to speake, together with the leave which God had given him, in *verf. 20.* saine he would goe, but if necessitie constrain him he will turne backe.

Verf. 35. Goe with the men] When neither the first words of God who forbade him, *ver. 12.* nor the signes and dangers which met him by the way, could turne his heart, or deliver him from his error, the Lord againe biddeth him go on, so giving him up to his owne lusts; which he followed to his destruction. See the notes on *ver. 20.* So Iarchi explaineth these words, *Goe with the men, for thy portion is with them, and thine end to perish out of the world.*

Verf. 36. he went out to meet him] for to welcome him, and entertaine him with honour; as Moses to like end, went out to meet his father in law, *Exod. 18.7.* and Ioseph went out to meet Israels father, *Gen. 46.29.* and the kings of Sodom & of Salem, to meet Abraham, *Gen. 14.17.18. Heb. 7.1.* It sheweth how greatly Balaam was respected of the King, as false prophets have always been of wicked Rulers, because they serve their lusts. It had bene Moabs dutie to have met their brother Israel with bread and water in the way when they came out of Egypt; but loe the King of Moab goeth out (even to the utmost border of his land) to meet this footsayer, whom he had hired to curse Israel; therefore God commandeth his people not to seeke their peace or good for ever, *Deut. 23.3.* *Arnon*] the border betwene Moab and the Amorites, *Num. 21.13.26.*

Verf. 37. Did not I sending send] that is, earnestly send unto thee. *Am I not able indeed*] a vaine boast, and such as had no effect; for he was not able indeed to honour Balaam in the end, but sent him away in wrath, and with disgrace, confessing that the LORD had kept him backe from honour, *Num. 24.10.11.* But as Sarai himselfe proudly offered the kingdome and glory of the world to whosoever would worship him, *Mat. 4.8.9.* so wicked Princes doe offer promotion to false prophets and flatterers, which oftentimes God suffereth them not to performe; and they turne the edge of their sword against the Israel of God, which they are often forced to put up empty into the sheath, the Lord turning their intended curse into a blessing.

Verf. 38. am I able at all] the word is doubled for more vehemencie, *saying can I speake*; that is, surely I cannot in any wise. Hee speaketh to excuse himselfe, signifying his willingness to gratifie the king, as appeared by his coming to him, but shewing withall his inabilitye to doe ought

against God or his people. For the LORD their redeemer, he frustrateth the tokens of the liars, and maketh diviners mad; *he turneth wise men backward, & maketh their knowledge foolish*, *Esa. 44.25.*

Verf. 39. Kirjath-buzai] which is by interpretation, *the cite of the utmost parts*, or *the cite of streets*. It is the name of a cite, of the situation in the utmost part of the land; as the Chaldee interpreteth it, *the cite of his borders*; and the old Latine version calleth it, *the cite which was in the utmost borders of his kingdome*: *wee* some thinke to be *Ar.* forementioned in *Nu. 21.28.* called the corner of Moab, in *Ier. 48.45.* Sol. Iarchi in his annotations on this place expoundeth it, *a cite full of streets, men, and children in the outer parts of it.*

Verf. 40. Balaam slew oxen] either for sacrifice, (as the word is often used for sacrificing) or for a feast to welcome Balaam, or for both; as the Moabites used such idolatrous feasts whereof the people did eat, *Num. 25.1.2.* Thus Balaam rejoiced at the coming of his friend, and received him with all royall solemnity. Wherein as wee see the entertainment that this wicked prophet had, that his honour and good cheere might make him to forget the perils which he had passed, and might againe fall into by the hand of God; so we observe the contrary dealing of the LORD, and of this King, The Angel of the Lord came out as an adversary to withstand him; the King as a friend to welcome him. The King blameth him for coming so soon; the Angel for going so soone. The Angel met him with a sword, to signify that that should be his end if he went on in his wickednesse; the King receiveth him with a banquet, and all honourable entertainment; that by it, and hope of more gaine and preferment, he might be encouraged to goe on with his wicked enterprise. Betwene the two, Balaam chuseth the worse part for the honour of this world, though even that also was taken away from him. As the Partridge sitteth on eggs, and hatcheth them not: so he that gathereth riches and not by right, shall leave them in the middle of his dayes, and at his end shall be a foole, *Ier. 17.11.*

Verf. 41. in the morning] that is, the next day, early after the feast. Thus Balaam delayeth no time, to accomplish his evil purpose, beginning the day with mischief. David was diligent in the mornings to destroy all the wicked of the land, *Psal. 101.8.* Balaam riseth early to destroy the people of God, and is of them whose feet run to evil, and they make haste to shed blood, *Prov. 1.16.* the high places of Baal] in Greeke, the pillar of Baal's the Chaldee expoundeth it, *the high place of his feare*, meaning of his god or idoll whom he feared, (as God is called the Feare, in *Psal. 76.12.*) and Ter-gum Ionathan nameth it the Feare (or idoll) of Pergum. Whereof see *Num. 25.3.* Baal (by interpretation, a Lord, Master or Patron) is a name given to the idolls of many nations, which they used to worship on high places, hills or mountaines, *Deut. 12.2.* And here doe Balaam and Balaam build altars and offer sacrifices, *Num. 23.1.* that they might curse Israel; for as God sendeth his people helpe from his Sanctuary, and sup-

porteth them out of Sion, *Psal. 20.2.* and commandeth unto them to blesse them, in all places where he putteth the memoriall of his name, *Exod. 10.24.* to the Idolaters thought of their high places, that they were the fittest to obtaine their requests, from the hand of God, thought it were to curse his people. *that he might see*] or, *and hee saw*, meaning Balaam: the Greeke translateth, *and he (to wit, Balaam) showed him a part of the people, to wit, of Israel*: whom hee would have him to behold, that his curse might be the more powerfull and effectuall. See *Num. 23.13.*

CHAP. XXIII.

1 Balaam and Balak offer sacrifices. 4 God meeteth Balaam, and putteth in his mouth a blessing, which offereth Balaam. 13 They come to another place to curse the people of the Lord, and there againe they offer sacrifices. 16 God meeteth Balaam, and putteth in his mouth a more ample blessing. 26 Balaam bring more offended, bringeth Balaam to a third place, where also they sacrifice.

And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks, and seven rams. And Balak did as Balaam had spoken, and Balak and Balaam offered a bullock and a ram on an altar. And Balaam said unto Balak; Stand by thy Burnt-offering, and I will goe, peradventure Iehovah will come to meet me, and what word *soever* hee sheweth me, I will tell thee: and hee went to an high place. And God met Balaam, and he said unto him, I have prepared seven altars, and I have offered a bullocke and a ram on an altar. And Iehovah put a word in Balaams mouth, and said, Returne unto Balak, and thus thou shalt speake. And he returned unto him, and loe he stood by his Burnt-offering; he, and all the Princes of Moab. And hee tooke up his parable, and said, Balak the King of Moab hath brought mee from Aram, from the mountains of the East, *(saye)* Come curse me Iakob, and come curse Israel. How shall I curse whom God hath not cursed, and how shall I curse whom Iehovah hath not defied? For from the top of the rocks I see him, and from the hills I behold him: loe the people shall dwell alone, and shall not be reckoned among the Nations. Who can count the dust of Iakob, and the number of the fourth part of Israel? Let my soule die the death of the righteous men, and let my last end be like his. And Balaam said unto Balaam; What hast thou done un-

to me? I tooke thee to curse mine enemies; and behold, blessing thou hast blessed them. And he answered, and said, Must I not take heed to speake that which Iehovah hath put in my mouth?

And Balaam said unto him, Come I pray thee with me unto another place, that thou maist fee them from thence; thou shalt see but the utmost part of them, and shalt not see them all, and curse me them from thence.

And he tooke him to the field of Zophim, to the top of Pisgah; and he built seven altars, and offered a bullock and a ram on an altar. And he said unto Balak; Stand here, by thy Burnt-offering, and I will meet yonder. And Iehovah met Balaam, and put a word in his mouth, and said, Returne unto Balak, and thus thou shalt speake. And he came unto him, and loe he stood by his burnt-offering, and the Princes of Moab with him; and Balaam said unto him, What hath Iehovah spoken? And he tooke up his parable, and said, Rise up Balak, and heare, hearken unto me thou son of Zippor. God is not a man that hee should lie, or a son of Adam that he should repent: hath he said, and shall he not doe, and hath he spoken, and shall hee not confirme it? Behold I have received to blesse, and he hath blessed, & I can not reverse it. He hath not beheld iniquitie in Iakob, neither hath hee scene perversenesse in Israel: Iehovah his God is with him, and the shew of a King is among them. God brought them forth out of Egypt; hee hath as the strengths of an Unicorn. Surely there is no enchantment against Iakob, nor divination against Israel; according to this time, it shall be said of Iakob, and of Israel, What hath God wrought? Behold, the people shall rise up as a courageous Lion, and lift up himselfe as a renting lion: he shall not lie downe untill he eat the prey, and drinke the blood of the flaine. And Balaam said unto Balaam, Neither cursing curse him, nor blessing blesse him. And Balaam answered and said unto Balak; Spake I not unto thee, saying; All that Iehovah speaketh that I must doe?

And Balaam said unto Balaam; Come I pray thee, I will take thee unto another place; peradventure it will be right in the eyes of God, that thou shalt curse me them from thence.

And Balaam tooke Balaam unto the top of Peor that looketh toward Iehonim. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam

had said, and hee offered a bullocke and a ram on an altar.

Annotations.

Build me here] or, Build for me in this place seven altars. Balaam here bewraith his impiety, when in stead of disuading the king from his evill enterprise, by the word of God, who had forbidden him to curse Israel, Num. 22. 12. hee attempteth together with him, to effect his wicked purpose; and that (which is worst of all) under the colour of religious actions, building altars, and offering sacrifices to God, hereby to intreat and obtaine leave of him to curse his people. For it was the manner in those days to seeke the Lord, and obtaine his favour by sacrifice, Gen. 46. 1, 2, &c. 1 Sam. 13. 9, 12. Hos. 5. 6. Thus Balaam hath soone forgotten the Oracle of God, the sword of the Angell, and dangers that hee so hardly escaped by the way, and greedily runne after the error of his evill heart, fulfilling the saying of the Prophet, *Let favour be shewed to the wicked, yet will he not learne righteousnesse, Esai. 26. 10.* prepare me] or, prepare for me. As Balak said, *Curse me Iakob, and desie Israel:* so Balaam saith, *Build me altars, and prepare me sacrifices;* his intent being not to honour God, but to curse his people. This religion is made a cloke of wickednesse. *The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked minde, Prov. 21. 27.* God desireth merie and not sacrifice, Hos. 6. 6. But Balaam was of their religion which thinke that gaine is godlinesse, 1 Tim. 6. 5. and for the wages of iniquitie, abuse the ordinances of the blessed God, unto cursing and crueltie. *seven bullocks*] as bullocks and rammes were sacrifices which God himselfe required in the Law, Levit. 1. and which the Patriarchs had learned from God of old, Gen. 15. 9. so *seven* was a number sanctified of God for many mysteries, (as is noted on Levit. 4. 6.) and particularly in sacrifices, as he said to Iobs friends, *Take unto you now seven bullocks and seven rammes, and goe to my servant Iob, and offer up for yourselves a Burnt-offering, Iob 42. 8.* so at the bringing up of the Arke, David and the Elders of Israel offered *seven bullocks and seven rams,* 1 Chron. 15. 16. and Ezekias with the rulers brought *seven bullocks, & seven rams, and seven lambs, and seven hee-goats for a Sin-offering for the kingdom, &c. 2 Chron. 29. 21.* Wherefore the Amarithes, Moabites, and other nations, having learned from their ancestors the manner of sacrificing unto God, retained it till Moses time, and long after, though corrupted with their owne superstitions, and abused to much impietie. Hereupon Balaam sacrificeth to the Lord in this sort, to purchase favour of him, and vainly beseech unto God himselfe of his good worke, v. 4. And according to this number, it is seven times said of Balaam, that he took up his parable, Num. 23. 7. 18. and Num. 24. 3. 15. 20. 21. 23.

Verf. 2. Balak did] Though Chemosh was Balaks

God, Num. 21. 29. yet now by Balaams counsell, he sacrificeth to Iehovah the God of Israel, v. 3. 17. as unfitt men in hope to obtaine their purposes, are easily drawn to communicate with all religions true or false, & to make a sinfull mixture of them, 2 King. 17. 28, 29. — 33. Ezr. 4. 1. 2. 12. 17. 23. on an altar] that is, as the Chaldee explained it, on every altar. The altar being an holy ordinance, which sanctified the offering, Mat. 23. 19. and figure of Christ, Heb. 13. 10. Iob. 17. 1. 9. they for the more sanctimony) offer their gifts on severall altars. Wherein they adde superstition to the religion received from the fathers: for holy men used one altar in a place, though many sacrifices, Gen. 22. 2. 12. 7. and 13. 4. 8. and 26. 25. and 33. 20. and 35. 2. Exod. 17. 15. and 24. 4. but Idolaters accustomed themselves to many altars, 2 Kings 18. 22. Jer. 11. 13. Hos. 10. 1. & 12. 11. Amos 3. 14. Eze. 17. 8. such many altars were multiplied to sin, Hos. 8. 11.

Verf. 3. Stand] or, Present thy selfe to wit, unto God, hereby by thy burnt-offering, and goe with me; as they were wont to stand by their sacrifices while they burned, and present themselves there unto the Lord, who first had respect unto the offerer, and then unto the gift, Gen. 4. 4. 5. 6. Balak and his princes were to stay there, if perhaps God would respect their persons. peradventure Iehovah will come] as the Greeke translatheth, if perhaps the Lord will appeare. Balaam went now to meet with enchantments, or signes of good luck, Num. 24. 1. what after the manner of false Prophets, hee collected with the name of the Lord. what wonder, what thing soever. to an high place] to a hill, or the rock: or, solitarie, to a solitarie place: and thus the Chaldee expounds it, he went alone, because as soothsayers were wont, to an high & solitarie place, to make his prayers, and to observe signes if any should appeare.

Verf. 4. God met Balaam] in Greeke, God appeared to Balaam; in Chaldee, the word from before the LORD met (or came unto) Balaam: and to asigne in v. 16. Though he sought the Lord both in an unlawfull means of enchantment, Num. 24. 1. Den. 18. 10. and to a wicked end, that he might curse Iob, Iob. 23. 4. 5. yet the LORD meeteth with him, and putteth his word in his mouth, for the good of his people. So when Nebuchadnezzar used divinations, and consulted with Idols, being unresolved whether he should first wage against the Iewes, or the Ammonites, the Lord so disposed of it, that he first fell upon the Iewes, and signified the same to his Prophet, Ezek. 21. 19. — 23. be said] that is, as the Greeke explaineth it, Balaam said. These prepared] or, I have ordered. He vainly gloried of his religious works before God, supposing that he would be pleased with his many altars and sacrifices wherewith he honoured him; and with all imploying his request, that he might have leave to curse Israel: but the Lord would not heare Balaam, Dent. 23. 5. for he hath not so great delight in Burnt-offerings and sacrifices, as in obedience to his voyce, 1 Sam. 15. 22. To doe justice and piety, is more acceptable to the LORD, than sacrifice, Prov. 21. 3.

Verf.

Verf. 5. put a word in Balaams mouth] The Lord giveth no answer to Balaams boasting speech, nor sheweth any regard of his altars and sacrifices, (which were an abomination unto him, Prov. 15. 8.) but rebiddeth him backe with a blessing upon his people, contrary to his owne and the kings desire and expectation. The preparations of the heart is man, and the answer of the tongue from the LORD, Prov. 16. 1.

Verf. 7. he took up his parable] the parable of his prophesie, saith Targum Ionathan. By taking up, is meant pronouncing with an high voyce; so God would have them all take knowledge of his word against them, and for his people. By a parable or proverbe, is meant a grave speech, which groweth into common use among men. And it is used both in the good party, for excellent matter of doctrine and comfort, as Iob 27. 1. and 29. 1. P. 107. 1. 1. and in the evill party, for proverbs of reproach and reprehension, as in Dent. 28. 37. Eze. 14. 4. Parables also are opposed to plaine and familiar speeches easie to be understood, Ezr. 4. 10. 49. Iob. 12. 25. so now God speaketh by Balaam to the wicked Moabites, but in parables; that seeing, they might not see; and hearing, they might not understand, as in Luke 8. 10. brought me from Aram] to wit, from Aram nabarajim, or Mesopotamia, as Moses sheweth in Dent. 23. 4. and to the Greeke here translatheth, sent for me out of Mesopotamia; and Targum Ionathan explaineth it, Aram which is by Euphrates. See the notes on Gen. 24. 10. and Num. 22. 5. of the east] situate eastward from Moab; and Israels land: that country was intamous for sorcery and divination, Eze. 2. 6. desie] or, desire; with angry threats, and heartfull indignation, to the word signifieth in Dan. 11. 30. The Greeke translatheth it Accurse.

Verf. 8. whom God hath not cursed?] Thus the Greeke also readeth, adding the word whom: such was the Scripture sometime supplieth; as, this house is high, 1 King. 9. 8. for this house which is high, 2 Chron. 7. 21. Otherwise it may be translated, How shall I curse? God hath not cursed. Targum Ionathan explaineth it, How shall I curse, who in the word of the LORD blessed them? Here God by Balaams owne words reproveh the error of the King, who had sent so farre twice to fetch him, that of himselfe was able to doe nothing in this businesse, and yet the vanitie of this Art of Magicke or divination, which is notable either to helpe or hurt any without leave from God. So the Babylonian is convinced by the prophet, saying, Stand now with thine enchantments, and with the multitude] thy sorceries, wherein thou hast laboured from thy youth, if Iob shall be able to profit, if Iob be thou mayest prevail: thou art wearied in the multitude of thy enchantments, now the Astrologers, the Star-gazers, the monthly Prognosticators stand up, and say thee from these things that shall come upon thee. Behold, they shall be as stubble, the fire shall burne them, &c. Eze. 47. 13, 13. 14.

Verf. 9. For from the top] or, when from the top (Heb. the head) of the rockes, I see him, meaning, the people, spoken of as one body. I behold

him] in Greeke, I consider him, speaking againe of the people: as Targum Ionathan explaineth it, I consider this people. Balak brought him to the mountaine, that seeing the people from thence, hee might the more easily curse them: but the sight of them did to amaze him, as he belied them. Thus all occasions and circumstances which the wicked chuse for their advantage, God turneth against them, and for the accomplishment of his owne will. Shall dwell alone] separated from other peoples.

And this further signifieth, how they should be sufficiently provided for of God, having neither need nor feare of other peoples; for so dwelling alone, implieth a security from evill; as in Ier. 49. 31. And thus Moses blessing them, said, *Israel shall dwell in confident safety alone, Dent. 33. 28.* Shall not be reckoned] or, shall not reckon themselves: this respecteth their faith in God, and service of him, whereby they were his peculiar, and separated from other peoples, as Exod. 19. 5. Lev. 20. 24. 26. Ezr. 9. 2. So Christ hath chosen his Church out of the world, Iob. 15. 19. 1 Pet. 2. 9. and this grace the faithful apply unto themselves, as it is said, *We know that we are of God, and the whole world lieth in wickednesse, 1 Iob. 5. 19.*

Verf. 10. Who can count] that is, None can count, they are to many. Heb. *Who can count?* which the Chaldee expoundeth, who can (or is able to) count. And thus the Scripture sometime explaineth it selfe, as, *Not that which seemeth unto the month, desileth a man, Mat. 15. 11.* that is, can desile him, Mark. 7. 15. See the Annotations on Gen. 13. 6. So after in verf. 20. the desie of Iakob] that is, the children of Iakob; as the Greeke translatheth it, the seed of Iakob. Here Balaams mouth confirme the promise which God made of old unto Iakob, saying, *Thy seed shall be as the dust of the earth, Gen. 28. 14.* and the like was before unto Abraham, *I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, Gen. 22. 17.* And thus the Chaldee here expoundeth it, *Who can count the little ones of the house of Iakob, of whom it was said, they shall be multiplied as the dust of the earth, of the fourth part]* or, of a quarter, as the Chaldee explaineth it, of one of the four partes of Israel: for they camped about the Tabernacle in four quarters, Num. 2. Whereas the promise of the blessing to Abraham consisted of two branches, 1. that God would give the land of Canaan to him and to his seed for ever: 2. and that he would make his seed as the dust of the earth, Gen. 13. 15, 16. under which, spirituall graces in Christ were also comprehended: the Lord causeth Balaam here to ratifie them both, for their dwelling alone in the land, and for their innumerable increase. And whereas Balak envied their multitude, and would therefore have them cursed, that they might be diminished, Num. 22. 35. 6. Balaam is here forced to utter a blessing for their further increase. Thus God refuteth him in all his counsels and enterprises. Let my soule die] that is, Let me die: an Hebrew phrase, whereby the soule is put for the person, I, thou, or he; and death is the departure of the soule from the body, Gen. 35. 18. Then dust returneth unto the earth as it

it was, and the spirit returneth to God that gave it. Eccles. 12. 7. So Samson said, *Let my soule die with the Philistines*, Judg. 16. 30. the death of the righteous men; the Greek translates, *with the souls of the just men*; meaning the righteous of Israel; as the Chaldee explaineth it, *the death of the just men* *before*, that is, of that people. Balaam, who lived the life of the wicked, desired (as many doe) to die the death of the righteous: but as he lived, so he died among the enemies of God; by the sword of Israel, *Numb. 31. 8*. Howbeit he pronounceth here a greater blessing upon Israel, as they that were happy not only in life, but in death. *For, righteousness* (which is by faith in Christ, *Phil. 3. 9*) *delivereth from death*; but when a wicked man dieth, his expectation perisheth, *Prov. 11. 4. 7*. Here also Balaam testifies of the soules immortality, and different case of good & bad: for otherwise what were the death of the righteous better than of the wicked? *let my life end* & or, *let my posterity, the seed of my life, end* *as the seed of the end*, *oppo-*

the death of the righteous, *let my poverty* be *rewarded* *let my last end* [or, *let my poverty*]. The original word *some* time *signifieth* *the end*, opposed to the *beginning*, as in *Dan. 11. 12*, *Prov. 19. 20.* and so the Chaldee translateth it here, *let my end be like theirs*: *some* time it is the *posterius*, or children which come after; as in *Dan. 11. 4.* *Amos 5. 2.* *Psal. 109. 13.* and in this sense the Greek Interpreters understood it here, saying, and *let my seed be like theirs*: *seed* is *Balaam* prophetha a blessing all to the seed of every righteous Israelite, according to the promise made unto Abraham and his seed alter him, *Gen. 17. 7.* And further, this word, *end*, is often used for *reward*, which is after labours, *Prov. 23. 18.* and *24. 20.* *1 Pet. 1. 9.* which also may be implied here, of a blessed reward which the righteous have after this life in heaven, *Mat. 5. 12.* But Balaam being a minister of Satan, though transformed as a minister of righteousness, his end was according to his workes, as the Apostle telleth us of all such, *2 Cor. 11. 15.*

Verf. 11. *I took thee to curse mine enemies* | Ba-
lak who had before builded altars, and offered fa-
crifices, as to serve the Lord with great devotion,
being now crossed in his purpose, manifesteth his
hypocrisie, pride, malice, and notorious pro-
phanation of religious exercises; in that he re-
gardeth not, nor rested in the answer of God by Ba-
laam, but opposed his owne will, as that which the
Prophet should have fulfilled; unjustly calling the
Israelites his enemies, who passed by him in peace;
repineth against their blessing, and blameth the
Prophet for pronouncing it.

12. *Vers. 12. Must I not take heed to speake* or, *Shall I not offer to speake*. Though Balaams will be bent to curse Israel for Balaks wages, yet could he not, because God restrained him: wherefore he bare his blame to the Kings hand. And now to excuse himselfe, he signifieth not onely the necessity laid upon him by the Lord, but a pretended care and observance in himselfe to speake his word onely: thus the hypocrites mocked one with another; and hee that sitteth in the heavens, laughed; the Lord had them both in derision, *Psal. 2.4.*

13 *Verſ. 13. ſee but the utmoſt part of them } or, but
a part of him, and ſhall not ſee him all: ſpeaking o*

Israel, as one body. The King gathered from Balaams words, in *vers. 9*, that by seeing the whole multitude, he was dismayed; (to looking into the secondary cause, not to God the principal): wherefore though he failed of his purpose at the first, he secondeth it in another place, with hope to prevail; as the Syrians being foiled by Israel in the mountains, would fight against them in the King, hoping there to be *stronger than they*. *King. 20. 10. 23.* And when he could not have the whole people cured, he bringeth Balaam to be *a part of them*, as when the Dragon could not hurt the *Woman* (the Church) that escaped his persecution with her Eagles wings; he being wroth, *went to make war with the remnant of her seed*. *Rev. 12. 17.* — and, as a male, who *smote the hindmost of Israel*, even at that were feeble behind him. *Dan. 15. 17, 18.*

Veri. 14. *field of Zophim* that is by interpretation, *of the Spies* (or *Scout-watchers*); and the Greeks interpreteth it, *the Scout-watch* of the field: it seemeth to be a place where they kept the watch of the country against enemies; as Sol. Iarch here saith, *It was an high place, where the Spies took watch whether any forces came against the cue,* [of Pisgab] or, *of the hill, which the Chaldees poundeth of the high place.* Such hills and high places idolaters used to sacrifice upon, Deu. 12. 1. And Balak thought them luckie to achieve his purposes, but all in vaine; as it is written, *Truly vaine is saluation hoped for from the hill,* and from the multitude of mountaines: *truly in Pisgab our God is the saluation of Israel,* Jer. 31. 23. *for our sakes* y^e for prosecuting their wickedness fill, under colour of religion: see the notes on ver. 14.

Verf. 15. *I will meet yonder*] to wit, with Ichovah; and so the Greeke explaineth it, *I will go to enquire of God.* See before in *vers.* 3, 4, &c.

Ver. 18. *Rise up Balak*] to hear the word of God with reverence; for as it even Kings were wont to rise up, when it was spoken: as afterward Eglon King of Moab also did, in *Judg.* 3. 20. *hearken unto me*] that is, as the Chaldee explaineth it, *my word*.

Verf. 19. *God is not a man, &c.* The Chaldee paraphraſeth thus, *The word of God is not like the ſpeeches of the ſonnes of man* ſtor the ſons of man deſay and lye. By lying is meant failing in the performance of that which is ſpoken, as in *Habak. 2. 13. Pſal. 89. 35, 36.* 2 *King. 4. 16.* *that he ſhould repent* The like teſtimony Samuel beareth of him before King Saul, *The ſtrength of Iſrael will not lie, nor repent; for he is not a man that he ſhould repent;* 1 *Sam. 15. 25.* Though the Scripture ſpeaketh ſometimes of God that he repenteth, asin *Ame. 7. 36, 7. x. 8.* yet that is ſpoken of him, according to our capacie, becauſe his worke is changed, when he himſelf continueth unchangeable, for with him *is no variableneſſe, neither ſhadow of ſhining, Jam. 1. 17.* See the notes on *Gen. 6. 6.* In this ſpeech of Balaam there is a reproof of Balaks error who thought by his endeuours to urne Gods ſention from Iſrael, and therefore reſted not in him, word before revealed, but ſtrugled againſt it, ſaying, *If God were falſe or variable.* ſhould he not ſay ſo?

firm^e is ?] meaning, he will doubtlesse confirme
and stablish it as the Chaldee expoundeth it, he
confirmeth all his words. The Greeke translaterh,
shall he speake, and shall he not continue ? that is, con-
stantly performe it ? So to confirme a thing, is by
the holy Ghost expounded, to continue to doe it, Gal.
2.10, from Deut. 27.26.

Ver. 30. I have received to bless.] understand,
received a commandment to bless. See the Annotations on Gen. 14: 23. and I can not reverse if,
or, shall not turn it away; which the Chaldee explaineth, and I shall not turn my blessing from them.
The Greek translates it, I shall bless, and shall not reverse. Here Balaam preacheth the fable of Gods love unto his people; and how all powers and potentates, all magical incantments and divinations, and what things else soever, are not able to separate Gods people from his love and blessing in Christ.

in Ver. 21. *He hath not beheld*] or, *He* (that is, God) *beholdeth not inquisition*. Here Balaam blesteth Israel the second time, pronouncing first their justification in the sight of God, even that blessedness which they have, *whose iniquities are forgiven, and whose sinners are covered*, Rom. 4. 7. For not to be- hold, or see inquisition in sinfull men, is (as David speaketh) to hide his face from their finnes, and to blot out all their iniquities, *Psal.* 51. 11. the contrary whereof is, when God seeth men iniquities before him, and to the light of his face, *Psal.* 90. 8. and 109. 14. 15. And this is opened by the Pro- phet, when the Lord faith, *The iniquities of Israel shall be forgiven for, and there shall be none; and the finnes of Iudah, and they shall not be found: for I will pardon them whom I reserve*, *Ier.* 50. 20. iniquity

den them whom I reprove, Jer. 50. 26. *iniquity* is
 this word, in Hebrew *Aven*, is of large significati-
 on, applied to all kind of finne, which causeth
 paine, sorrow, and misery; and in particular to idola-
 try; *1 Sam. 15. 22.* and *Aven is an idoll*, in *Esa*
 66. 3. and to this the Chaldee here referreth it,
laying, my servants of Idols in the house of Iacob; for
 that Targum Ionathan likewise; and the old La-
 tine version faith, *There is no Idoll in Iacob*, mean-
 ing among the Israelites, the posterity of Iacob.
 But the word being more generally, implicth this
 and other iniquity, original or actual, all which
 God in mercy pardoned to his people, that it was
 no more of him, to be imputed unto them.
 And as iniquity is often used for the punishment of
 the same, to is this word *Aven* in *Psal. 90. 10. Hab*
 13. in which meaning the Greeke Interpreters
 translate it here, *There shall be no painfullnesse* (or mi-
 serie) in Iacob. *perversefnesse* [or malfaction: a
 word which signifieth both sinne and affliction for
 sinne] *Psal. 94. 20. and 118. 73. 5.*
 The Chaldee taketh it in the fifth sense, for them that de-
 seigne, and this is most fit: but the Greeke trans-
 latheth it, *his God is with him*] this the
 Chaldee expoundeth, *the Word of the LORD their
 God is for their helpe*. Hereby is signified the cause
 and comfort of their former blessednesse, to be God
 kinde in the midst of them; as Moses saith, *Let*
the Lord now goe amongst us; for it is a stiffnecked
people; and pardon thou our iniquities and our sin, &c.

Exod. 34. 9. And his presence with them was a
 signe of their estate in grace, otherwise they could
 have had no communion with him, 1 Joh. 1. 6, 7.
 as himselfe said, whiles they were in their sinnes, I
 will not goe up in the midst of thee, for thou art a
 stiffe-necked people, left I consume thee in the way.
 Exod. 33. 3. and by his being with them, they were
 secured both from Balaams curse, and from all feare
 of evill, Psal. 23. 4. and 91. 15. the shout of a
 King, or the alarme (the sounding shout) of a King,
 that is, of God. He hath reference to the silver trum-
 pets which Israel used in their warres, by the ordi-
 nance of God, who also promised, that they should
 be remembered before the Lord their God, and fa-
 vored from their enemies, Num. 10. 9. Whereupon
 Abijah said, Behold, God is with us for a captaine,
 and his Princes with sounding trumpets to give alarme
 against you: so sons of Israel, fight ye not against the
 L O R D the God of your fathers, for ye shall not
 prosper, 2 Chron. 13. 12. So by the shout or alarme
 of this King among his people, they now were fa-
 vored from the evils that Balak and Balaam conspi-
 red against them. Herewith also may be compared
 the sounding of trumpets, and shout at the siege of
 Jericho, Jos. 6. 16. 20. and in the battell of Gedeon,
 Judg. 7. 20. And thus Iesus Christ, the King and de-
 fender of the Church, causeth continual joy and
 triumph in the hearts of his people, justifying, sancti-
 fying, and preserving them in peace with God,
 who alwayes causeth them to triumph in Christ,
 2 Cor. 2. 14. and giveth them salvation from the
 hands of their enemies. Wherein they rejoyce and
 say, Who shall lay any thing to the charge of Gods
 elect? It is God that justifieth: who is he that con-
 demneth? Rom. 8. 33, 34. among them] Hebr.
 in him, that is, in Iakob: which phrase may also
 signifie the faith that his people have in God their
 King. The Chaldee expoundeth it, The presence
 (or habitation) of hisf King is among them.

Verf. 22. *God brought them* or, *God the bringer of them.* This answereth Balaks complaint, there is a people come out of *Egypt.* Numb. 22. 5. Balaam telleth him, they came not of themselves, (as he imputed unto them for evil,) but they were brought up of God. So againe in Numb. 24. 8. *he hath* or, *to him is.* It may be understood first of God, and then of Israel, unto whom God giveth strength, Psal. 68. 36. *the strengths of an Vnicorne* 1 or, as the Greeke translate it, *he glory of an Vnicorne.* The Vnicorne is a beast commended in the Scripture for the excellencie of his borne: whereupon the Prophet saith, *My borne shall be exalted as the Vnicornes,* Psal. 92. 11. and for his strength; as it is said, *Wilt thou trust him, because his strength is great?* Job 39. 11. Therefore the prowesse of a people against their enemies is set forth by this similitude, as Moses saith of Ioseph, *His hornes, the hornes of an Vnicorne, with them he shal push the peoples together,* Deut. 33. 17. And in this sense Balaam speaketh here of Israel, as in his third blessing he explaineth it, *He hath as the strengths of an Vnicorne, hee shall eat up the nations his enemies, and shall brake their hornes,* &c. Numb. 24. 8. And Christ being delivered from the power of his enemies, saith, *Thou hast an* *syera*

swered me from the horns of Vnicornes, *Psal. 22. 22.* And God himselfe sheweth the nature of this beast to be such, as he will not be tamed, or made serviceable to man, nor bide by the crib, nor plough, or harrow, or bring home the seed into the barn, *Iob 39. 9, 10, 12.* The original word of *strength* here used, (which the Greeke translate *glory*, the Chaldee, *strength*;) is properly such lustnelle, courage and prowesse, as whereby one endureth labour without wearinesse or fainting. Hereby then is signified, that as God himselfe is Almighty, so of his grace he communicateth to his people such strength, as whereby they shall vanquish their enemies, but shall be vanquished of none, for being strong in faith, and the word of God abiding in them, they overcome the world, and the wicked one (Satan,) *1 Joh. 5. 4.* and *2. 14.* sin shall not have dominion over them, *Rom. 6. 14.* neither are they the servants of men, *1 Cor. 7. 23.* they renew their strength, they runne and are not weary, they walke and faint not, *Esey 40. 31.*

Verf. 23. Surely there is, or, as the Greeke and Chaldee interpret it, *For there is*: so making this that followeth a reason of the former comparison. And whereas humane Writers report a speciall vertue to be in the Vnicornes horne against poison, some apply that to the poison of enchantment and divination next spoken of, which could not prevail against Israel, because of the vertue of Gods grace given to his people. *no enchantment* [or, *no observing of fortunes*]; a sinfull art, when by observing the events of things, they gathered signes of good or evil lucke to themselves or others: see the Annotations on *Lev. 19. 26.* and *Deut. 18. 10.* against *Iakob*] or, in *Iakob*: but in is often used for against, as in *Numb. 12. 1.* In this sense he teacheth that no devillish arts could hurt Gods people, for the gates of hell shall not prevail against the Church of Christ, *Matth. 16. 18.* Although therefore Balak had led him from place to place, to trie if one were more luckie for him than another, that Israel might be cursed; and Balaam had now twice gone to meet with incantments, that hee might have cursed them, *Numb. 24. 1.* yet all was in vaine, for God would not suffer it. But the Chaldee giveth the latter sense, as if no such incantments were pleasing unto, or in use among this people, being forbidden them of God, *Levit. 19. Deut. 18. 10.* *divination*] that is, prefiging or foretelling of things to come: see the notes on *Deut. 18. 10.* according to this time] or, even at this time it shall be said: that is, not hereafter only, but even now, it shall be said by me, who am to prophesie of this people, what great things God hath wrought and will worke for them. It may also be referred unto time to come, as Chazkuni expoundeth it. The next years, after they are gone over Jordan, about this time, it shall be said concerning *Iakob* and *Israel*, how many (great) worke the holy blessed (God) hath wrought for them. See the like phrase in the Annotations on *Gen. 18. 10.* and *25. 31.* what hath God wrought! that is, how wonderful things God hath wrought for them. The Greeke translate it, *what God shall performe.* He teacheth that

all the valiant acts of Israel should not be done by themselves, but by God for them, as it is shewed in *Psal. 44. 1, 2, &c.* Wherefore it is written, *Let us thou wilt ordaine peace for us: for thou alone hast wrought all our workes in us, Esey 26. 12.* And so the Apostle saith, *In God which worketh in you, to will, and to doe, of his good pleasure, Philip. 2. 13.* and, he which hath begun a good worke in you, will performe it, until the day of Iesus Christ, *Phil. 1. 6.*

Verf. 24. as a courageous Lion] Of these names of Lions, see the Annotations on *Gen. 49. 9.* Of the Lions nature, *Solomon* saith, it is strong among beasts, and turneth not away for any, *Prec. 30. 30.* Here, the blessing which was specially given to the tribe of *Iudah*, *Gen. 49.* is applied to all Israel, which were in Christ, the Lion of the tribe of *Iudah*, *Rev. 5. 5.* for, just men are bold as a Lion, *Prec. 30. 1.* lift up himselfe] a signe of stoutlike courage, and Mejetie. By this, and the former rising up, I meant the valiant onler which they should make upon their enemies the Canaanites, whereof the booke of *Iosua* is a testimony: and under them were figured the spiritual enemies of the nation of Israel; Satan, sinne, the world, &c. whiche Church of Christ should resist and overcome by faith, *1 Pet. 5. 9.* and *2. 11.* *1 Joh. 5. 4.* *until hee eat the prey*] that is, as the Chaldee, and Targum *Jonathan* expound it, until hee hath killed his enemies. Signifying hereby Israels constant fighting of the Lords battels, not lying downe, or giving themselves rest, till they had gotten a full victory. This was in part fulfilled in the conquest of Canaan, at the end whereof the two tribes and a halfe returned with much riches, cattell, silver, gold, &c. to divide the spoile of their enemies, with their brethren, *Ios. 22. 3, 4, 8.* And when David having fought the battels of the Lord, sang unto his praile, *I have pursued mine enemies, and destroyed them, and turned not againe, until I have consumed them, 2 Sam. 22. 38.* But chiefly it is performed by the grace of God in Christ, against the enemies of our soules; whereof it is thus prophesied, *And the remnant of Iakob shall be among the nations, in the midst of many peoples, as a roaring Lion among the beasts of the forest, as a young Lion among the flocks of sheepe, 3 Joh. 16.* hee getteth him treadeth downe, and treadeth in peeces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off, *Mic. 5. 8, 9.* And this spiritual warfare is not like the battels of the world, with confused selfe, and garments rolled in blood, *Esay 9. 5.* but with the sword of the Spirit, which is the word of God, *Eph. 6. 17.* in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tosing to and fro, in labours, in watchings, in fasting, by pureté, by knowledge, by long suffering by kindness, by the holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness, by the right hand, and on the left, *2 Cor. 6. 4-7.* For even Christ himselfe, who he was called the Lion of the tribe of *Iuda*, appeared like a Lamb as it had been slain, *Revel. 5. 6.* and his people for his sake are killed all the day long, are counted as sheepe for he

slayer; and yet in all these things, are more than conquerors, through him that loved them, *Rom. 8. 36, 37.*

Verf. 25. Neither cursing curse him] in Greeke, *Neither curse mee him with curses, neither blessing bless him:* that is, neither curse Israel at all, nor bless him at all. Here Balaks indignation against Balaam, and sinne against God, is increased: rejecting his owne Prophet, resisting the word of the Lord now the second time: and when hee could doe no evil to Israel, he would hinder them from good.

Verf. 27. peradventure it will be right in the eyes of God] that is, it will please God, as the Chaldee expoundeth it; and so the Greeke saith, *if it may please God.* This is Balaks third and last attempt against the Church of Christ in another place; as Satan tempted Christ himselfe thrice in three severall places, which notwithstanding, he then left him, *Matth. 4. 1-11.* And whereas before, the King supposed that Balaams seeing of the whole multitude, was the let why hee did not curse them; hee now perceiveth God to be the cause, and therefore by sacrifices in a place idolatrous, he seeketh to obtaine his favour.

Verf. 28. the top of Peor] the name of a mountain, called in Greeke *Phogor*; and in Chaldee, the top of the high-place of Peor, where the Moabites used to sacrifice unto their idoll, called *Baal-peor*, *Numb. 25. 2, 3, 18.* and there they had a temple called *Beth-peor*, or the house of Peor, *Deut. 32. 29.* and neare it was a citie called *Beth-peor*, which the Idæans had taken from King *Sihon*, and it was at first given for a possession to the Reubenites, *Ios. 13. 15, 16.* In this idolatrous mountain, the King hoping to be heard of God, maketh supplication with new altars and sacrifices: so continuing the abuse of his religion, bent against the wil of God, and to the destruction of his people.

CHAP. XXIV.

Balaam leaving incantments, propheseth by the Spirit of God the happiness of Israel. to Balak king of Moab, saying, *14.* but before his departure he propheseth of the Starre of Iakob, and the destruction of some nations.

And Balaam saw that it was good in the eyes of Iehovah, to bless Israel; and he went not as at other times, to meet with incantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in tents, according to their tribes, and the Spirit of God was upon him. And he took up his parable and said, Balaam the sonne of Beor assuredly saith, and the man whose eye is open, assuredly saith. Hee assuredly saith, which heard the oracles of God, which saw the vi-

sion of the Almighty, falling and having his eyes uncovered. How goodly are thy tents, O Iakob, thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river side: as *Lign-aloes-trees*, which Iehovah hath planted, as Cedar trees beside the waters. He shall poure waters out of his buckets, and his seed shall be in many waters, and his King shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; hee hath as the strengths of an Vnicorne: he shall eat up the nations his distressers, and shall breake their bones, and pierce them thorow with his arrows. Hee couched, he lay downe as a roaring Lion, and as a courageous Lion, who shall stirre him up? Blessed be every one of them that bleste thee; and cursed be every one of them that curse thee.

And Balaks anger was kindled against Balaam, and he smote his hands together; and Balak said unto Balaam, I called thee to curse mine enemies, and behold, blessing thou hast blessed them these three times. And now flee thou unto thy place: I said, honouring I will honour thee; but loe, Iehovah hath kept thee backe from honour. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot goe beyond the mouth of Iehovah, to doe good or evil out of mine owne heart: what Iehovah shall speake, that will I speake. And now, behold I goe unto my people: Come, I will counsell thee what this people shall doe to thy people, in the latter daies.

And hee tooke up his parable, and said, Balaam the sonne of Beor assuredly saith, and the man whose eye is open, assuredly saith.

Hee assuredly saith, which heard the oracles of God, and knew the knowledge of the Most high, which saw the vision of the Almighty, falling, and having his eyes uncovered. I shall see him, but not now; I shall behold him, but not night: There shall proceed a starre out of Iakob, and a scepter shall rise out of Israel, and shall smite thorow the corners of Moab, and shall unwall all the sons of Seth. And Edom shall be a possession, and Seir shall be a possession for his enemies, and Israel shall doe valiantly. And hee shall have dominion out of Iakob, and shall destroy him that remaineth out of the citie.

And hee looked on Amalek, and hee tooke up his parable, and said, Amalek was the first

of the nations; but his latter end *shall be, that he perish for ever.*

And he looked on the Kenite, and took up his parable, and said, Strong is thy dwelling place, and thou puttest thy nest in a rock.

Nevertheless, Kain shall be wasted, untilth Ashur shall carry thee away captive.

And heeooke up his parable, and said, Alas, who shall live when God doth this?

And ships (*shall come*) from the coast of Kitim, and shall afflict Asshur, and shall afflict Heber, and he also shall perish for ever.

And Balaam rose up, and went and returned to his place; and Balak also went to his way.

Annotations.

HE went not as at other times [or, not at this time, as the time before,] which the Greeke translatheth, according to his custome, to meet with incantments. This sheweth, that all his former alters, and sacrifices, and consultations with the Lord, were by that wicked art of enchantment, or observing of fortunes, such as the Prophets and diviners of the nations used, *Deut. 18. 10. 14.* Which thing he now leaveth, as seeing it not available for his purpose; but that his evil heart was not changed, appeareth by his going with the King to mount Peor, to see if from thence he might curse Israel, by his commanding of alters and sacrifices as before, *Numb. 23. 27. 30.* and by his pestilent counsell which he gave the king after this, for the destruction of Gods people, *Numb. 31. 16. Reg. 2. 14.* *for his face toward the wilderness* [where Israel lay encamping, that he might as it were prevent God, and suddenly utter a curse against his people. The Chaldee paraphrasth, he set his face towards the Calfe that Israel had made in the wilderness, *Exod. 32. 1*] as if, looking upon their sinnes, hee thought for them he might have cursed Israel: and so in Targum Jerusalem it is explained, *He set his face toward the wilderness, and remembered concerning them the worke of the Calfe, and would have cursed Israel.*

Verf. 2. abiding in tents [or, dwellings; which the Greeke translatheth, *camping, or having their armies, or legions.* The order wherein God had placed the armies of Israel about his sanctuary, *Numb. 2.* they always kept, when they pitched in the wilderness: the sight whereof astonished the enemy, so that he could not curse them as hee desired, but blessed them the third time. *The Spirit of God was upon him*] that is, as the Chaldee explaineth it, *the spirit of prophesie from before the Lord rested upon him:* and as Sol. Iarchi here noteth, it came into his heart that he should not curse them. The like phrase was before in *Numb. 11. verf. 26. The Spirit, rested upon them, and they prophesied:* and againe in *verf. 29. Would God that all the Lords people were prophets, and that the Lord would put his Spirit upon them.*

This was Gods powerfull worke, changing Balaams heart when he intended evil; as when Saul and his messengers went with an evil purpose to have taken David in Naioth, the Spirit of God was upon them, and they also prophesied, *1 Sam. 19. 19. 20. 23.* And when wicked men, being thus over-ruled, uttered divine oracles, as now Balaam did, they spake not of themselves, as it is said of the holy Prophets, *For prophesie came not at any time by the will of man; but holy men of God spake, being moved (or carried) by the holy Ghost, 2 Pet. 1. 21.*

Verf. 3. he took up his parable [that is, prophesied; see *Numb. 23. 7. assuredly*] *saith* or *affirmeth*, averreth: a word appropriate to the oracles of God, which is a faithful saying, *1 Tim. 1. 15.* See the Annotations on *Gen. 22. 16.* Here Balaam beginneth his third blessing with a tolerance, praising, avouching the truth and constancy of it from God; against whose will the more hee struggled, the stronger hee resisted. *the man whose eye is a pen*] which the Chaldee expoundeth, *the man that is faire sighted, that seeth well;* the Greeke translatheth, *the true man:* hee seemeth hereby to signifie that he was a Prophet, who in old time was called a Seer, *1 Sam. 9. 9. Sethum* the original word, used only here, and in *verf. 15.* is of contrary significacion to *Seethum*, that is, *closed, or shut up;* howbeit some take it to be of the same meaning, which may then be explained thus, *The man* who had his eye shut, but now open. And eye is put for eye, understanding the eyes of his minde opened by the spirit of prophesie: though some of the Hebrews (as Iarchi here observeth) have from hence conjectured, that Balaam was blinde of one eye.

Verf. 4. the oracles of God [or, the sayings of God, as the Chaldee saith, *the word from before God;* but the Greeke translatheth *strong oracles*, because God (in Hebrew *El*) is so named of being strong or mighty. *vision of the Almighty*] or, of the *Almighty*, that is, as the Greeke translatheth, of God. *falling* [understand, into a trance, or deep sleepe, or falling on my face to the ground: for even the holy men of God, when they saw divine visions, used to fall down on their faces, and in deep sleepes, as dead men. So a deep sleepe (or trance) fell upon Abraham, *Gen. 15. 12.* and Daniel was afraid, and fell on his face, and was in a deep sleepe on his face toward the ground, *Dan. 8. 17. 18.* and John fell at his feet as dead, *Rev. 1. 17.* and Ezekiel fell on his face, *Ezek. 1. 28.* and *43. 3.* and *44. 4.* Likewise when the spirit of prophesie came upon men, they are said to fall, or lyce down, as did Saul, *1 Sam. 19. 24.* And in this place of Balaam, the Chaldee translatheth, *lying downe the Greeke, in a sleepe;* so after, in *verf. 16. eyes uncovered* or, *unveiled*, to wit, to see the vision, as the Chaldee saith, and it was revealed unto him.

Verf. 5. How goodly [or, how good:] which word implieth profit, pleasure, beauty, joy, delight, &c. See the Notes on *Gen. 1. 4.* *they tents* in Greeke, *thy houses, or dwellings;* but tents are a moveable habitation, fitting the people of God in this world. *Hebr. 11. 9.* and a warlike life, *1 Cor. 6. 3.* Afterward the Church is called *the tents of Iakob*, *Mal. 2. 12.*

and the tents of Iudah, *Zach. 12. 7.* And Iakob their father is noted to have dwelled in tents, *Gen. 25. 27.* Moreover, when this people were feared in Canaan, their dwelling places were called their Tents, *2 Chron. 10. 16.* and *7. 10.* So this is meant of the state of the Church, not only then present, but throughout all ages. *thy tabernacles*] or, *thy habitacles*, dwelling places: which have their name of vicinitie, or nearnesse together. This therefore noteth the communion of the Church with Christ, and one with another: and is by Targum Jonathan expounded, *the Tabernacle of the congregation which is set among you, and your tabernacles which are round about it, O house of Israel.*

O Israel] that is, O Israelites. The Church is named after their father Iakob and Israel: Iakob is their name in respect of their owne infirmities, (whereupon it is said, *Fear not, thou worke Iakob*, *Esay 41. 14.* and by whom shall Iakob arise? for he is small, *Amos 7. 2. 5.*) but Israel is the name of their power and prevailing with God and men. See the Annotations on *Gen. 32. 28.*

Verf. 6. spread forth [or, stretched out,] implying both length, and breadth, and large extent of Israels habitations; compared therefore to valleys or bournes, which are long, large, pleasant to behold, and watered with rivers, whereby they are fruitful, as *Song 6. 11.* *as gardens*] which are inclosed, fet with pleasant and wholesome plants, and by rivers are made always fresh, green, and fruitful. Wherefore the Scripture liketh the Church to a garden full of pleasant fruits, *Song 4. 12. 16. Esey 61. 1.* *by the river*] in Greeke, *by the waters*, whereby the gardens are made green and fruitful, without which they wither. Therefore when God threatneth judgement to Israel, he saith, *Thou shalt be as a garden that hath no water*, *Esey 1. 30.* and promising mercy, he saith, *Thou shalt be like a watered garden*, *Esey 58. 11.* Hereby was signified that river of Gods full of water, *Psal. 65. 9.* the true streames whereof make glad the citie of God, *Psal. 46. 4.* even the Word and Spirit of the Lord, which refresheth and comforteth his people, as in *Revel. 17. 15.* *Thy soule shall be as a watered garden,* which shall not sorrow any more at all, *1 Cor. 3. 1. 12.*

Agar-aloes-trees] or, as some thinke, *Sambucus*, in Hebrew *Ahalim*, which hath affinity with the name of *Aloes* derived of it. The Greeke translatheth in Tents; but the Chaldee *Spices*. The Cedar is a tree growing in Arabia and India, which giveth a sweet odour, and is like the Thyme mentioned in *Revel. 18. 12.* and is here used to signify the good fame of the Church, and report of the graces, which is as a sweet smell. *See how high planted*] this signifieth the excellencie of the Church above others, and the growth in the good place, wherein best prospereth: so the Cedars are said to be planted by him, in *Psal. 104. 16.* and he is the Planter of his Church, *1 Cor. 2. 21.*

Thy tree the waters] The Cedar is one of the good trees, for tallnesse, bignesse, strength and duration: with the timber of it the Temple was built, *1 King 6. 9. 10.* and by the waters it best flourisheth, signifying the glory of the kingdom of Israel;

as it is written of the kingdom of Assyria, *Rebel the Assyrian was a Cedar in Lebanon, with faire branches, and with a shudding broad, and of an high stature, &c.* The waters made him great, the deep set him up on high, with her rivers running round about his plants, &c. *Ezek. 31. 3. 4.* See also *Psal. 132. 3.*

Verf. 7. His shall pome waters] or, water shall flow out of his buckets: speaking of Israel. This parable is translated by the Greeke Interpreters thus; *There shall come forth a man out of his seed, and shall have dominion over many nations, and his kingdom shall be higher than Gog, and his kingdom shall be increased.* And by the Chaldee Paraphrasth thus; *There shall grow up a King, which shall be anointed of his sonnes, and shall have dominion over many peoples; and his King shall be mightier than Agag, and his kingdom shall be exalted.* And Targum Jonathan expoundeth it to the like effect; and the exposition accordeth with other Scriptures which speake of the propagation of children, by the similitude of waters, fountains, cisternes, and the like: as, *Heere see this, O house of Iakob, &c. which are come forth out of the waters of Iudah*, *Esey 48. 1.* and *see of the fountain of Israel*, *Psal. 68. 7.* And Solomon speaking of wife and children in the lawfull state of marriage, faith, *Drinke waters out of thine owne cisternes, and running waters out of thine owne well.* Let thy fountains be dispersed abroad, and rivers of waters in the streets; let them be only thine owne, &c. *Prov. 5. 15. 18.* And againe speaking of the harlot, he saith, *Stollen waters are sweet*, *Prov. 9. 17.* Thus Balaam prophesieth here of Israels great increase, and of the glory of their kingdom, in David and Solomon, but chiefly in Christ. Otherwise, by waters may be understood the Word and Spirit of God, as *1 Cor. 3. 5.* and *4. 10.* and *7. 38. 39.* which should plentifully be poured out in the Church; that they might with joy draw water out of the wells of salvation, as *Esey 12. 3.*

His seed, in many waters] this seed may be understood as before, of children; and many waters, of many peoples, as in *Revel. 17. 15.* *Esey 57. 19. Psal. 144. 7.* Or seed may mean corn, sown in watry, moist and fruitful places, to bring forth much increase: as, *Blessed are ye that sow beside all waters, that shall forth thither the seed of the Oxe and the Ass, Esey 32. 20.* *higher than Agag*] the King of the Amalekites, whom Saul the King of Israel subdued, *1 Sam. 15. 8.* and it seemeth this was a common name to all the Kings of Amalek, as Pharaoh was to all the Kings of Egypt. Spiritually the King of Israel is Christ, *Iohn 1. 49.* and *12. 13. 15.* who is higher than the Kings of the earth, *Psal. 89. 28.* amongst whom Agag sometime excelled. *his kingdom*] the kingdom of Israel, exalted by David and Solomon, but above all by Christ, whose Church and kingdom is above all kingdoms, in grace, glory, and incorruption, *Esey 22. Dan. 2. 44. Rev. 11. 15.*

Verf. 8. of an Unicorn] This similitude is here repeated and enlarged from the former blessing, in *Numb. 23. 22.* *eat up*] that is, consume the nations, as the severations in Canaan, *Deut. 7. 1.* and all other, subdued by faith, as it is said, *The nation and*

kingdoms that will not serve thee, shall perish: yea those nations shall be utterly wasted, *Ezay 60.12*. See also *Numb. 14.9*. *break their bones* in Greeke, *unmarrow* (or eat out the marrow of) their fat bones. It signifieth an utter weakening of them, that they should never recover their strength. *pierce them* in Greeke, *shoot thorow the enemy with his arrows*. Arrows are often mentioned among other instruments of warre, *Ier. 50. 9. 14. and 51. 11. Zac. 9.14*. These pierce inwardly, and are figuratively applied to piercing words, *Psal. 64. 4.* and spiritually to the words of Christ, whose arrows are sharpe in the heart of the kings enemies, *Psal. 45.6*.

9 *Verf. 9. He couched* Here Balaam applieth unto Israel that blessing which Iakob gave unto his son Iudah, the father of our Lord Christ, the Lion of that tribe, *Gen. 49.9*. and it signifieth the victory of the Church over their enemies: See also *Numb. 23.24*. *who shall stirre him up* who do provoke him? meaning, none. So the victory gotten shall quietly be held; and the peace of the Church after her warfare, is here foretold, but accomplished in Christ. *Blessed* be every one of them The conclusion of this blessing is the same wherewith Isak ended the blessing upon Iakob the father of this people, *Gen. 27.29*. and like that which God gave unto Abraham, *Gen. 12.3*. Thus God continueth his grace to the faithful and their seed for ever; and here, by Balaams owne mouth, curseth all this wicked plot and practise of the king and prophet, who had endeavored with their utmost craft to curse the people whom God had blessed, and Balaam is condemned of himselfe.

10 *Verf. 10. he smote his hands* [or, clapped the palms of his hands] sign of indignation and grieve in the king, with a contempt of the prophet; as elsewhere it is said, *Men shall clap their hands at him, and shall hiss him out of his place, Iob 27.23*. and, *All that passe by the way, clap their hands at thee, they hiss, and wag their head, &c. Lam. 2.15*.

11 *Verf. 11. Flee thou* [or, Flee for thy selfe, that is, Get thee gone speedily: so fleeing is used for speedily departing, in *Ezay 48.20. Zac. 2.6. Iob 9.25. and 14.2. Amos 7.12*. Here Balak being out of hope to effect his purpose, leadeth not Balaam to another place, as he had done before, but turneth him off with ignominy. *unto thy place* thy country Mesopotamia, as the place of the *Ammites*, &c. in *Exod. 3.8*. is their country, and in *Exod. 23.20*. the place, is in Greeke, *the land*. Or, unto thy city Pethor, as, unto the place of Sichern, *Gen. 12.6*. is the cite of Sichern: See *Amos 4.6*. kept thee back in Greeke, *deprived thee of honour*. Here Balaam, who ambitiously sought after honour and riches, is sent away with shame, and miseth of the wages of unrighteousness which he loved: for, *The wicked worketh a deceitfull worke: but to him that soweth righteousness, shall be a sure reward, Prov. 11.18*.

13 *Verf. 13. goe beyond the mouth* in Greeke, *transgress the word*: See *Numb. 22.18*. out of mine owne heart in Greeke, *of myselfe*.

14 *Verf. 14. I will counsell thee what this people shall doe* This seemeth to be an unperfect speech, which

the Chaldee Paraphrast well explaineth thus; *what counsell thee what thou shalt doe, and I will shew thee what this people shall doe*. For the Scriptures have many like briefe speeches, as is noted on *Exod. 4.5. & 13.8*. and Moses after sheweth, that Balaam gave Balak wicked counsell against Israel, to draw them unto idolatry and fornication, *Numb. 31.16*. and our Saviour calleth it the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication, *Rev. 2.14*. the history whereof followeth in *Numb. 25*. And thus the Hebrews also expound this place: Chazkuni in these words, *I will counsell thee: Moses our Teacher concealeth the counsell, because Balaam said it to Balak in secret: but in Numb. 31. 16. it is revealed*. To like effect writeth Sol. Iarchi, saying, *This Scripture is briefe, I will counsell thee to cause them to stubble (or fall) & I will tell thee what evil they shall doe to Moab in the latter daies: and Targum Jonathan openeth it by Numb. 25.1, 2, &c. in the latter daies* that is, the daies after following: See the like in *Gen. 49.1*. For the time present Israel might not meddle with the people of Moab, *Deut. 2.9*. but after in Davids daies, he smote Moab and measured them with a line, casting them downe to the ground: even with this line measured he to put to death, and with one full line measured alive; and so the Moabites became Davids servants, *2 Sam. 8.2*. Again in *Ier. 48*. there is a large prophetic of Moabs destruction, with a promise of the returning of their captivite in the latter daies.

15 *Verf. 15. took up his parable* that is, prophesied, but darkly and in parables: see *vers. 3*. whose eye is open in Greeke, *the true man*: See the notes on *vers. 3*.

16 *Verf. 16. the knowledge of the Most high* in Chaldee, *knowledge from before the Most high*, that is, made knowne to him of God. This sentence is here added more than in *vers. 4*. Baal-hattorim here noteth, that he saith this, because he would reveale the daies of Christ. *falling* into a trance, the Greeke translate it in a sleepe: see this opened on *vers. 4*.

17 *Verf. 17. I shall see him* or, *shall see it*; meaning the person or thing that now hee is to speake of, namely David, and his kingdom, the accomplishment whereof should be in Christ and his Church. Sol. Iarchi explaineth it thus; *I see the praise of Iakob, and their greatness: but it is not now, but after a time*. Chazkuni here saith, *He prophesieth of David*. *but not nigh* that is, as nigh. Chaldee explaineth it, *his coming is as nigh*. This may be understood of Christ, for of him hee after prophesieth; whom Balaam saith, he shall behold him, *Rev. 1.17*. but he had not Iob's faith; he beheld him his Redeemer, *Iob 19.25.27*. *shall proceed a star* or, *a star hath proceeded*, speaking after the manner of prophetic of a thing to come, already done. The Greeke translate it, *a star shall arise*: which the Chaldee expoundeth, *A king shall arise out of the house Iakob*. This isto be understood in part of David, and chiefly of Christ our Lord, who

who thus speaketh of himselfe, *I am the root and the spring of David*; the bright and morning starre. This also the Hebrews understood it of old; for the same Christ that arose unto the Jewes in the day of Trian the Emperour, was called (in allusion to this prophetic) Bar Chochab, that is, the *bringer of the starre*: but being after slaine in battell, the Jewes seeing themselves deceived, called him *Bar Gamba*, that is, the *sonne of falsehood*. Of him mention is made in Talmud Bab. in Sanhedrin, cap. *Chazkuni* and Maimony in Treat. of Kings, cap. 11. *saith of R. Akiba*, who was the armour-bearer of Ben Coziba the King, that he said of him, *hee was the King Christ*. And he and all the wise men of his age thought that he was the King Christ: until he was killed for iniquity: when he was killed, they knew he was not. A scepter, or, a rod, a staffe, a signe of kingdom and government: See the notes on *Gen. 49.10*. The Greeke translate it, *a man shall rise out of Israel*; the Chaldee saith, *Messias* (or Christ) shall be anointed of the house of Israel. As David and other Kings had scepters, so Christ is said to have a rod, or scepter, as, *The scepter of thy kingdom is a scepter of righteousness, Psal. 45.7*. *Ier. 23.8*. and, *Thou shalt rule them with a rod (or scepter) of iron, Psal. 2.9*. the corners, or, the sides, (the quarters) of Moab; meaning a coe quarter of the whole country, in every quarter and corner of it. The Greeke Interpreters understood it figuratively, the *Dukes of Moab* likewise the Chaldee Paraphrast, saying, *hee shall kill the Princes of Moab, and cast them downe to the ground, &c.* *Idolatry*, figuratively by Christ, destroying idolatry and idolaters; in religion like Moabites.

shall unwall [shall cast downe] the walls, that is, conquest and subduing; which the Greeke expoundeth, *he shall give (or make) a prey*; the Chaldee shall rule, *over the dominion*. the sons of Seth who was the first Adam's son in Abels roome, whom Kain killed, *Gen. 4.8*. and all Kains iacobing drowned in the flood, only Seth's posterity in Noah remained: so the whole world now are the sons of Seth, as of Adam: wherefore the Chaldee explaineth it, he shall be a dominion over all the sonnes of men. So it is a promise of Christ, whom all Kings should worke, *Mat. 28.18*. *shall have dominion* over all the earth, *Psal. 72.11*. and the earth should be his possession, *Psal. 2.8*. This antithese of Iesus every knee should bow, *Phil. 2.10*. and this conquest is gotten by the preaching of the Gospell, as it is written, *The weapons of our warfare are not carnall, but mighty through God, to pulling downe of strong holds, casting downe imaginations, and every high thing that exalteth it selfe against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, and being in a readinesse to revenge all disobedience, Rom. 8.5, 6*. Sometime Seth here to be meant, to signifie the peoples then behinde Balaam, as the Ammonites, Midianites, and the like: but because the Chaldee fore-mentioned, the Greeke also mentioneth all the sons of Seth: and the Hebrews expound it; as Sol. Iarchi saith, *all the*

sonnes of Seth, i. all peoples, which doe all come of Seth the sonne of Adam the first. Maimony in Mishn. com. 4. Treat. of Kings, cap. 11. *sett. i. explaineth* Balaams prophetic thus; *I shall see him, but not now; this is David: I shall behold him, but not nigh; this is the King Christ*. There shall proceed a starre out of Iakob; this is David: and a scepter shall rise out of Israel; this is the King Christ: and shall smite the corners of Moab; this is David, as it is written (in 2 Sam. 8.2). And he smote Moab, &c. And he shall unwall all the sonnes of Seth; this is the King Christ, of whom it is written (in *Psal. 72.8*) *He shall have dominion from sea to sea*. And Edom shall be a possession to David, as it is said, And all they of Edom became Davids servants, *2 Sam. 8.14*. And Seth shall be a possession; this is unto the King Christ: as it is said, And Saviours shall come up on mount Zion, to judge the mount of Esaus, and the kingdom shall be the Lords, *Ezab. vers. 21*.

18 *Verf. 18. Edom* the Edomites the posterity of Esau; thef became a possession to David, *1 Chron. 18.13*. after that unto Christ; as it is written, *Who is this that cometh from Edom, &c. Ezay 63.1.6*. *Ser* the mountaine where Esau dwelt, *Gen. 36.7, 8*. wherefore the Greeke in stead of *Ser*, nameth *Esau*. *shall doe valiantly*, or, *doe valiantly*, valiant acts: which phrase is sometime understood of warres and victories, as in *1 Sam. 14.48*. sometime of getting wealth and riches, as in *Ezek. 28.4*. Both may be here meant, and the Chaldee expoundeth it of the latter. And as this was answerable to the name of Israel, which signified his power and prevailing with God and with men, *Gen. 32.28*. so David, after he had vanquished the Edomites, celebrated the truth of this promise, saying, Through God wee shall doe valiantly, and hee will tread downe our enemies, *Psal. 60.14*.

19 *Verf. 19. And he shall have dominion* [he, that is, one of the house of Iakob, as the Chaldee expretheth. So Targum Jonathan saith, *And a ruler shall rise up out of the house of Iakob*. And it may be understood of David first, then and chiefly of Christ. Sol. Iarchi openeth it thus, *And yet there shall be another ruler out of Iakob, and hee shall destroy him that remaineth out of the cite. Of the King Christ he speaketh thus, of whom it is said (in *Psal. 72*) he shall have dominion from sea to sea, out of the cite* that is, of every cite, to wit, of the Edomites, as *vers. 18*. or more generally, of all cities; as the Chaldee expoundeth it, the cite of the peoples. Chazkuni referreth it to Iob, Davids captaine, of whom it is said, *Six months did Iob remaine there with all Israel, until he had cut off every male in Edom, 1 King. 11.15, 16*. But it hath reference also to further victories, as is said, *The house of Iakob shall be a fire, and the house of Iseph a flame, and the house of Esaus for stubble, and they shall knole in them, and devour them, and there shall not be any remaining of the house of Esau, for the Lord hath spoken it, Ezab. vers. 18*. The Targum called Ionathans, nameth it Constantinople: by which it is evident, that the Author of that worke was not Ionathan ben Vzziel, who paraphrased on the Prophets, and was of the Apostles age, but

some later Jew, who put forth his worke in that Ionathans name.

Verf. 20. he looked on Amalek.] on the countrey or people of the Amalekites, the posterity of Esau, Gen. 36.12. As the sight of Israel occasioned Balaam to blieve them, verf. 2, &c. so the beholding of the wicked, occasioned the utterance of their judgement and curse. the first] or the beginning of the nations; meaning either the chiefest of them, or, as the Chaldee expoundeth it, the first of them that warred against Israel, for which God threatened their ruine before, in Exod. 17. as now he foretelleth it againe by Balaam. As Israel was the Lords first-fruits, ler. 2. 3. and therefore by him preserved: so Amalek being the first-fruits of the wicked nations, is devoted to destruction, fulfilled in part by Saul, 1 Sam. 15. and after in Mordecaies time, After 7. but spiritually accomplished by Christ. Thus Iericho the first-fruits of the Canaan cities, was also devoted and destroyed, Iof. 6. his later end] or, his posterities as the Greeke translateth, his seed: See P'sal. 37. 38. that he perish for ever] or, unto perdition, which the Greeke translateth, shall perish: the Chaldee, shall perish for ever: So in verf. 24.

Verf. 21. the Kenite] that is, the Kenites, or Kenazim: these the Chaldee calleth Salmeans; so that he took them for those Kenites mentioned in Gen. 15. 19. But Targum Ionathan expoundeth it of Iethro, that became a Proselyte, Exod. 18. And so in Iudg. 1. 16. it is said, the children of the Kenite, Moses father in law, went up, &c. And these are mentioned here next Amalek, because they dwelt with them; as is written, And Saul said unto the Kenites: Goe, depart, get you downe from among the Amalekites, &c. 1 Sam. 15. 6. thou puttest thy nest] Hebr. to put thy nest, of which phrase see the Annotations on Gen. 6. 19. And here the Hebrew Ken, which is a nest, hath allusion to the Kenites name: by nest, meaning an habitation, as in Job 29. 18. a similitude taken from Eagles, which build their nests on high rocks; see Obad. verf. 4. Habak. 2. 9. So hereby was signified the secure dwelling of the Kenites by Israel, without disturbance, till the Assyrian wasted all.

Verf. 22. Kain] that is, the Kenise, who came, as it seemeth, of a man named Kain, and so is by the Chaldee expounded as before, the Salmean. Somewhat it is to be the name of the place where they dwelt. wasted] or, eaten up, to wit, by enemies. until Affhur] or, whilst Affhur the Assyrians, and Babylonians, who carried away captive the tribes of Israel, 2 King. 17. 6. and the Iewes into Babylon, 2 King. 25. and so the Kenites with them, as appeareth by this prophesie; and after the returne of the people out of Babylon, there is mention of these Kenites also, in 1 Chron. 2. 55.

Verf. 23. Alas, who shall live] the Chaldee explaineth it, woe to the sinners that shall live, &c. He signifieth hereby extraordinary and grievous calamities. dash this] Hebr. puttest, or, disposeth this, to wit, this charrowledch. Targum Ionathan explaineth it, When the word of the Lord shall be re-

vealed, to give a good reward unto the just, and to take vengeance on the wicked, &c.

Verf. 24. from the coast of Kitim] Hebr. from the hand of Kitim, which the Chaldee expoundeth from the Romans; the old Latine version, from Italy; the Greeke keepeth the Hebrew phrase, from the hand of the Kitians. Kitim (or Chittim) was one of the sons of Iavan, the son of Iapheth, the son of Noe, Gen. 10. 4. His posterity (scattered in Cilicia, Macedonia, Cyprus, and Italy also, as Iosephus observeth in Antiq. lib. 4. cap. 22. Wherefore Kitim is taken sometime for the one, and sometime for the other. Here it may imply both the troubles that befall the Assyrians and Iewes, by the Greeks and Seleucidae in the troublous daies of Antiochus, according to that in Dan. 11. 30. For the ships of Kitim shall come against him: and after calamities that befall the Hebrewes, from the Romans. shall afflict Affhur] they, the ships, that is, the armies of Kitim shall afflict the Assyrians, which come of Affur, the sonne of Sem, the sonne of Noe, Gen. 10. 22.

Hebr.] or Eber, that is, Hebrews: children, as the Greeke translateth it, the Hebrews: of Eber, see Gen. 10. 22, 24. All Israel were his posterity, afflicted by Greeks and Romans, Christ was the chiefest of Eber, Luke 3. 23; 35. he was killed by Pilate the Romane Deputie. Since that time, Rome by Antichrist there reigning, hath afflicted Christ in his members. he also] that is, Kitim shall perish for ever: or, shall goe unto perdition. Thus Balaam, as hee began with the blessing of Israel, endeth with the destruction of their enemies: God by his mouth confirming the promises made unto Abraham, and to his seed for ever; the accomplishment of all which, is in Christ.

Verf. 25. returned to his place] that is, went away with a purpose to returne home, but was stayed by the Midianites, and among them was killed by the sword of Israel, Numb. 31. 8. But this is here signified, to shew how God disappointed their first plots and practise, that Balaam returned as hee came, and could not curse Israel, but denounced woes against their enemies. Things which hee purpose and endeavour to doe, are said to be done by them, though perhaps not effected; as is noted on Exod. 8. 18. Numb. 14. 40. It might also be, that Balaam indeed returned to his place, and afterward came againe to the Midianites. So Chizkuni (on Numb. 31. 1) saith, After that he had returned to his place, to Mesopotamia, he came againe to Midian, to receive money of the Elders of Midian, when he heard say of the plague which had bene in Israel by his counsel.

CHAP. XXV.

1 Israel at Shittim commits whoredome with the daughters of Moab, and idolatry with Baal-Peor. 4 The idolaters are commanded to be slain. 6 Phinehas killeth Zimri and Cozbi. 10 God therefore giveth him an everlasting Priesthood. 16 The Midianites are to be vexed for their wiles against Israel.

And Israel abode in Shittim, and the people began to commit whoredome with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed themselves downe to their gods. And Israel was joyned to Baal-Peor, and the anger of Iehovah was kindled against Israel. And Iehovah said unto Moses, Take all the heads of the people, and hang them up before Iehovah, against the Sunne, that the fierce anger of Iehovah may be turned away from Israel. And Moses said unto the Judges of Israel: Slay yee every man his men that were joyned unto Baal-Peor.

And behold, a man of the sonnes of Israel came, and brought neere unto his brethren a Midianitess, in the eyes of Moses, and in the eyes of all the congregation of the sonnes of Israel: and they were weeping at the doore of the Tent of the congregation. And Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, saw it; and he rose up from amongst the Congregation, and tooke a javelin in his hand. And he went in after the man of Israel, into the tent, and thrust both of them thorow, the man of Israel, and the woman, thorow her belly; and the plague was stayed from the sonnes of Israel. And those that died in the plague were four and twenty thousand.

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And Iehovah spake unto Moses, saying: Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned my wrath away from the sonnes of Israel, whilst hee was zealous with my zeale among them, that I consumed not the sonnes of Israel in my zeal. Therefore say, Behold I give unto him my covenant of peace. And there shall be no ill to him, and to his seed after him, the covenant of an everlasting Priesthood, because hee was zealous for his God, and made atonement for the sonnes of Israel. And the name of the man of Israel that was smitten, that was smitten with the Midianitess, was Zimri, the sonne of Salu, a Prince of a fathers house, of the Simeonites. And the name of the woman the Midianitess that was smitten, was Cozbi the daughter of Zur; he was an head of nations, of a fathers house of Midian.

And Iehovah spake unto Moses, saying: Vex thou the Midianites, and smite yee

them. For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a Prince of Midian their sister, which was smitten in the day of the plague, for Peors sake.

Annotations.

A Bode in Shittim] a place in the wilderness, in the plaines of Moab, neere Iordan, called A-bel Shittim, in Num. 33. 48, 49. In this place Israel did sit, or abide, untill after Moyses death; and from thence Iosua removed them to Iordan, where they passed over to Gilgal, Iof. 2. 1. and 3. 1. Wherefore God after willed the people to remember the things that befall unto them, from Shittim to Gilgal, that they might know the righteousness of the Lord, Mic. 6. 5. And the history now following sheweth, how when Balak, the Princes of Moab and Midian, and Balaam their prophet, had plotted and practised with all their art and might, to withdraw Gods favour and blessing from his people, but prevailed nothing; the prophet gave Balak and the Midianites counsell to put a stumbling-blocke before the Israelites, to see if they could withdraw the people from the love, feare, and obedience of the Lord their God, that Israel sinning, might fall and bring themselves into the curse, (which Balaam could not bring upon them) and so perish. By this wicked counsell they prevailed against many, to the death of 24. thousand Israelites: but the state and body of the Church was by Gods grace still preserved, the wicked being taken away by his judgement. the people] some of the people of Israel; for they that fell to this wickedness, did all perish; but they that cleaved to the Lord, remained alive, Dent. 4. 3, 4. to commit whoredome] or, to commit fornication; which the Chaldee expoundeth, to erre (or goe astray) after the daughters of Moab; understanding also, the daughters of Midian, as appeareth by vers. 6, 17, 18. This evil they fell into, by the wicked counsell and doctrine of Balaam, who taught Balak to cast a stumbling-blocke before the sonnes of Israel, to eat things sacrificed to idols, and to commit fornication, Revel. 2. 14. So Moses likewise saith, Behold these (women) caused the sonnes of Israel, through the word of Balaam, to commit trespass against Iehovah in the matter of Peor, Num. 31. 16. That hypocrite who had so often blessed Israel, and pronounced those uttered which cursed them, who had heard and uttered the oracles of God, had his eyes opened, had escaped the sword of the Angell, &c. to the end that he should not speake or doe any thing but what the Lord commanded: yee after all this, hee was the author of this mischief; that it might appeare how evil men and seducers, wax worse and worse, deceiving, and being deceived, 2 Tim. 3. 13. and therefore might beware of false prophets, who come in sheeps

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sheepes cloathing, but inwardly are ravening wolves, *Math. 7. 15.*

Verf. 2. *they called*] that is, the daughters of Moab called, or invited. Thus the intended warre of Moab against Israel was turned to a pretended peace, and feigned amitie, alluring the people by fleshly baits, to defile their bodies and soules with whoredome and idolatry. By the women of Moab, and of other strange peoples, Solomon the wife was also drawne into linné, *1 King. 11. 1. 4.* *sacrifices of their gods*] or, of their gods; in Greeke and Chaldee, *off their idols*: meaning of Baal-Peor: whereof David speaketh thus, *They were joynted unto Baal-Peor, and ate the sacrifices of the dead, Ps. 106. 28.* By the dead, meaning Idols, unto which the Scriptures doe oppose the living and true God, *1 Thess. 1. 9. 10. 9, 10.* *did eat*] and so communicated with their idolatry, for they which eat of the sacrifices, are partakers of the Altar, *1 Cor. 10. 8.* This finne God in speciall manner had forewarned them of, in *Exod. 34. 14. 15.* *bowed to their gods*] in Greeke and Chaldee, *to their idols*. This people whom God had guided thiorw the wilderness for tie yeares, who had seene Gods workes, and felt his punishments for their owne and their fathers finnes, were delivered from many enemies round about, and now abiding in Shittim, were ready to enter into the promised land, are here prevented and overthrowne through their owne corruption.

Verf. 3. *was joynted*] or, was coupled, was yoked: unto which word the Apostle seemeth to have respect, when he saith, *Be ye not unequally yoked together with unbelievers, 2 Cor. 6. 14.* *to Baal-Peor*] which the Chaldee expoundeth, *to them that served Baal-Peor*, that was the Idoll of the Moabites and Midianites, called in Greeke *Bel-phégor*. Baal is by interpretation a Lord or Patron: by which name it is probable that the heathens called the Sheme, or some starre, as is noted on *Lev. 18. 21.* Peor, or Phégor, was the name of a mountaine, *Numb. 23. 28.* and of the Idoll there worshipped, *Numb. 25. 17. 10. 22. 17.* And because Baal was a common name to many Idols, and much revered of the peoples, through corruption the Israelites called also the LORD, Baal: but heblameeth them for it, saying, *Thou shalt call me no more Baali, Hof. 2. 16.* and in dedication of the name, the Prophets put Bosheth, that is, Shame, in stead of Baal, that is, Lord: as it is written, *They went to Baal Peors, and separated themselves unto that Shame, Hof. 9. 10.* and the Greeke Interpreters in *1 King. 18. 25.* translate Baal, Shame: yea and the Hebrew Prophets sometime put one for another, as *Ierab Baal* (who was Geddon) *Judg. 8. 35.* and *9. 1.* is called *Ierab-Bosheth*, *2 Sam. 11. 21.* *Esh-Baal*, *1 Chron. 8. 33.* is called *Esh-Bosheth*, *2 Sam. 2. 10.* and *Meroz-Baal*, *1 Chron. 8. 34.* is *Mephi-Bosheth*, *2 Sam. 9. 10.* Hercupon it is said, *Te set up Altars to that Shame, even Altars to burn incense unto Baal, Lev. 1. 13.* For hath the significance of opening the mouth, and was the name of this Idoll, as some think, of filthinesse and fornication committed together with idolatry, (as this history sheweth,) and

to be that which in other language was called *Priapus*. But as Nebo the god of Babylon hath his name of *Propheying*, so Peor might likewise be called of opening the mouth in speech and prophesie; as the Scripture mentioneth the prophets of Baal, *1 King. 18. 22.* and of the Prophets that prophesied by Baal, *Jer. 28. 28.* and *23. 13.* the anger of Iehovah] They provoked him to indignation by their actions, and the plague brake in upon them, *Ps. 106. 29.* Thus Balaam by his counsell brought them into sin, and so under wrath and curse through their owne default; which he could not obtaine of God otherwise against them by any means.

Verf. 4. *the heads*] that is, as the Greeke translate, the captaines of the people, such as were chiefe in the transgression. *hang them up*] the Greeke translate it, *Make them a publick example*: the Chaldee, *Judge & kill him that is worthy to be killed*; but Targum Jonathan expoundeth it, *crucify them*. The Law after saith, *he that is hanged in the curse of God, that is, accursed of God, Deut. 21. 23.* so the sinners brought the curse upon themselves. *before Iehovah*] or, for, or, unto Iehovah, to his honour, in doing vengeance on his enemies. Both these phrases are used as one, in *2 Sam. 21.* *We will hang them up unto Iehovah, 2. 6.* and they hanged them before Iehovah, *vers. 9.* *that the fierce anger*] or, as the Greeke translate, and the fierce anger (or heat of the anger) *of the Lord shall be turned away*. Signifying that the rooting out of sinners turneth away Gods anger from a people, for, to doe justice and judgement, is more acceptable to the Lord than sacrifice, *Prov. 21. 3.*

Verf. 5. *his men*] the men under his government, as they were distributed in *Exod. 18. 15.* Although the Midianites were the beginners of this mischief, yet God first punisheth and purgeh his Church, and after he giveth order to destroy the Midianites, *vers. 17.* *Numb. 31. 2.* for judgement must begin at the house of God, *1 Pet. 4. 17.* *Ezek. 9. 6.* Compare herewith the judgement inflicted for the golden Calf, *Exod. 32. 27. 8. c.*

Verf. 6. *brought weere*] this word signifieth a bringing to commit fornication, as in *Gen. 20. 4.* *Abimelech had not come neere unto her*: See the Notes on *Lev. 18. 6.* they were weeping] these circumstances shew the sinne to be done with an high hand, in contempt of Moses, of the congregation, of God himselfe and his judgements (for which the people now wept:) and of all religion; and with a purpose to stirre up the people unto open rebellion.

Verf. 8. *into the tent*] The original word used here for a tent, is not the ordinary name, but such as signifieth a cave, or hollow place; and is thought to mean such a tent as was made for fornication: and so it more sheweth the height of his impiety, that erected such a place of wickednesse.

her bowels] in Chaldee, *her bowels*; in Greeke, *her womb* (or matrix.) *the plague was stayed*] or, was restrained: this plague, which the Chaldee calleth death, seemeth to be a peffilence which God sent among the people, as the like speech elsewhere sheweth, *Numb. 16. 50.* *1 Chron. 21. 22.* as also

in that David saith, *the plague brake in upon them, Psal. 106. 29.* Howbeit the word is sometime used for slaughter by the sword, as in *1 Sam. 4. 17.*

Verf. 9. *24 thousand*] all the men that had followed Baal-Peor, the Lord destroyed them from amongst his people, *Deut. 4. 3.* The Apostle speaking hereof, saith, *Neither let us commit fornication, as others of them committed, and fell in one day three and twenty thousand, 1 Cor. 10. 8.* It seemeth that one thousand were slaine by the Iudges, *vers. 5.* and 23 thousand by the hand of God, of which latter number the Apostle speaketh: or, one thousand of the chiefe were hanged, and the rest slaine by the sword.

Here the Hebrewes begin the 41 Section of Lecture of the Law, which they call Phinehas.

Verf. 11. *both turned away*] in Greeke, *both caused my wrath to cease*. The fact of Phinehas, who was but a Priests sonne, no ordinary Magistrate, and who proceeded not with the malefactors judicially, but carried with zeale of God, thrust them thorow suddenly, might seeme blame-worthy in the eyes of men, and might procure him much ill will, considering the persons whom he killed, the man being a Prince in Israel, and the woman a Princes daughter of Midian: therefore God here justifieth and rewardeth his work done by the motion of his Spirit. *hee was zealous with my zeale*] or, *hee was zealous with my zealousie*, for Gods cause, not his owne. The Apostle hath a like speech, *I am zealous over you with zealousie of God, Gal. 2. 20.* *Zeale or zealousie*, (both which are signified by one word in the Hebrew) meaneth both a fervent indignation against the sinners, and a fervent love unto the Lord, shewed in his former act, as Targum Jonathan addeth for explanation, and *hee killed the guilty among them*. *in my zeale*] or, *in my zealousie*; it is the word before used, and applied here to God, as in *Exod. 20. 9.* and often.

Verf. 12. *I give*] in Chaldee, *I decree*, of peace] understand, my covenant, (the covenant of) peace: so God saith of Levi, *my covenant was with him, (the covenant of) life and peace & I gave them unto him, for the seare wherewith he seared me, Gen. 26. 2. 5.* So in this place Targum Jonathan expoundeth, *Behold I decree unto him my covenant of peace, & I will make him the messenger of my covenant, and he shall live for ever, to preach the Gospel of redemption in the end of dayes.* By which words Phinehas in his covenant was a figure of Christ, who is called the messenger of the covenant, *Mal. 3. 1.* and hath an everlasting priesthood, *after the mode of an endless life, Heb. 7. 16. 17.* and hath both wrought and preached redemption in these last dayes, *Heb. 1. 1, 2, 3.*

Verf. 13. *of an everlasting priesthood*] meaning until Christs coming, to whom the Priesthood of Aaron was to give place, *Heb. 7. 12. c.* Phinehas himselfe lived to a great old age, as appeareth by *Judg. 20. 28.* His sonnes successively were high Priests till the captivity of Babylon, *1 Chron. 6. 4.*

15. and at the returne out of captivity, Ezra the great Priest and Scribe was of his line, *Ezra 7. 1. 5.* And God by his Prophet promisheth, that David had never want a man to sit upon the throne of the house of Israel: neither shall the Priests of the Levites want a man before me, to offer burnt-offerings, and to kindle meat-offering, and to doe sacrifice continually, *Jer. 33. 17. 8. 21. 22.* Both which are accomplished in Christ, *Luke 1. 33. 33.* *Heb. 3. 14.* and *5. 1. 5.* and *8. 1, 2, 3, c.* *zealous for his God*] or, zealous for his God; that is, for the dishonour done unto his God; as God himselfe is said to be zealous for Jerusalem, when hee was sore displeased with the heathens that afflicted it, *Isa. 1. 14. 15.* *It is good to be zealous*] afflicted playes in a good thing, *Gal. 4. 18.* that God sheweth here in rewarding Phinehas zeale, who stood up and executed judgement, and the plague was stayed: and it was counted to him for justice, to generation and generation for ever, *Psal. 106. 30. 31.* The Hebrews in ages following mentioned his glory; as *Beh. Sirach* saith, *because he had zeale in the seare of the Lord, and stood up with good courage of heart; when the people were turned backe, and made atonement for Israel; therefore was there a covenant of peace made with him, that he should be the chiefe of the Sanctuary, & of his people; and that he and his posteritie should have the dignitie of the Priesthood for ever, Eccles. 45. 23. 24.* The Scripture noteth the contrary of Eli (who came of Ithamar the brother of Eleazar) for when his owne sonnes committed whoredome with the women of Israel, that assembled at the doore of the Tabernacle of the congregation, and made themselves vile, hee restrained them not, but honored his sonnes above the Lord: therefore God threatened to cut off his arme, and the arme of his fathers house, that there should not be an old man in his house for ever. And he swore unto the house of Eli, that the iniquitie of Elies house should not be purged with sacrifice, nor offering for ever, *1 Sam. 2. 22. 29. 31.* and *3. 13. 14.* made atonement] or, made reconciliation, pacified Gods wrath through faith: this word used for atonement by sacrifice, is here applied to the executing of judgement upon the malefactors; whereupon God stayed the plague which had begun upon the congregation. As oftentimes for the sinne of some, God is wroth with the whole congregation, *Isa. 7. 1. 12.* and *22. 17. 18.* so here for the just fact of Phinehas his wrath was turned away, *vers. 11.* and atonement is made. So the proverb was fulfilled, *The kings wrath is as messengers of death; but a wise man will pacifie it, Prov. 16. 14.* Thus David also made atonement by doing justice on Sauls house, *2 Sam. 21. 3. c.*

Verf. 14. *smitten*] that is, killed, as the Chaldee explaineth it: so in *vers. 19.* and *17. Zimri*] in Greeke, *Zambri*, sonne of Salo; the notation of this name agreeth with his end; for Zimri signifieth cutting off, as superfluous boughes are pruned, or cut off from the Vine: Salo signifieth treading under foot; so as a fruitlesse branch he was cut off from the vine of Israel, and trodden down of God and men; as it is written, *Thou hast trodden downe*

all these that got away from thy slaughter; for their
deaths is full; hold; (Isaiah 13: 18.) 2 Among the She-
meonites, in the children of the tribe of Simeon, And
being of prince and bringing that harlot into his
house, verily, he is likely that many of the tribe
took part with him, and perished as the plague
spread. For whereas that tribe at the former
murder, had 59, thousand and three hundred men
of war among them, Num. 1. 28, 29. they were
diminished now, after this plague, 23, thousand and
one hundred; that there remained at the new mu-
ster, but 24, thousand and two hundred men;
Num. 26. 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831,

15 V. 9-15. *Cochbi*, the Greek; *Chambers*, of *Sacker*; *Cochbi* signifies *king*, or *sabbath*; *Zur* is a *Rack*. An *earth* of nations; *this* is, a government of peoples for heresies, a Prince of Midian; ver. 17. and all the world he had to beent of the five Kings of *Midian*; *Gen.* 36:8.—And as Balaam with his wicked counsel did deceive, is named as a figure of Antichrist's craftiness, corrupting the Christian Church with fornication and idolatry, Rev. 2:14. for in this Prince of Midian, and she barlot his daughter, we may behold the type of Antichrist, who by the puritan doctrine of Balaam hath drawn the Church unto fornication and idolatry, with false gods, and hereties. His false prophesies, like the daughters of Moab, allure men unto those abominations; for as the wifehood of God (in Christ) sendeth forth her maidens to invite the people to command eat of her bread, and drink of the wine that she hath mingled, Prov. 9:1.—*The foolish woman*, (or whore of Babylon, Revel. 17:5.) hath also by these toll-guests, the spirits of *deceit*, seeking myriades, which goe forth unto the King of the earth, Rev. 16:13:14. And the carnal flesh passengers, who goe right on their wayer to pursue after her *tollen waters*; which are sweet, and breathe in secret, which is pleasant; and many doe follow her pernicious wayes, yea many strong men have been slayned by her, Ps. 13.—18. and 7:26:2 Per.
12. The kings also of the earth have committed fornication with her, Rev. 18:3.—& brought her husband and his lawes unto their brethren & subjects. And the Barlots name was *Cochbi*, that is, the *sabbath* or *of Sabbath* day, that is, a Rack, a Prince of Midian of Abrahams degenerate children, Gen. 25:26 so is the Church of Antichrist false & deceitful; yet the pretended daughter of the Rocks, which Christ hath promised to build his Church upon, Matthe. 16. though being departed from the true faith of Christ, as the Medianites were from the faith of their father Abraham. For those Achanists, idolatries, God sendeth forth his plagues, Rev. 16. But when with the sword of the Spirit, (which is the word of God, Ephel. 6:17.) the abominations are cut off, and the authors of the thrust thorough, as in *Zach.* 13:2, 3.—the wrath of God which now is kindled against the sinners shall returned away:— of a fathers house! S Iardhi here noteeth from Gen. 25:4. that *Midian* had five fathers houses, Ephah, and Epher, and Amnecob, and Abida, and Eldaab: and this making of one of them.

Verſ. 17. *Vox the Midianites*) or, *Diſtreſſe*,
 but it is, *war againſt the Midianites*; as the Greek
 tranſlates it, *ſpermiſti* againſt them: Hebr. *Te* *vee*
 or *Te* *ſpermiſti* which phrase ſeems the notes on
Exod. 23. 23. God who had firſt puniſhed his own
 people for their ſinnes, doth now decree vengeance
 againſt their enemies which was done by Moſes
 before his death, *Num. 31. 1*. For as God ſaith
 to the nations, *Loe I begin ſpeaking evil* on the oc-
 caſion *upon which my name is called*; and *ſhall ye* *be*
directly ſurprized? *ye ſhall be ſo ſurprized* *that ye* *23.*
29. Heſpeaketh this againſt the Midianites, ra-
 ther than againſt the Moabites (whom he had for-
 bidden Iſrael to vex or diſtreſſe, *Deut. 2. 9*) be-
 cauſe they were chiefe in the miſchief. For though
 Balaam gave the counſell to the king of Moab, *Exod.*
2. 14. and the Moabit women were profane to
 Iſrael unto whoredome, *Num. 25. 1*. yet Balaam at firſt
 did not much regard that counſell, but turned Ba-
 laam away with blame, *Num. 24. 11, 25*. but
 the Midianites retained him, and amongst them he
 was ſlaine; *Num. 31. 8*. And *Cezab* a kings daugh-
 ter of Midian was a principall inſtrument of evil
 unto Iſrael: as God ſaith within *verſ. 18*. therefore
 the Midianites were firſt in the puniſhment.
ſmite ye them [that is as the Chaldee expoureth
in ſichil *to be them*

Verf. 18. *For they vex you* [or, *disfigure you* not with warre, but with wiles and craft. So God faith of Babylon, *Remember even as thee hath rewarded you*, Rev. 18.6. The reward of unrighteous workers, is righteous judgement. *their wile* [or, *their guile*, *craftily*, *crafts*.] *beguiled you* [or, *dealt wilyly and craftily with you*]; as the Egyptians when they thought to deal wilyly for the toppling of Israel, *Exod. 1. 10*. are said to *deceitfully*, *Pal. 1. 20, 25*. and Iosephs brethren, when they craftily conspired his death, *Gen. 37. 18*. By this it appeareth, that the enemie of the Midianites was but feigned; and that they plotted the destruction of Israel. *... matter* [Hebr. *word*] *Peor's* idolatric with Baa-Peor, ^{wh} Israel was drawn unto, *vers. 2, 3*. So the *matter* [or word] of Creb, is meant the fornication with her, *vers. 6*. [or *Peor's sake*] *Hebr.* for the word of *Peor*, that is, which is common unto Israel for *Peor's* iacok cause.

CHAP. XXVI.

1 The summe of all the men of Israel from twentie yearer old and upward, is taken in the plaine of Moab. 5 The families, and numbers of Reuben. 12 Simeon. 15 Gad. 19 Iudah. 23 Issachar. 26 Zabulon. 29 Manasseh. 35 Ephraim. 38 Benjamin. 42 Dan. 44 Aser. 48 Naphtali. 51 The summe of them all. 52 The Law of dividing among them the inheritance of the land. 57 The families and number of the leviites. 62 The canawthy they were not numbered among the Israelites. 63 They were left of them which were numbered. 64 Simeon, and Caleb and Isma.

1 **A**Nd it was after the plague that Iehovah laid unto Moses, and unto Eleazar,
2 saying; Take ye the summe of all the congregation of the sonnes of Israel, from twen-
3 tie yeares old and upward, *according to* the house of their fathers, every one that goeth
4 forth *with* the armie in Israel. And Moses and Eleazar the Priest spake with them in
the plains of Moab, by Jordan *neere* Iericho,
5 saying; From twentie yeares old and upward, as Iehovah commanded Moses, and
the sonnes of Israel which went forth out of
the land of Egvpt.

Reuben, the first-borne of Israel; the sons of Reuben, of Enoch, the familie of the Enochites; of Phallu, the familie of the Phalluities. Of Hezron, the familie of the Hezronites; of Carmi, the familie of the Carmites. These are the families of the Reubenites, and they that were muldered of them were three and fortie thousand, and seven hundred and thirtie. And the sonnes of Phallu, Eliab. And the sonnes of Eliab, Nemuel, and Dathan and Abiram: this is that Dathan and Abiram, the called of the congregation, who strove against Moses, & against Aaron, in the congregation of Korah, when they strove against Iehovah. And the earth opened her mouth and swallowed up them, and Korah, when the congregation died; when the fire devoured two hundred and fiftie men, and they were for a signe. But the sonnes of Korah died not.

12 The sonnes of Simeon, *according* to their
families; Of Nemuel, the familie of the Ne-
muelites; of Iamin, the familie of the Iami-
nites; of Iachin, the familie of the Iachinites.
13 Of Zerach, the familie of the Zarhites; of
14 Saul, the familie of the Saulites. *These are*
the families of the Simeonites; two and
twentie thousand and two hundred.

13 The sonnes of Gad, according to their families;
14 of Zephon, the familie of the Zephonites;
15 of Haggi, the familie of the Haggites;
16 of Suni, the familie of the Sunites. Of Ozni,
17 the familie of the Oznites; Of Eri, the familie
18 of the Erites. Of Arod, the familie of
19 the Arodites; of Areli, the familie of the Arelites.
20 These are the families of the sonnes
21 of Gad according to those that were mustered
22 of them, fortie thousand and five hundred.

The sonnes of Iudah were Er and Onan: and Er and Onan died in the land of Canaan. And the sonnes of Iudah, according to their families, were: of Selah, the familie of

the Selanites; of Pharez, the familie of the Phazrites; of Zarah, the familie of the Zarhites. And the sonnes of Pharez were of Hezron, the familie of the Hezronites; of Hamul, the familie of the Hamulites. These are the families of Iudah, according to those that were mustered of them, seventie and six thousand, and five hundred.

The sonnes of Issachar, according to their families: of Thola, the familie of the Tholaites; of Phuva, the familie of the Phunites. Of Issub, the familie of the Isshubites; of Simron, the familie of the Simronites. These are the families of Issachar, according to those that were mustered of them, sixtie and foure thousand, and three hundred.

The sonnes of Zabulon, *according* to their families; of Sered, the familie of the Sardites; of Elon, the familie of the Elonites; of Iahleel, the familie of the Iahleelites. These *are* the families of the Zabulonites, *ac-*
cording to those ~~that were~~ mustered of them, sixtie thousand and five hundred.

The sons of Ioseph, *according to their families*, were Manasses and Ephraim. The sons of Manasses of Machir, the family of the Machirites; and Machir begat Gilead; of Gilead, the familie of the Gileadites. *These are the sons of Gilead*; of Iezer, the familie of the Iezerites: of Helek, the familie of the Helekites. And of Afriel, the familie of the Afrielites: and of Shechem, the familie of the Shechemites. And of Shemida, the familie of the Shemidaites; and of Hephher, the familie of the Hephherites. And Zelophehad the sonne of Hephher had no sonnes, but daughters: and the names of the daughters of Zelophehad, *were* Machlah, and Noah, Hoglah, Milcah, and Tirzah. *These are the families of Manasses; and those that were mustered of them*, two and fiftie thousand, and seven hundred.

These *are* the sonnes of Ephraim, *according* 35
to their families: of Shushelah, the familie
of the Shuthalhites; of Becher, the familie of
the Bachrites; of Tahan, the familie of the
Tahanites. And these *are* the sonnes of 36
Shushelah: of Eran, the familie of the Era-
nites. These *are* the families of the sonnes
of Ephraim, *according* to those *that were* 37
mustered of them, two and thirtie thousand and
five hundred; these *are* the sonnes of Ioseph,
according to their families.

The sonnes of Benjamin, according to their families: of Bela, the familie of the Belaites; of Ashbel, the familie of the Ashbelites; of Ahrim

- 39 Ahiram, the familie of the Ahiramites. Of Shephupham, the familie of the Shuphamites; of Hupham, the familie of the Huphamites. And the sonnes of Bela were Ard and Naaman, the familie of the Naamites.
- 40 These are the sonnes of Benjamin, according to their families, and those that were mustered of them, five and fortie thousand and six hundred.
- 41 These are the sonnes of Dan, according to their families; of Shuham, the familie of the Shuhamites: these are the families of Dan, according to their families. All the families of the Shuhamites, according to those that were mustered of them, sixty and foure thousand and foure hundred.
- 42 The sonnes of Aser, according to their families; of Iimnah, the familie of the Iimnahites; of Iisvi, the familie of the Iisvites; of Beriah, the familie of the Berites. Of the sonnes of Beriah, of Cheber, the familie of the Chebrites; of Malchiel, the familie of the Malchielites. And the name of the daughter of Aser was Serah. These are the families of the sonnes of Aser, according to those that were mustered of them, three and fiftie thousand and foure hundred.
- 43 The sonnes of Naphtali, according to their families; of Iachzeel, the familie of the Iachzeelites; of Guni, the familie of the Gunites. Of Iezer, the familie of the Iezrites; of Sillem, the familie of the Sillemites. These are the families of Naphtali, according to their families, and they that were mustered of them, five and fortie thousand and foure hundred.
- 44 These were the mustered of the sonnes of Israel; six hundred thousand, and a thousand seven hundred and thirtie.
- 45 And Iehovah spake unto Moses, saying; Unto these the land shall be divided for an inheritance, according to the number of names. To the many thou shalt give them the more inheritance, and to the few thou shalt give them the lesse inheritance: to every man according to those that were mustered of him, shall his inheritance be given. Notwithstanding, the land shall be divided by lot; according to the names of the tribes of their fathers they shall inherit. According to the lot, shall the inheritance thereof be divided betweene many and few.
- 46 And these are they that were mustered of the Levites, according to their families; of Gethon, the familie of the Gethonites; of

Kohath, the familie of the Kohathites; of Merari, the familie of the Merarites. These are the families of the Levites, the familie of the Libnites, the familie of the Hebronites, the familie of the Mahlites, the familie of the Mushtites, the familie of the Korachites: and Kohath begat Amram. And the name of Amrams wife was Iochebed the daughter of Levi, whom she bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses, and Mary their sister. And unto Aaron was borne Nadab and Abihu, Eleazar and Ichamar. And Nadab and Abihu died, when they offered strange fire before Iehovah. And those that were mustered of them, were three and twentie thousand, all males, from a month old and upward, for they were not mustered among the sonnes of Israel, because there was no inheritance given to them among the sonnes of Israel.

These are they that were mustered by Moses and Eleazar the Priest, who mustered the sonnes of Israel in the plaines of Moab by Jordan, neere Jericho. And among these, there was not a man of those that were mustered by Moses and Aaron the Priest, who mustered the sonnes of Israel in the wilderness of Sinai. For Iehovah had said of them, Dying they shall die in the wilderness: and there was not left a man of them, save Caleb the sonne of Iephunneh, and Iothua the sonne of Nun.

Annotations.

After the plague] after the death of the 14 thousand that perished for the sinne of Peor, (Num. 25.9.) the Lord commandeth the people to be numbred, which should have inheritance in his land; to signifie his love and care of those that cleaved unto him, Dent. 4.3.4. The Hebrewes explaine it by the similitude of a shepherd, who when wolves have gotten among his flocke, and murthered some of them, he counteth them, to know the number of those that are left. Again; As when they came out of Egypt, and were delivered to Moses, they were delivered him by tale; (Exod. 38.26.) so now when Moses was ready to die, and to deliver his flock again, he delivered them by tale. Sol. Iarchon Num. 26. Eleazar] who now was high Priest after the death of Aaron his father, who had before numbred them with Moses, Num. 1.3. And this Eleazar was he, who after with Iosua divided the land of Canaan to this people, Ios. 14.1. &c.

Verf. 2. the summe] Hebr. the head; see the Chaldee expounder, the count, or summe: Exod. 30.12. This was the third time that Israel was numbred for to fight the Lords battels against the

the Canaanites, and to receive their land for an inheritance. See the Annotations on Num. 1.2. 20 years old] Hebr. some of twenty years: see Num. 1.3. house] that is, as the Greeke explaineth it, houses of their fathers, Iarchi faith, they were reckoned by the tribe of the father, and not after the mother: So in Num. 1.2. goeth forth with the armie] able to go out to warre the warfare of the Lord: see the notes on Num. 1.3.

Verf. 3. spake with them] in Chaldee, spake, and said to number them; but Targum Jonathan addeth, spake with the Princes, and said, to number them. So it accordeth with Num. 1.4. planters] or, champion country of Moab: see Num. 2.2.1.

Verf. 4. From 20 years old] Hebr. from a sonne of 20 years; as verf. 2. and here is to be understood, the people are to be numbred, or the like.

Verf. 5. the first-borne] Reuben for this cause is here first numbred, as also in Num. 1.5.20. though he lost his dignity by his sinne, 1 Chron. 5.1. and was put downe to the second quarter, as they encamped about the Sanctuary, and marched towards Canaan, Num. 2.10.—16. Enoch] in Hebr. Chanech. see Gen. 5.18. and 46.9. of the Enochites] Hebr. of the Enochite, (or Chanechite) the singular number put for the plural: so after thoroughout this chapter. See the annotations on Gen. 10.16. And here Reuben hath four families, according to Gen. 46.9. and 1 Chron. 5.3.

Verf. 7. mustered] or numbred; Hebr. visited. See the notes on Num. 1.3. 43 thousand, &c.] at the former muster they were 46 thousand and five hundred, Num. 1.21. so they increased not, but decreased while they travelled in the wilderness.

Verf. 9. the called] that is, renowned, famous: see Num. 1.16. and 16.1. 2. &c. stroke] in Greeke, made insurrection: in Chaldee, gathered themselves together. This murine stirred by the chief of the tribe, seemeth to be one cause of their decrease by the hand of God against them.

Verf. 10. and Korah] that is, the men and goods that pertained unto Korah, as Num. 16.32. the congregation died] in Greeke, his congregation, meaning Korahs, as Num. 16.40. 250 men] that offered incense, Num. 16.35. for a signe] or, for an ensigne, a banner: the Greeke and Chaldee translate it, a signe: whereby God signified his anger to be displeased against all that should rebell in like manner. In Num. 16.40. it is called a murmurall unto the sonnes of Israel, that no stranger, or Canaanite were to offer incense before Iehovah; that he might as Korah, &c. Of such things the Apostles faith, they were our examples, 1 Cor. 10.6.

Verf. 11. died not] to wit, either by that fire, or by the swallowing up of the earth, Num. 16.32.

35. Ifcemeeth they conferred not to their fathers rebellion, or at least repented at the warning given by Moses, Num. 16.5. &c. The sons of Korah were Assir and Elkunah, and Abisaph, Exod. 6.24. these and their posteritie lived and kept their office in Israel for their genealogie is reckoned in 1 Chron. 6.32.—38. and they were appointed by David to be singers in the house of the Lord, 1 Chron. 6.31.32. and of them came Samuel the Prophet, 1 Chron. 6.

33,34. compared with 1 Sam. 1.20. and Heman, who with his off-spring were singers, 1 Chron. 6.33. and 25.4,5,6. And many Palms have in their titles, To the sonnes of Korah, as Psal. 42. and 44 and 45. and 46. and 47. and 48. and 49. and 84. and 85. and 87. and 88.

Verf. 12. Nemeul] called also Lemuel, in Gen. 46.10. and Exod. 6.15. in Greeke here, Nemeul. So in 1 Chron. 4.24. Iachin] in Greeke, Achin: he is called Iarib, in 1 Chron. 4.24.

Verf. 13. Zerab] in Greeke, Zarab; so in 1 Chron. 4.24. elsewhere called Zohar, Gen. 46.10. Exod. 6.15. Saul] the sonne of a Canaanite, Gen. 46.10.

Verf. 14. These are the families] to wit, which remained: for there was one familie more of Obad, Gen. 46.10. Exod. 6.15. but that was extinct in the wilderness, and therefore omitted here and in 1 Chron. 4.24. 2500 and 200. their number was greatly diminished; for at the former muster, they were 59 thousand and 300, Num. 1.23. Among other sinnes, that forementioned in Num. 25.14. seemeth to be a speciall cause hercof, And Moses blessing all the other tribes before his death, maketh no expresse mention of Simcons, in Dent. 33.

Verf. 15. Gad] though hee was not the next borne to Simon, nor of that mother, yet is he numberted in the third place, because hee was joynted with Reuben and Simeon in the South quarter, as they encamped about the Sanctuary, Num. 2.10. 14. Zephon] in Greeke, Sapbon; he was called also Ziphon in Gen. 46.16.

Verf. 16. Gzer] in Greeke, Azem: in Gen. 46.16. he is named Ezbon.

Verf. 17. Arad] in Greeke, Aradi, and in Gen. 46.16. Aroli.

Verf. 18. and five hundred] so this tribe had fewer now by five thousand one hundred and fiftie men, than at the former muster, Num. 2.15.

Verf. 19. and Onan died] both of them died without issue, God did cut them off for their wickedness in their youth, Gen. 38.7.10.

Verf. 20. Selah] in Greeke, Selon.

Verf. 21. of Pharez] The sonnes of Iudah were five in all, Gen. 38. so noted by the holy Ghost, in 1 Chron. 2.4. they were all to have bene heads of families; but two dying childlesse, here are taken two of his sonnes (Hizron and Hamul) in their stead; and these were of Pharez, (the second brother of the twinnes, Gen. 38.28, 29.) of whom our Lord Christ came according to the flesh, Matth. 1. So Iudah hath five families continued, according to the number of his five sonnes.

Verf. 22. and six thousand] at the first muster he had but 74 thousand and six hundred, Num. 2.4. now he is increased nineteene hundred more: and as he, so all the tribes under his standard were increased also; whereas in Reubens they were all diminished. For Iudah prevailed above his brethren, for the honour of Christ who was come of his stocke: see 1 Chron. 5.2. Gen. 49.8.—10. Heb. 7.14.

- 23 Verſ. 23. *Iſſachir* he is numbred next *Judah*, for he was next him under his ſtandard, *Num. 2. 5.* next him grav'd on the high Priests breaſt-plate, *Exod. 28.* borne next of the ſame mother *Leah*, *Gen. 30. 17. 18.* Of him and his four families here reckoned, ſee the notes on *Gen. 46. 13.* *Phu- vab* called alſo *Phuah*, in *1 Chron. 7. 1.* and ſo here in *Greece, Phova.*
- 24 Verſ. 24. *Iſſachir* hee is called *Iob*, in *Gen. 46. 13.*
- 25 Verſ. 25. *64 thouſand* hee had before but *54 thouſand*, and *four hundred*, *Num. 2. 6.* ſo that his tribe is increaſed nine thouſand and nine hundred men of warre.
- 26 Verſ. 26. *Zabulon* or *Zebulun*, hee was next brother to *Iſſachir*, *Gen. 30. 19. 20.* next him on *Aarons* breaſt-plate, *Exod. 28.* and next him in marching and camping about the *Tabernacle*, *Num. 2.* His three families continue here, as they were in *Gen. 46. 14.*
- 27 Verſ. 27. *ſixty thouſand, &c.* who were before *57 thouſand*, and *four hundred*, *Num. 2. 8.* ſo they are increaſed three thouſand and one hundred men.
- 28 Verſ. 28. *Iſſachir* of him came two tribes, for hee had the firſt birth-right, a double portion, *1 Chron. 5. 2. Gen. 48. 1. 5.*
- 29 Verſ. 29. *Manaſſes* hee, though the elder brother, was put down to the ſecond place, by *Jakobs* prophetic, *Gen. 48. 14. 19. 20.* and by Gods diſpoſition of the tribes, *Num. 2. 18. 20.* yet here hee is muſtered before *Ephraim* the ſtandard-bearer; as his annie was increaſed in the wildeſſe, when *Ephraims* was diminiſhed, which after doth appeare. *Maſchir* he was the ſonne of *Manaſſes* by his concubine an *Aramiteſſe*, *1 Chron. 7. 14.* *Gilead* in *Greece, Galaad*. There was alſo a place called *Gilead*, which the ſonnes of this *Maſchir* conquered, and had it for their poſſeſſion, *Num. 32. 39. 40. Joſ. 17. 1.*
- 30 Verſ. 30. *Iſſachir* in *Greece, Achizer*: in *Joſ. 17. 2.* *Achizer*. Here not onely the ſonnes ſonnes (as was noted before of *Judah*, *verſ. 21.*) but the ſonnes ſonnes ſonnes are made heads of families in the tribe of *Manaſſes*: the like whereof is not in any other tribe. This honour hath *Iſſachir* above his brethren; who alſo whiles he lived, *ſaw unto Ephraim ſonnes of the third generation: alſo the ſonnes of Maſchir ſonne of Manaſſes, were borne up on Iſſachirs knees, Gen. 50. 23.* And *Manaſſes* here hath eight families, when no other tribe hath to many.
- 33 V. 33. *Zelophebad* or *Zelophebad*, in *Greek, Selphad*. the names Hebr. the name. *Maſchab* in *Greece* their names are written, *Maſla, Nova, Aſtula, Melcha, and Therſa*: Of theſe daughters, ſee *Num. 27. 1. &c.* *Num. 36. 11. Joſ. 17. 3.*
- 34 Verſ. 34. *52 thouſand, &c.* he had before but *32 thouſand* and *400*, *Num. 2. 21.* ſo that now hee was increaſed *20 thouſand* and *five hundred* men of warre: none of all the other tribes had half ſo much increaſe. Thus *Jakobs* prophetic is fulfilled, *Iſſachir* ſhall be the ſonne of a fruitful Vine, *Gen. 49. 22.*

Verſ. 35. *Shubal* in *Greece, Southal*. *Techer* [this ſome think to be he which is called *Teched*, in *1 Chron. 7. 20.* *Tahan* or *Tahaz* in *Greece, Tanach*, by tranſpoſition of letters.

Verſ. 36. *Eran* in *1 Chron. 7. 26.* called *Edan* (or *Laudan*:) ſo the *Greeke* here writeth him *Eden*, for the likenelle of the Hebrew letters, whereof ſee the Annotations on *Gen. 4. 18.* and *Num. 2. 14.* Of this *Eran* (or *Edan*) came *Iſſachir* the ſonne of *Nun*, *1 Chron. 7. 26. 27.* And here *Ephraims* ſonnes ſonne is head of a familie, as was before in *Judahs* tribe, *verſ. 21.*

Verſ. 37. *32 thouſand, &c.* he had before *40 thouſand*, *Num. 2. 19.* ſo eight thouſand of this tribe are now diminiſhed.

Verſ. 38. *Bela* in *Greece, Bale*: he was *Benjamins* firſt-borne, *1 Chron. 8. 1.* *Aſubel* called *Iſſachir*, *1 Chron. 7. 6.* *Benjamins* ſecond ſonne, *1 Chron. 8. 1.* The *Greeke* here writeth him *Aſubel*, or as ſome copies have it, *Aſubel*. *Aſubel*, or *Aſubram*, in *Greece, Achiram*: elſewhere hee is named *Aſchi*, *Gen. 46. 22.* and *Aſchir* the ſonne of *Benjamin*, *1 Chron. 8. 1.*

Verſ. 39. *Shephupham* in *Greece, Sepham*: in *1 Chron. 7. 12.* hee is called *Shappim*, in *Gen. 46. 22.* *Shappim*. *Hupham* otherwiſe *Hupim*, *Gen. 46. 22. 1 Chron. 7. 12.*

Verſ. 40. *Arad* in *Greece, Ader*: ſo in *1 Chron. 8. 3.* the Hebrew writeth him *Ader*. the familie of *Arad* the familie of the *Aradites*, here *Benjamin* hath but ſeven families, who in *Gen. 46. 21.* had ten.

Verſ. 41. *45 thouſand, &c.* hee had before but *35 thouſand* and *400*, *Num. 2. 23.* now his number is increaſed ten thouſand and two hundred; though his families were diminiſhed, yet hee had the greateſt increaſe of men of warre among all the tribes, ſave *Manaſſes* and *Aſer*.

Verſ. 42. *Shubam* or *Shubam*, called by tranſpoſing of letters *Huſim* (or *Chuſim*) in *Gen. 46. 23.* in *Greece, Same*.

Verſ. 43. *64 thouſand, &c.* of one familie of *Dan* there ſprang ſo many thouſand men, that none of all the tribes ſave *Judah* have the like multitude: and hee is increaſed *17* hundred men more than at the former numbering, *Num. 2. 26.*

Verſ. 44. *Simnah* in *Greece, Simna*. [this] in *Greece, Iſſachir*. Between theſe there was another called *Iſſachir*, *Gen. 46. 17.* whoſe familie here omitted, ſeemeth to be perſiſhed.

Verſ. 45. *Cheber* or *Heber* in *Greece, Cheber* of his poſterity, ſee *1 Chron. 7. 32.* Here *Aſers* ſonnes ſonnes are alſo heads of families, as were before in *Judah* and *Ephraim*, *verſ. 21.* and *36.*

Verſ. 46. *Serab* or *Serach* in *Greece, Sarab*: mentioned alſo in *Gen. 46. 17. 1 Chron. 7. 30.*

Verſ. 47. *53 thouſand, &c.* when before hee had but *45 thouſand* and *five hundred*, *Num. 2. 28.* that his increaſe in the wildeſſe was eleven thouſand and nine hundred men of warre: none but *Manaſſes* was before him.

Verſ. 48. *Naphthali* in *Greece, Naphtholim*. *Iachzeel* in *Greece, Aſch*. The ſonnes familie of *Naphthali* continue, as in *Gen. 46. 24.*

Verſ. 50. *45 thouſand, &c.* whereas before hee had been *53 thouſand* and *4 hundred*, *Num. 2. 30.* ſo that eight thouſand fewer are at the laſt than at the firſt.

Verſ. 51. and a thouſand, &c. The number of all at the former count was *600 thouſand*, and *three thouſand* and *550*, *Num. 2. 32.* ſo that now in the whole ſumme the hoſt of *Iſrael* is decreaſed in their *38* years travel, eighteen hundred and twentie men, eſteeming the *Levites* which were numbred apart. Wherein *Gods* worke for them all in general, and for the tribes and families in particular is to be regarded. When they were under bondage and affliction in *Egypt*, they multiplied like *ſift*, and filled the land, *Exod. 1.* (for outward perfection increaſeth the Church, and leſſeneth it not:) but when they were come out from that iron furnace, and carried of *God* as on *Eagles* wings, thorow the wildeſſe in ſafety, they provoked him by their murmurings, rebellions, and idolatries, *chac he consumed their dayes in vanity, and their yeeres in baſtie terror*, *Pſal. 78. 17. 31.* And though amongst other bleſſings, *God* gave them his lawes to direct them, *Exod. 20. &c.* and his good ſpirit to inſtruct them, *Neb. 9. 20.* and led them like a flock, *ſay the hand of Moſes and Aaron*, *Pſal. 77. 21.* yet learned they not obedience, but mount *Sinai* gendered to bondage, *Gal. 4. 24.* and the Law wrought wrath, *Rom. 4. 15.* and *Moſes* their Law-giver could not bring them into the promiſed land, but left that unto his ſuccellor *Ieſus* ſon of *Nun*, who figured *Ieſus* the Sonne of *God*, by whom cometh grace and truth, and the inheritance of the Kingdom of heaven, *Deut. 31. 2. 14. Joſ. 1. 17. Rom. 6. 23.*

Theſpecial hand of *God* touching the tribes, and the mothers that bare them, and the families and perſons that proceeded of them, may thus be viewed:

Seven of the twelve tribes did increaſe in multitude: they travelled, beſides the tribe of *Levi*, which alſo was a thouſand at the laſt numbering moſt than at the firſt, *ver. 62.*

Judah increaſed 1900.

Iſſachir 9900.

Zabulon 3100.

Manaſſes 20500.

Benjamin 10200.

Dan 1700.

Aſer 1500.

The ſumme of all increaſed, was nine and ſiftie thouſand and two hundred, beſides the thouſand *Levites*. Notwithſtanding the decreaſe of the five tribes was more: for

Reuben decreaſed 2770.

Simcon 37100.

Gad 5150.

Ephraim 8000.

Naphthali 8000.

So the ſumme of all that were diminiſhed, was one and ſixtie thouſand and twentie men.

Obſerve alſo the worke of *God* in reſpect of *Jakobs* wives, the four mothers of the tribes, *Leah, Rachel, Zilpah, and Bilhah*, whom the holy Ghoſt mentioneth in *Gen. 46. 15. 18. 25.*

1 *Leah* was multiplied in *Judah* 1900.
in *Iſſachir* 9900.
in *Zabulon* 3100.

So the fruit of *Leahs* body increaſed in the wildeſſe, fourteen thouſand and nine hundred, beſides the thouſand of *Levi*.

2 *Rachel* was multiplied in *Manaſſes* 20500.
in *Benjamin* 10200.

So *Rachels* increaſe was thirtie thouſand and ſeven hundred.

3 *Zilpah* *Leahs* handmaid increaſed in her ſon *Aſer*, eleven thouſand and nine hundred.

4 *Bilhah* *Rachels* handmaid was multiplied in her ſon *Dan* ſeventeen hundred. Thus *God* imparted his bleſſing among them all, but chiefly to *Rachel* whom *Jakob* loved; for her increaſe was more than of all the other three.

They were like wiſe alſo of them partakers of his chaſtiſements in their poſterity: for,

1 *Leah* was diminiſhed in *Reuben*, 2770. in *Simcon*, 37100. ſo the loſt of her increaſe in the wildeſſe, nine and thirtie thouſand eight hundred and ſeventie men.

2 *Rachel* was diminiſhed in *Ephraim*, 8000.

3 *Zilpah* loſt in *Gad* her ſonne, five thouſand one hundred and ſixtie.

4 *Bilhah* loſt in *Naphthali*, eight thouſand men.

So the faireſt of all was *Leah*, who new might weep for her children, becauſe they were not as long after beſett unto *Rachel*, *Mat. 2. 18.*

Again, as the twelve tribes camped in four quarters about the tabernacle, *Num. 2.* ſo the hand of *God* for the increaſe and diminiſhing of their camps may be ſeenethus:

In the firſt and chiefeſt quarter Eaſtward, were *IV D A H*, *Iſſachir*, and *Zabulon*, all increaſed: *Judah* was the father and figure of *Chriſt*, under whoſe ſtandard, all that camp & march are bleſſed.

In the ſecond quarter Southward, were *RE V E N*, *Simcon*, and *Gad*, who were all diminiſhed, as *Reuben* for his ſin loſt his honor and birthright, *1 Chron. 5. 1.* ſo his ſons rebelled, *Num. 16.* and *Simcon* ſinned with an high hand, *Num. 25.*

In the third quarter Weſtward, were *ER H R A I M*, *Manaſſes*, and *Benjamin* of whom the firſt was diminiſhed, the other two increaſed.

In the fourth quarter Northward, were *D A N*, *Aſer*, and *Naphthali*, of whom the two former were multiplied, the third and laſt diminiſhed.

Concerning the families of the tribes (excepting *Levi*) they are 57 in all. For here are families

1. Of <i>Manaſſes</i> 8.	7. Of <i>Reuben</i> 4.
2. Of <i>Benjamin</i> 7.	8. Of <i>Iſſachir</i> 4.
3. Of <i>Gad</i> 7.	9. Of <i>Ephraim</i> 4.
4. Of <i>Simcon</i> 5.	10. Of <i>Naphthali</i> 4.
5. Of <i>Judah</i> 5.	11. Of <i>Zabulon</i> 3.
6. Of <i>Aſer</i> 5.	12. Of <i>Dan</i> 1.

The ſum of all the families is 57: to whom if we add the twelve tribes, and *Jakob* himſelfe the father of them all, the whole number is *Seventie*, which was the number of the ſoules of *Jakobs* houſe that went into *Egypt*, *Gen. 46. 27.* But comparing theſe now with the heads of families named in

Gen. 46. we shall see five families rooted out; one of Simeon, Leah's son; one of Aler, the son of Leah's handmaid; and three of Benjamin, Rachels son; whose ten families are decayed unto seven. In these numbers, increase and decrease of the tribes and families of Israel, we may behold that with Job faith of Gods works; *Who knoweth not in all these, that the hand of the Lord hath wrought this?* in whose hand is the soule of every living thing, and the breath of all flesh of man. Behold he breaketh downe, and it cannot be built againe: he shutteth up a man, and there can be no opening. He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them, Job 12.9. 10. 14. 23.

53 Ver. 53. *Unto these the land shall be divided* So the natural sons of Israel onely had inheritance; but under the Gospell it is prophesied, that the strangers also should have inheritance among the tribes, Ezek. 47. 22. 23. By this also it appeareth, that the tribes diminished had a double punishment, losse of men, and a lesser inheritance in the holy land: both which are opposed to the covenant and promise made to their fathers, who stood on these two branches, multitude of children, and inheritance of the land, Gen. 12. 2. 7. and 13. 15. 16. and 15. 8. 18. and 17. 2. 6. 8. and 22. 17. and 26. 3. 4. and 28. 13. 14. and 35. 11. 12. Sol. Iarchi here saith, *To these and not to them that are left than twenty years old, although they came to full twentie before the division of the land.* For the land was seven years in conquering, &c. yet not had portion in the land but these six hundred thousand, & one thousand: and if one of them had six sons, they received but their fathers portion onely. But Chazkuni referreth it to the families, saying, *To these the 57 families reckoned here, shall the land be divided for inheritance by the number of names, 57 portions according to the 57 heads of families.* So it is written in Num. 33. 54. *Ye shall divide the land by lot for an inheritance among your families.* This figured, that onely such shall have their part in the kingdom of heaven, as are chosen and called of God, and have their names written in the lambs booke of life, Rom. 8. 28. 29. 30. 1 Pet. 1. 2. 3. 4. 5. Rev. 2. 17.

54 Ver. 54. *To the men* Do the tribe and family which had many persons in it. *Thou shalt give them the more* (Hebr. thou shalt multiply his) inheritance. So the portions were not all equal in quantitie, but proportioned to the multitude of men in the tribes and families. *To the tribes which had the greater multitude, they gave the greater portion, though the portions were not equal for every tribe had his portion according to his multitude,* saith Sol. Iarchi on Num. 26. Hereupon the sons of Joseph complained of their small portion in respect of their great multitude, Job 17. 14.

55 Ver. 55. *by lot* Although Eleazar the high Priest, Josiah the governor, and 12 princes of the tribes, (appointed of God, Num. 34. 17. 18. &c.) were to divide the land, yet not out of contention, and to shew the providence & disposition of God, according to the purpose of his will, he commanded lots to be cast, for, *The lot can settle contention to cease, and parteth betweene the mightie,* Prov.

18. 18. and, *The lot is cast into the lap, but the whole disposing thereof is of the LORD,* Prov. 16. 33. And the Hebrew Doctors say, *The portions were not made but by lot, and the lot was by the mouth of the high Priest.* Sol. Iarchi on Num. 26. The manner of doing it was thus; First the land was by men divided into parts, according to the number of the tribes; as Josiah sent men to divide the land which remained into even parts, and to describe according to the inheritance of them, and so to bring the description unto him, that he might cast lots for them before the Lord. And they described it by cities, into seven parts, in a book, and brought it to Josiah, who cast lots for them in Shiloh before the Lord; and to every tribe received as their lot came up, according to their families, Job 18. 4. — 11. &c. Moreover, in the Hebrew records it is said, that it was not divided but by *Vrim* and *Thummim*, which was the oracle of God in the breast-plate of the high Priest, Exod. 28. Num. 27. 21. *As it is said in Num. 26. 56.* According to (or At the mouth of) the lot. When Eleazar was clothed with *Vrim* and *Thummim*, & Josiah and all Israel stood before him, there was a *Kalphi* (which sell wherinto the lots were put, wherewith the Annotations on Lev. 16. 8. 1 of the Tribes names, and a *Kalphi* of the names of the limits (or bounds of the countries) set before him; and heaving directed by the holy Ghost, said, *Naphthali* cometh up, the limit Genesareth cometh up: he took out of the *Kalphi* of the tribes, and *Naphthali* came up in his hand; 3 out of the *Kalphi* of the limits, and the limit Genesareth came up in his hand. And so for every tribe. Talmud Bab. in Baba bathra. 3. in Genara, and Sol. Iarchi on Num. 26. But observe that the land within Jordan was divided only into nine tribes and an halfe, because two tribes & an halfe had their portion on the outside of Jordan, Num. 34. 13. 14. 15. By reason of this dividing the land by lot, the Scripture calleth inheritances by the name of *Lets*, as, *Come up with me into my lot,* Judg. 1. 3. And no lands onely, but whatsoever befalleth unto men in the hand of God, is called a lot; as, *This is the portion of them that spoile us, and the lot of them that rob us,* Esay 17. 14. and, *Thou hast neither part nor lot in this matter,* All. 8. 21. and, *That they may receive forgiveness of sins, and a lot (that is, inheritance) among them which are sanctified by faith,* &c. All. 26. 8. &c. The part of the lot, (that is, of the inheritance) of the Saints, in light, Col. 1. 12. So that in the Greek, as used by the Apostles, *Cleros*, a lot, and *Chronomia* a division by lot, is the common name of an inheritance, 1 Pet. 5. 3. Ephef. 1. 14. 18.

Ver. 56. According to the lot: (Hebr. At (or From) the mouth of the lot: as the lot (wherewith the name of the tribe, or of the inheritance is written) shall speake. This lot being of the Lord, figured the diversities of gifts in the Church, which the Spirit of God divideth to every man severally as he will, 1 Cor. 12. 4. — 11. as also the dispensation of his graces concerning our heavenly inheritance, which the Election onely obtaineth, that the purpose of God according to election might stand, at the works, but of him that calleth; Rom. 1. 7. and 9. 11.

Ver. 57. *of the Levites* who though they had no inheritance in the land, yet were they to have 48 cities and their suburbs for their habitation, Num. 35. which also fell unto them by lot, Job 24. 4. &c.

58 Ver. 58. *Korachites* or, *Kor-bites*, of Korah the sonne of Izhar, the sonne of Kohath, the sonne of Levi, Num. 1. 6. 1. Korah himselfe died in the rebellion, but his sonnes died not, Num. 26. 11. therefore they are reckoned here for a familie in the fourth generation from Levi, which is one degree further than the other families. And where as in Exod. 6. 16. &c. there are reckoned of *Ger-shon* two sonnes, *Libni* and *Shimei*; here the familie of the *Libnites* is mustered, but *Shimei* left out. There *Kohath* had four sonnes, *Amram*, and *Is-har*, and *Hebron*, and *Vezziel*; here *Vezziel* is omitted; neither is *Is-har* named, but in his sonnes the *Kothites*.

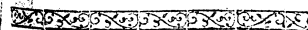
Ver. 59. *She bare to Levi* by the understand Levies wife, or *Jochebeds* mother: Sol. Iarchi expounded it, *his wife bare her in Egypt.* She bare to *Amram* [that is, *Jochebed Amrams wife*, (who was also his aunt) bare to *Amram*, Exe. 6. 20. *Marie*] Hebr. *Miriam*: the was a propheticesse [see Exe. 1. 1. 20. Num. 12. 1.

Ver. 60. *unto Aaron was borne* Here *Moses* children, *Ger-shon* and *Elizur*, are againe omitted: see the notes on Num. 3. 8.

Ver. 61. *And Abihon died* and they had no sonnes, Num. 1. 4. See the historie in Levit. 10.

Ver. 62. 23 *thou (and) who at the former numbering were but 22 thousand*, Num. 3. 39. So they increased in the wilderness a thousand males.

Ver. 63. *dying they shall die* i. they shall surely die: this was threatened for their rebellion, & refusing to go into the promised land, Num. 14. and the fulfilling of Gods judgment is here shewed. and *Isaia* [in Greeke, *Iesus the son of Nave*: these two lived, because they faithfully followed the Lord, Num. 14. 24. 3. See the Annotations there. In that all the rest were dead save these two, it sheweth that all the 600 thousand men now mustered, which should conquer Canaan, were a valiant company, betweene 20 and 60 years of age, (none being above 60 but Caleb and Josua); and as they were in body, so in minde, being trained up above 38 years in the study of the Law and ordinances of God, and beholding his works, having *Moses* and *Aaron* for their leaders, and *Gods Spirit* for their instructor, Heb. 9. 20.



CHAP. XXVII.

The daughters of Zelophehad sue for an inheritance. 5 *Moses* bringeth their cause before the Lord, who granteth their request. 8 The Law of inheritance: when a man dieth without a son. 12 *Mosai* is hidden: goe up and see the land, and is told of his death for his trespass. 15 He requesteth of the Lord that a man may be set governor in his place. 18 The Lord appointeth Josua to succeed him. 23 And *Moses* by imposition of hands, ordaineth unto his office.

Then came the daughters of Zelophehad the sonne of Hephher, the son of Gilead, the son of Machir, the son of Manasse, of the families of Manasse the son of Joseph: and these are the names of his daughters; Machlah, Noah, & Hoglah, and Milcah, and Tirzah. And they stood before Moses, and before Eleazar the Priest, and before the Princes and all the congregation, at the doore of the Tent of the Congregation, saying; Our father died in the wilderness, and he was not among the Congregation of them that gathered themselves together against Ichovah, in the congregation of Korah: but in his sinne he died, and hee had no sonnes. Why should the name of our father be done away from among his family, because he hath no sonne? Give unto us a possession among the brethren of our father. And Moses brought their cause before Ichovah.

And Ichovah said unto Moses, saying; The daughters of Zelophehad speake right, giving thou that give them a possession of an inheritance among the brethren of their father: and thou shalt cause the inheritance of their father to passe unto them. And thou shalt speake unto the sonnes of Israel, saying, If a man die, and he have no sonne, then ye shall cause his inheritance to passe unto his daughter. And if hee have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto the brethren of his father. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his familie, and he shall inherit it, & it shall be unto the sonnes of Israel for a statute of judgement, as Ichovah commanded Moses.

And Ichovah said unto Moses, Go thou up into this mountaine of Abarim, and see the land which I have given to the sons of Israel. And thou shalt see it, and thou shalt alight gathered unto thy peoples; as Aaron thy brother was gathered. For ye rebelled against my mouth in the wilderness of Zin, in the strife of the congregation, to sanctifie me at the water before their eyes; that is the water of Meribah of Kadesh, in the wilderness of Zin.

And Moses spake unto Ichovah, saying; Let Ichovah the God of the spirits of all flesh, set a man over the congregation: Which may go out before them, and which may go in before them, and which may lead

them out, and which may bring them in: that the congregation of Jehovah be not as sheep which have no shepherd. And Jehovah said unto Moses; Take unto thee Iosua the son of Nun, a man in whom is the spirit, and lay thine hand upon him. And cause him to stand before Eleazar the Priest, and before all the congregation, and charge thou him before their eyes. And thou shalt give of thine honour upon him, that all the congregation of the sonnes of Israel may heare.

And hee shall stand before Eleazar the Priest, and he shall aske (counsel) for him, by the judgement of Urim, before Jehovah: at his mouth shall they goe out, & at his mouth shall they come in; hee, and all the sonnes of Israel with him, and all the congregation. And Moses did as Jehovah commanded him: and he tooke Iosua and caused him to stand before Eleazar the Priest, and before all the congregation. And he laid his hands upon him, and charged him, as Jehovah spake, by the hand of Moses.

Annotations.

Then came [Hebr. And they came neere (or approached) to wit, unto Moses, &c. v. 2. Taugum Jonathan saith, they came to the place of judgement. Zelophebad] or, Zelophebad; in Greeke, Salpasad son of Opher, son of Galaad, &c. See Num. 26. 33. of the families] or with (among) the families of Manasse; as coming before when all the other families came to be numbered, ch. 26. but the Greeke translates, of the families of Manasse. of Joseph] what needeth he to be named here? Sol. Iarchi answereth, because Joseph loved the land, as it is said (in Gen. 50. 25.) and ye shall carry up my bones from hence: and his daughters loved the land, as it is said, (in Num. 27. 4.) Give unto us a possession, &c. Machab] or, Machab, Nagnab, Choglab, &c. in Greeke, Maala, Noun, Agila, &c. the Scripture nameth them four times here, and in ch. 26. 33. and 36. 1. & 10. 17. 3. The order of their names is altered in Num. 2. 6. 11. Machab, Tirzab, and Hoglab, &c. whereupon Iarchi here saith, they were all of like esteem one as another, therefore the order of them is changed.

Vers. 3. of Korah] who was a rebell, Num. 16. Zelophebad was not among other Rebels, whereby he and his posterity might be deprived of his inheritance. in his sinne] in (or for) his owne sinne, as other men died in the wilderness: and he had not beene a meane to draw other men into sinne, as did Korah, and other rebellious persons.

Vers. 4. Why should the name of our father be done away] or, be diminished; that is, let not his name be done away; as the Greeke translates,

Let not our fathers name be blasted: see the notes on Exod. 32. 11. It was esteemed as a curse to have their fathers name abolished; as it is written, In the generation following let his name be blotted out, Psal. 109. 13. Give unto us a possession. These daughters, as they honoured their father deceased, in seeking to have his name continued, so they shewed faith in God, believing that the land should bee given them for inheritance, which the men of Israel before believed not, and therefore could not come into it, but it was promised to their children, Num. 14. And though these were women, no warriors, not mustered among the armie, Num. 26. yet beleved they the promise to belong unto them; as the inheritance was given to Abraham by promise, not by the Law, Gal. 3. 18. Wherefore in claiming right in the holy land, they figuratively claimed inheritance in the kingdom of heaven, which shall be given to them which worke not, but beleve in him almighty saviour the ungodly, Rom. 4. 5. &c. So these virgins may be considered as the five wise virgins, which took oyle in their vessels with their lamps, that they might be readier to goe in with the bridegroom to the marriage, Matth. 25. 1. &c. and they are our examples, that we should seek comfort and assurance (in the wilderness of this world, where we are weak and Orphans,) of our inheritance with those that are sanctified by faith in Christ: & to claime this portion in the land of the living, without respecting either our works or weakness, by vertue of the covenant of grace confirmed by Christ, in whom there is neither Jew nor Gentile, bond nor free, male nor female; but all are one; and whoe ever are Christs, are Abraham's seed, and heires according to the promise, Gal. 3. 28. 9. Their names also seeme to be not without myserie: for Zelophebad by interpretation signifieth The flower of feare, or of dread: his first daughter Machab, Infirmitie; the second, Nagnab, Wandering; the third, Choglab, Turning about for joy, or Dancing; the fourth, Milcah, a Queene; the fifth, Tirzab, pleasing, or acceptable. By these names we may observe the degrees of our reviving by grace in Christ: for we are all borne as of the flower of feare, being brought forth in sinne, and for feare of death were all our life time subject to bondage, Heb. 2. 15. This begetteth Infirmitie, or sinne's griefe of heart for our estate; after which Wandering abroad for helpe and comfort, we find in Christ, by whom our sorrow is turned into joy. He communicateth to us of his royaltie, making us Kings and Priests unto God his Father, Rev. 1. 6. and shall be presented unto him glorious, and without blemish, Ephes. 5. 27. So the Church is beautified as Tirzab, Song 6. 3.

Vers. 5. brought their cause] or, brought neere their judgement, that is, their cause to be judged of, as in difficult cases he used to doe. Four principally are observed, of which this was one: see the Annotations on Num. 1. 5. 34.

Vers. 7. speak right] I speake that which is just and meet to be done: so God approveth their desire and request of faith, and sheweth himselfe to be

the father of the fatherless, Psal. 68. 5. And of them Sol. Iarchi here observeth, that their eyes saw that which Moses eyes saw not. giving them shall give them [that is, thou shalt surely give them without faile. This commandment was fulfilled in Lev. 17. 4. Here the word them, (as Chazkuni also noteth) is of the male or masculine gender, though he speaketh of females: which may bee either in respect of their faith and confidence, such as might beleeve men 3 or of Gods gift (especially of his grace in Christ hereby figured) which he giveth without difference of male and female, Gal. 3. 28. The Hebrewes (in Talmud Bab. in Baba bathra, ch. 8.) have recorded that The daughters of Zelophebad had three portions for inheritance; 3 their fathers portion, because he was one of them that came out of Egypt; 3 and his portion with his brethren in the goods of Hepler (his father) and because he was the first-borne, he had two portions. Which Rabbim in his Annotations on that place, explaineth thus; 3 All that came out of Egypt were to have part in the land; and if the father and his sonne both came out, each of them had a portion alike. And Zelophebad and Hepler were both of them that came out of Egypt: so Zelophebad was to have had his part, and to have had by inheritance of Hepler, two parts, because he was the first-borne, &c.

Vers. 8. If a man] or, Any man when hee dieth and have no sonne: here God pattehn from the speciall case of these virgins, and giveth a general law for inheritances, that they should palle to the female, if the father died without male issue: but otherwise the daughters had no part in the inheritance with the sonnes:

Vers. 11. unto his husband] or, unto his neere kin; of which words, see the notes on Levitic. 18. 6. From this word, and that which followeth, next to him, Sol. Iarchi noteth he should be of his families and none is called a familie but on the fathers side. Touching the right of inheritances, the Hebrew Canons lay it downeth thus; Who so dieth, his children doe inherit that which is his, and they are before all other. And the males are before the females. But the female never inheriteth with the male. If he have no children, his father shall be his heire, or if he be a member, [see is heire to her children; and this sheweth by tradition. And whosoever is first for inheritance, is of them that first come out of the thigh (that is, are begotten first). Therefore who so dieth, his man or woman, if they leave a sonne, hee inheriteth all; if his sonne be not found alive, they looke next to the seed of that sonne. If any of his seed be found, whether males or females, though it be the sonnes daughters, daughters daughter to the end of the world, hee inheriteth all. If he have no male issue, they turne to the daughter. If he have a daughter, hee inheriteth all. If his daughter be not found in the world, they looke unto the daughters seed, which if any be found, whether males or females to the worlds end, hee inheriteth all. If the daughter have no seed, the inheritance returneth to his father. If his father be not living, they looke next to the seed of the father, which are the brethren of him that is dead. If hee have a brother found, or brothers seed, hee inherits all:

if not, they turne to the sisters; if he have a sister or sisters seed, he inherits all. And if there be neither brothers seed nor sisters seed, forasmuch as the father hath no seed, the inheritance returneth to the fathers father. If the grandfather be not living, they looke to the grandfathers seed, which are the brethren of his father that is deceased: and there the males are before the females, and the seed of the males before the females, as was the right of the seed of the dead himselfe. If none of his fathers brethren, nor of their seed be found, the inheritance returneth to the great grandfather: and after this manner it proceedeth upwards. Thus the sonne is before the daughter, and all the issue of the sonne before the daughter, and the daughter is before her grandfather, and all her issue before her grandfather. And the father of the deceased is before the brethren of the deceased, and the brother before the sister, and all the brothers issue before the sister: and the sister before her grandfather, and all the sisters issue before her grandfather. The grandfather is before the brethren of the father of him that is deceased, and his fathers brethren are before his fathers sisters, and all that come out of the thigh of his fathers brother, are before his fathers sisters; 3 and his fathers sisters are before the fathers grandfather of him that is deceased, and so all that come out of the thigh of his fathers sister are before his fathers grandfather: and after this manner it proceedeth and after death until the beginning of the generations. Therefore there is no man of Israel that is without heires. Who so dieth & leaveth a son, and a sons daughter, though it be a sons daughters daughters daughter, to the end of many generations, [see is] foremost and heire of all, and the (first mans) daughter hath nothing. And the same law is for the brothers daughter with the sister, and for the daughter of his fathers brothers [son, with his fathers sister, and so all in like sort. Who so hath two sons, and they both die while he liveth, and he one son leave three sons, and the other son leave one daughter, afterward when the old man dieth, the three sons of his son shall inherit the halfe of his heritage, and the daughter of his (other) sonne shall inherit the (other) halfe; for each of them was to inherit a portion of his father: and after this manner doe the sonnes of brethren divide, and the sonnes of the fathers brother, unto the beginning of the generations. The familie of the mother is not called a familie, neither is there inheritance but to the familie of the father: therefore brethren by the mother are not heires one of another, but brethren by the father are heires one of another: and this, whether it be his brother by his father onely, or his brother by his father and his mother. All that are neere (in blood) by transgression doe inherit, as they which are lawfully begotten; 3 as if one have a bastard son, or a bastard brother, [see] they are as other sons and as other brethren for inheritance. But the sonnes of a bond-woman, or of a strange woman, is not counted a son for any matter, neither is he as heire at all. Maimonny com. 4. in Nachaloth (or treat. of Inheritances) ch. 1. sect. 1. — 7. As the sons had their fathers inheritance divided among them, (the first-borne having a double portion, Dent. 21. 17.) to foreclose of the widow, and of the daughters, — the

Hebrewes had these lawes. A widow is to be sustained by the goods of the heires all the time of her widowhood, until she receive her dowrie 3 and after she hath received her dowrie in the judgement Hall, she hath not that sustenance. As they sustaine her (with food) after her husbands death with his goods 3 so they give her raiment, and household-stuffe, and dwelling 3 or she remaineth in the dwelling which her husband whiter her husband lived. If the widow die, her husband's heires are bound to bury her. Our wif men have commanded that a man should give a little of his goods to his daughter, &c. If a father die and leave a daughter, they measure his purpose how much was in his heart to give unto her for her livelihood, and they give it her: and his acquaintance are they that measure his purpose. If they know it not, the Magistrates rate it, and give her a tenth part of his goods for her livelihood. If he leave many daughters, every one of them when she cometh to be married, hath a tenth of his goods. And she which is after her, hath a tenth part of that which remaineth of the first: and she which is after her, hath a tenth of that which is left of the second. And if they come all to be married at once, the first receiveth a tenth part, and the second a tenth part of that which remaineth of the first, and the third a tenth of that which remaineth of the second 3 and so (the rest) though they be ten, &c. and the residue of the goods are the brethrens. If the brethren have sold or mortgaged their fathers lands, the daughter taketh her livelihood from the purchasers, even as a creditor taketh his debt of the purchasers. Who so commandeth at his death, that they should give his daughters no livelihood of his goods, they doe hearken unto him for this is not of the nature of a dowrie. Maimony tom. 2. treat. of Wives, ch. 18, sect. 1. &c. and ch. 20, sect. 1. &c.

Verf. 12. this mountaine of Abarim. There were many mountaines of Abarim, Num. 33. 47. by this mountaine therefore is meant one speciall, which was called Nebo, which was in the land of Moab, over against Iericho, Dent. 32. 49. And they were called Abarim, of the fords or passages which were by them over Iordan into the land of Canaan. Wherefore the Greeke version saith, *Goe thou up into the mountaine which is on this side (Jordan) of mount Naban.* (or this mount Naban:) And Mof. Gerunden, explaineth it thus; The mountaine of Abarim is mount Nebo, as is expounded in Dent. 32. and is so called, because it is by the fords of Iordan, where they passe over into the land of Canaan. (see the land) the land of Canaan, saith the Greeke: and so Moses expresth it in Dent. 32. 49. Though this were some comfort unto Moses, to see the land a farre off, and salute the same (as the faithfull fathers are said to doe the promises which they received not, Heb. 11. 13.) yet his desire and earnest fire unto the Lord was, that he might have gone over and seen it: but he would not grant him, because he had sinned, and God had denounced his death before, Dent. 32. 49. — 26. Num. 20. 12. See the Annotations on Dent. 34. where his viewing of the land is described.

Verf. 13. be gathered unto thy peoples in Greeke, be added unto thy people: meaning, that he

should die there, and be buried, Dent. 32. 50. and 34. 5, 6. and his soule should be gathered unto his godly forefathers: see Num. 10. 24.

Verf. 14. For ye rebelled [or, Forasmuch as ye rebelled against my mouth, that is, as the Greeke and Chaldee expound it, against my word: so in Num. 20. 24. to sanctifie me] that is, which word and commandment of mine was, that ye by faith should sanctifie mee, but ye sanctified me not. Wherefore the Greeke here tranlateth, *ye sanctified me not:* and so it is explained in Dent. 32. 51. because ye [sanctified me not. Meribah of Kadesh] or, strife of Kadesh; as the Greeke tranlateth it, of the contradiction of Kadesh; & the Chaldee, the strife of Rekam. By this name Kadesh it is distinguished from the other Meribah spoken of in Exod. 17. 7. So in Dent. 32. 51.

V. 15. of the spirits of all flesh [the Greeke tranlateth, of the spirits, and of all flesh: so before in Num. 16. 22. It meaneth that God is both the Creator or all mens soules or spirits, Ecclesi. 12. 7. Zach. 12. 1. and he that giveth them spiritual gifts of wisdom, knowledge, grace, &c. as spirits are used for spiritual gifts, in 1 Cor. 14. 12. For ye wisest, that provide & constitute for Bishop or overseer, who therefore is called in 2. 17. a shepherd, or Pastor. Though for the peoples sake the Lord was angry with Moses, and would not let him go into the good land, Dent. 4. 21. yet such was Moses love unto them, and care for their welfare, that he procured what in him lieth, their good after his decease, by having a faithfull governour for over them of God, which is blessing unto a land or people, Ecclesi. 10. 17.

Verf. 17. goe out before them [by this phrase of going out, and coming in, and that which followeth, leading out and bringing in, is signified the administration of the officer, and government of his people, both in time of peace and of warre: wherefore when Moses was laid, and the time of his administration expired, he said, I can no more goe out and come in, Dent. 32. 12. So the Priests administration in the Lords house, is called a going in thereto, 1 Chron. 24. 19. The similitude is taken from a shepherd, whose ducie is to goe before the sheepe, and to lead them out, that by his guidance they may goe in and out and abide pasture, as is spoken of our great shepherd, the Lord Iesus, whom this Iesus the successor of Moses prefigured, John 10. 3. Iesus the shepherd of Israel, who in Pastor, 4. 9. which have no shepherd] is, as noted of our Saviour, that when he saw the multitudes, he was moved with compassion on them, because they fainted & were scattered abroad, as sheep having no shepherd. Mat. 9. 36.

Verf. 18. Iesus the son of Nun in Greeke, Iesus the son of Name: so in the new Testament he is called Iesus, Mat. 7. 45. Heb. 4. 8. the spirit to wit, the spirit of God: meaning the gifts and graces of the Spirit, as wisdom, Dent. 34. 9. and the like. The Chaldee expoundeth it, the spirit of prophesie 3 and Targ. Iona. saith, the spirit of prophesie from before the Lord remaineth upon him: with accordance with Num. 11. 24. But whether in prophesie or other graces, he was but a shadow of Iesus the son of God, to whom he gave not the spirit by measure, John 3. 34.

lay thine hand [or, impose thine hand, that is, thine hands, as the Greeke tranlateth, and as Moses after sheweth in v. 23. which was a signe of his calling and ordination to his office, as in Num. 8. 10. which which also it seemeth he received a greater measure of the Spirit, as it is said, And Iosua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him, Dent. 34. 9.

Verf. 19. charge thou him, or, command him; give him a charge for the faithfull executing of his office: such as we reade of in Dent. 3. 1, 7, 8. Besides that which was now done by Moses, God himselfe did after give him a charge in the Tabernacle, Dent. 31. 14, 15.

Verf. 20. give of thine honour [or, give (that is, put) of thy glory, or of thy Majesty: whereby the gifts firing the government of Israel seeme to be meant, as wisdom, according to Dent. 34. 9. or some other exterior signe of his calling from God, whereby the people might be obedient to him. As it is said of Solomon, when he sat on the throne of the Lord, and all Israel obeyed him, that the Lord magnified Solomon exceedingly before the eyes of all Israel, and gave upon him the honour of the kingdom, (or royal majestic) such as had not bene on any king before him in Israel, 1 Chron. 29. 23, 25. And the contrary is spoken of Antiochus, that vile person, they shall not give upon him the honour of the kingdom, but he shall come in peaceably, and obtaine the kingdom by flatteries, Dan. 11. 21. The Chaldee tranlateth, thou shalt give of thy brightness (in Greeke, thy glory) upon him: as referring it to the shining of Moses face, spoken of in Exod. 34. 30, 35. and so other Hebrewes expound it, as Sol. Iarchi here saith, This is the shining of the skin of his face 3 and R. Men-chem from the judgement of former Doctors, saith thus, of these honour, and not all thine honour: Hereupon they say, The face of Moses was like the face of the Sunne; the face of Iosua like the face of the Moone. Though Iosua had not all the honour of Moses, for There arose not a Prophet since in Israel like unto Moses, Dent. 34. 10. yet Iesus Christ was counted worthy of more glory than Moses, Heb. 3. 3. may heare] that is, heare him, as the Greeke tranlateth, and so obey his authority. Thus it is expounded in Dent. 34. 9. Moses had laid his hands upon him, and the sonnes of Israel bearkened unto him, that he obeyed him: which is further manifested by their words unto him, in I. s. 1. 6, 17, 18. Herein Iesus the sonne of Nun was a figure of Iesus the Sonne of God, of whom it is written, We were eyewitnesses of his Majesty, for he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Sonne, in whom I am well pleased, HEARE THE, H. 1. M. 2. Pet. 1. 16, 17. Mat. 17. 5.

Verf. 21. and he shall aske for him] that is, Eleazar shall aske counsel of God for Iosua in all doubtful cases, in all their warres, &c. Or, and hee shall aske of him, that is, Iosua shall aske of Eleazar: this the Greeke favoureth, translating, and they shall aske of him the judgement of Vrim (or of manifestations,) by the judgement of Vrim] by the brest-plate of judgement, wherein were Vrim and Thummim;

whereof see the Annotations on Exod. 28. 30. Thus Saul enquired of the Lord by Urim, but hee answered him not, 1 Sam. 28. 6.

At his mouth] in Chaldee, at his word; by his, understanding Gods mouth, or Eleazars mouth, speaking from the Lord: so in Targum Iona. it is expounded, At the word of Eleazar the Priest, they shall goe out. But then is implied the Lords word, by which the Priest was to give answer: for it is a rule among the Hebrew Doctors, Every Priest that speaketh not by the Holy Ghost, and the divine Majesty residing on him, they aske not (counsel) by him, Talmud Bab. in Ioma, cap. 7. in Gemara. For in such consultations, though they inquired by the Priest, yet the answer came from the Lord; as there is an example in David, 1 Sam. 23. 9, 10, 12, 12. (shall they goe out) out to warre, and in againe from the same; and so in all weighty affaires which were extraordinary. Wherefore it was an over sight in Iosua and Israel that they made peace with the Gibeonites, and asked not (counsel) at the mouth of the Lord, Ios. 9. 14, 15. he] that is, Iosua himselfe, and all the people. Whereas the High Priest with Urim and Thummim, Lights and Perfections, was a figure of Christ, (as is shewed on Exod. 28. 30.) the Lord by this ordinance signified, that all governors and people should have their administrations directed by the mouth of Christ: For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Iesus Christ, 2 Cor. 4. 6.

CHAP. XXVIII.

1 The Lords oblations are commanded to be offered in the time appointed. 2 The continual Burnt-offerings every day, with their Meat and Drink of offerings. 3 The offering in the Sabbath, 4 in the beginnings of the moneths, 5 at the Passover; 6 and in the day of First-fruits, or Pentecost.

And Iehovah spake unto Moses, saying; Command the sons of Israel, and say unto them: Mine oblation, my bread for my Fire-offerings, the favour of my rest, ye shall observe to offer unto me in his appointed time. And thou shalt say unto them; This is the Fire-offering which ye shall offer unto Iehovah; Two hee-lambes of the first yeare, perfect, day by day, for a continuall Burnt-offering. The one lambe thou shalt make ready in the morning, and the other lambe thou shalt make ready betweene the two evenings. And a tenth part of an Ephah of fine flower for a Meat-offering, mingled with the fourth part of an Hin of beaten oile.

The continuall Burnt-offering which was made in mount Sinai for a favour of rest, a Fire-offering unto Iehovah. And the Drink-offering

8 offering thereof *shall be* the fourth *part* of an Hin for the one lambe; in the holy place *thalt thou cause* to be powred out a drink-offering of strong *wine* unto Iehovah. And the other lambe thou shalt make *ready* between the two evenings; as the Meat-offering of the morning; and as the Drink-offering thereof, thou shalt make *ready*; a Fire-offering, a favour of rest unto Iehovah.

9 And in the Sabbath day, two hee-lambes of the first yeare, perfect, and two tenth *parts* of fine flower for a Meat-offering, mingled with oyle, and the Drinke-offering thereof.

10 The Burnt-offering of the Sabbath, in his Sabbath, beside the continuall Burnt-offering, and his Drinke-offering.

11 And in the beginnings of your moneths ye shall offer a Burnt-offering unto Iehovah: Two bullockes, younglings of the herd, and one ramme; seven he-lambes of the first yeare, perfect. And three tenth *parts* of fine flower for a Meat-offering, mingled with oyle, for one bullocke: and two tenth *parts* of flower for a Meat-offering, mingled with oyle, for one ramme. And a severall tenth *part* of fine flower, for a Meat-offering mingled with oyle, for one lambe: for a Burnt-offering, a favour of rest, a Fire-offering unto Iehovah.

12 And their Drinke-offerings, halfe an Hin of wine shall be for a bullocke, and the third *part* of an Hin for a ram, and the fourth *part* of an Hin for a lambe: This is the Burnt-offering of the moneth, in his moneth, throughout the months of the yeare. And one goat-buck of the goats for a Sin-offering unto Iehovah: it shall be made *ready* beside the continuall Burnt-offering, and his Drinke-offering.

13 And in the first moneth, in the fourteenth day of the moneth *shall be* the Passeeover unto Iehovah. And in the fifteenth day of this moneth *shall be* the feast: seven daies shall unleavened cakes be eaten. In the first day *shall be* a convocation of holinesse; yee shall not doe any servile worke. But yee shall offer a Fire-offering for a Burnt-offering unto Iehovah: two bullockes, younglings of the herd, and one ramme, and seven he-lambes of the first yeare, perfect shall they bee unto you.

14 And their Meat-offering, fine flower mingled with oyle; three tenth *parts* shall ye make *ready* for a bullock, and two tenth *parts* for a ramme. A severall tenth *part* shall thou make *ready* for one lambe, throughout the seven lambes. And one goat-bucke for a Sin-offering, to make atonement for you.

15 Beside the Burnt-offering of the morning,

which is for a continuall Burnt-offering, yee shall make *ready* these. After this manner ye shall make *ready* for every day, seven daies, the bread of the Fire-offering of a favour of rest unto Iehovah: it shall be made *ready*, beside the continuall Burnt-offering, and his Drinke-offering. And in the seventh day yee shall have a convocation of holinesse; yee shall not doe any servile worke.

And in the day of the First-fruits, when ye offer a new Meat-offering unto Iehovah after your weekes, ye shall have a convocation of holinesse, ye shall not doe any servile worke.

And yee shall offer a Burnt-offering for a favour of rest unto Iehovah: two bullockes, younglings of the herd, one ramme, seven hee-lambes of the first yeare. And their Meat-offering, fine flower mingled with oyle; three tenth *parts* for one bullocke, two tenth *parts* for one ramme. A severall tenth *part* for one lambe throughout the seven lambes.

One goat-buck of the goats, to make atonement for you. Yee shall make *them ready*, beside the continuall Burnt-offering, and his Meat-offering; perfect shall they be unto you, and their Drinke-offerings.

Annotations.

Command the sonnes of Israel! After that God had numbered the people, and appointed them their inheritance, he now repeateth and explaineth former lawes concerning his service which they should doe unto him in that their inheritance, daily, weekly, monthly, and at their solemne Feasts as they fell every yeare; for he therefore would give unto them *the lands of the heathens*, and they should inherit *the labour of the peoples*, that they might observe his statutes, and keepe his lawes, *Exod. 10.5.44.45.* And because they had omitted the solemnizing of these feasts now 38. yeares, (from the keeping of the Passeeover in the wilderness in the second yeare, *Num. 9.* until the Circumcision and Passeeover at Gilgal, *Isa. 5.*) by reason of their travels, wherein the Sanctuary, Altar, and holy things were folden up and removed from place to place; and the generation which had been before mustered was dead, *Numb. 26.64.65.* therefore left the ordinances formerly given should be forgotten or neglected, and the people continue to doe as now they did, *every man what sever was right in his own eyes*, *Deut. 12.8.* The Lord causeth the law of sacrificing to be againe commanded. Which sacrifices being all figures of Christ, and our service of God by him, (as hath been shewed in the booke of Leviticus) teach us to serve the Lord under the Gospel of his Sonne, in spirit and truth: for thereof were these legal feasts a figure, *Esa. 66.23. Zach. 14.16.19. 1 Cor. 5.7.8. Coloss. 2.16.17. Heb. 13.15.* After

Mine oblation] that is, *mine oblations*; in Greek, *my gift*: Hebr. *my Korban*, which is an offering or gift by which men drew nigh unto God, through faith in Christ. See the notes on *Levit. 1.2.*

My bread for my Fire-offerings] the Chaldee expoundeth it, the bread ordained for my oblations. Under the name of bread all food is implied, and the flesh is selfe, or part of the sacrifices, as is noted on *Levit. 3.11.*

the favour of my rest] the favour or odour of sacrifices which may quiet or pacifie my spirit and anger, and make you and your service pleasing and acceptable to me. The Greeke translareth it, for a favour of sweet smell; the Chaldee, to be accepted with favour. See *Lev. 1.9.* in his appointed time] every one in the time appointed therefore of God: the Greeke saith, *in my festis*; for the same word which signifieth an appointed time, is also used for a solemne feast appointed of God, *Levit. 23.2.* Herely God limiteth every sacrificer his proper day and time; which if it were less slip, that oblation might not be offered in another day or time. This is further manifested in *Exod. 10.* where he saith, *The Burnt-offering of the Sabbath, in his Sabbath*; which the Hebrewes expound thus, and not the Burnt-offering of one Sabbath, in another Sabbath. Maimony tom. 3. in Tamidin, chap. 1. f. 7. And it is a common proverbe among them, *Ganab Chayim, ganab korbam*; If the time be past, the oblation is past: and it is prophesied of Antiochus the wicked, that he should thinke to change the times and the lawes, *Deut. 7.25.* And Ieroboam king of Israel, who kept the feast of the seventh moneth, in the eighth moneth, is taxed for it in the Scripture, which calleth it the moneth which he had devised of his owne heart, *1 King. 12.32.33.*

Verf. 3. the Fire-offering] the sacrifices to be burned with fire unto the Lord; which Fire signifieth both the worke of Gods Spirit, and the fiery trials and afflictions through which Christ and his children should be consecrated unto God, *Matth. 3.11. Heb. 9.14. 1 Pet. 4.12. 13.14.* of the first yeare] Hebr. *some of the yeare*: to after often in this and the next chapter: of which phrase see the Annotations on *Exod. 12.5.*

perfect] that is, perfect lambes, without blemish or corruption: what this meant is shewed on *Lev. 1.3. and 22.21.*

day by day] or for a day, that is, daily.

continuall Burnt-offering] Hebr. *a Burnt-offering of commination*, which should be offered without intermission. See the notes on *Exod. 29.42.* and *Levit. 1.*

Verf. 4. make ready] or doe, that is, kill, sprinkle the blood, cut in peeces, burne on the Altar, and all other rites pertaining to sacrificing, shewed in *Levit. 1.*

betweene the two evenings] that is, in the after-noon: of which phrase, see the Annotations on *Exod. 12.6.* God setteth no heures for the morning or evening sacrifices, because they might occasionally be changed. By the Hebrew Canons, the ordinary time of killing the morning sacrifice, was before Sun-rising, after that the face of the East was enlightened, that is, betweene day-breaking and Sun-rising. The time of killing the evening sacrifice, though it might be all the after-

noone, yet they used not to kill it till halfe an houre after two of the clocke: and this they did by reason of the sacrifices of particular persons, or of the congregation, because it was unlawfull to offer any oblation at all, before the continuall Burnt-offering of the morning: neither kill they any oblation after the continuall evening sacrifice, save the oblation of the Passeeover only: for it was impossible for all Israel to offer their Passeeovers in two haires. So they killed not the Passeeover, but after the daily evening sacrifice. Maimony in Tamidin, chap. 1. f. 3. f. 4. By this daily sacrifice morning and evening, was signified the reconciliation of the Church unto God by faith in Christ; notwithstanding their continuall infirmities which they fell into night and day, (as one end of the Burnt-offering was to make atonement for sinnes, *Job 1.5.*) and that being reconciled, they should both shew their thankfulness for it unto God, and expect from him a blessing upon them, their labours, and themselves. Wherefore at such times, speciall favours were shewed of God unto his people; as in the morning when the Altar-offering was offered, the country was miraculously filled with water, for Israel, when they were in distress, *2 King. 3.9.10.20.* And about the time of the evening oblation, God answered unto Daniels prayers, by sending the Angell Gabriel unto him, who fore-told him when Christ should come for the salvation of his people, *Dan. 9.20.21.22.23.* See also the notes on *Exod. 29.39.*

Verf. 5. a tenth part] that is, *some*; for that was the tenth deale of an Ephah or Bullhell, as is shewed in *Exod. 16.36.*

fine flower] meaning wheaten flower, *as Exod. 29.2.* So Chazkuni here saith, as the flower shaken off in the consecration (of the Priests) was of wheate; all flower shoben of wheate is of wheate. the fourth part] that was somewhat lesse than a quart of oyle; for an Ephah contained twelve Logs, and a Log held as much as six egges: See the Annotations on *Exod. 30.14.* and *Levit. 14.10.* When God shewed unto Ezekiel the spirituall Temple which Christ should build, and the service therein, (declared after the similitude of the Legall service of Moses,) he saith, that every Lambe should have for the Meat-offering the first part of an Ephah, and the third part of an Hin of oyle, *Ezek. 46.13.14.* where the quantity is increased more than was offered under Moyses: to teach, that as Gods grace and blessing aboundeth towards us in Christ, so should our thankfulness againe towards him, abound more than under the Law, by a more cheerefull obedience unto him, and more ample fruits of the spirit, figured by the flower and oyle.

betweene oyle] oyle, signified grace; becausing it signified afflictions, whereby the grace of God is more perfected in us, *2 Cor. 1.21. and 12.9.10.* The oyle was beaten in a mortar, and they strained it out with hands, and pressed it not out in an ale press, to the end there might be found no dregs in it, saith Chazkuni on *Numb. 28.*

Verf. 6. which was made] that is, which (or such as) was offered, as in Targum Jonathan it is expounded, *such as was offered at the mount of Sion.* Or, by made, understand ordained of God, having reference

reference to the ordinance in *Exod. 29. 38.*—42. Thus God calleth them throughout their generations, unto his first institution, which they were to keepe, till he himselfe made a change of the Law. And here observe, that the Lambe, the flower, and the oyle, are all of them together called a *Burnt-offering*, as also in *Ezek. 46. 15.* because the Meat-offering with the oyle was all burned on the Altar, as was the lambe, and so differed from the Meat-offering in *Levit. 2.* whereof an handfull onely was burned.

7 *Verf. 7. Drink-offering* [so named of *pouring out* upon the Altar, as is noted on *Numb. 15. 5.* in the holy place] the Court of the Sanctuary; *Hebr. in the Holiness.* *Strong wine* in Hebrew *Shecar*, which name the Greeke retaineth, calling it *Sikera*, and so in the Evangelists writing, *Luke. 2. 15.* It is generally used for all strong drinke, which causeth mirth, fullness, and (if it be taken excessively) drunkenness: See the notes on *Gen. 43. 34.* The Chalde here tranſlateth it, *old wine*, and that is better than new, *Luke 5. 39.* Thus God required the best liquor, wine; and the best sort of wine to be given with his sacrifice: which was a figure, not only of the blood of Christ, (the memoriall whereof he hath still left unto his Church in wine, *Matth. 26. 27, 28, 29.*) but of the blood also of his servants, poured out in martyrdom, *upon the sacrifice and service of the faith* (as in the holy place) *Phil. 2. 17.* See the Annotations on *Numb. 15. 12.*

9 *Verf. 9. the Sabbath day* [*Hebr. the day of Sabbath*, that is, of Rest, which the Greeke expresseth in the forme plural, *the day of Sabbaths*, and so in the new Testament, *Luke 4. 16. Act. 13. 14.* and *16. 13.* two hee-lambes] understand, as the Greeke version addeth, *ye shall bring two hee-lambes*: these were over and beside the daily sacrifices forementioned, *vers. 10.* The Sabbath was a remembrance of the creation of the world; *Exod. 20. 11.* of Israels coming out of *Aegypt*, *Deut. 5. 15.* a signe of their sanctification by the Lord, *Ezek. 20. 12.* and a figure of grace and rest, which should come by faith in Christ, *Hebr. 4.* As therefore this day was a signe of more than ordinary favours from the Lord, so hee required greater testimonies of their thankfulness and sanctification. And Ezekiel prophesying of the Churches service under the Gospell, under the figure of these legal ordinances, he saith, *And the Burnt-offering that the Prince shall offer unto the LORD, on the Sabbath day, shall be fix lambs perfect, and a ramme perfect: and the Meat-offering shall be an Ephab for a ramme; and the Meat-offering for the lambs shall be the gift of his hand, and an Hin of oyle to an Ephab, Ezek. 46. 4, 5.* signifying that the service of God now in spirit and truth, should exceed the legal services of old.

10 *Verf. 10. in his Sabbath* [the Chalde expoundeth it, that *shall be done in the Sabbath*; it meaneth, that on the Sabbath it should be offered, and not deferred till another day or weeke, as is before noted, *vers. 12.* The like is for the month in *vers. 14.*

11 *Verf. 11. the beginnings of your months* [that is, as the Greeke tranſlateth it, *the new-moons*; for in

Israel they began the month with the new-moon, and it was proclaimed by the Synedrion, or Magistrates, as Maimony sheweth in *Kiddushin* *cap. 1.* These new-moons were daies sanctified to the service of God, by speciall sacrifices appointed, as after followeth; & then did they blow with the three trumpets in the Sanctuary, *Numb. 10. 10.* and for Burnt-offerings on the Sabbaths, New-moons, and solemne Feasts, was Solomons Temple dedicated, *2 Chron. 2. 4.* Then also did they shew unto the coasts of Israel repaire unto the Prophets, or other Ministers of God, for to heare his Word, as appeareth by *2 King. 4. 23.* *Wherefore wilt thou goe to him* (to the man of God) *to day? it is neither New-moon, nor Sabbath.* Then also they kept religious feasts, *1 Sam. 20. 5, 6.* neither was it lawfull to buy or sell, or doe other like worldly works, *Amos 8. 5.* but they were to meditate of their light, sanctification, graces, and comforts to come by Christ, whereof these and other holy-daies were a shadow, *Col. 2. 16, 17.* And in Christ we spiritually keepe this feast (as the Apostle speaketh of the Paschever, *1 Cor. 5. 7, 8.*) for so it is prophesied, *From one New-moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the LORD.* *Esay 66. 23.* Not that we are now bound to observe daies, and months, and times, and yeeres, *Gal. 4. 10.* but are taught by these figurative speeches in the Prophets, to worship the Father in spirit and in truth, *Ioh. 4. 21. 23.* who will accept of our service performed in Christ, in every place, as he did at Jerusalem, *Matth. 23. 11.* and at all times, as he did at the solemne Feast of Israel. The renewing of the Moone, (which borroweth her light of the Sunne) might figure the renewing of the Church (said to be *faire as the Moon*, *Song 6. 10.*) by Christ the *Sunne of righteousness*, *Mal. 4. 2.* whiles her light and joy is by him increased and continued; as it is written, *Thy Sunne shall no more goe downe, neither shall thy Moone withdraw it selfe: for the LORD shall bee thine everlasting light, and the daies of thy mourning shall be ended.* *Esay 60. 20.* And Ezekiel (prophesying of the daies of Christ) saith of the gate of the inner Court of the Sanctuary, *that looketh toward the East, which should be shut the six working daies, tharunto Sabbath, and in the day of the New-moon, it should be opened, Ezek. 46. 1.* The Hebrews say, *At the beginnings of the months are sanctified and named in this world, so shall Israel be sanctified and named in time to come.* Pirke R. Eliezer, *per. 51.* two bullocks] The service at the New-moon was much more than in the Sabbath, for that was but two lambe, *vers. 9.* but this at the New-moon, is two bullocks, one ramme, and seven lambs, all Burnt-offerings, and one goat-bucke, for a Sin-offering, *vers. 11. 15.* These sacrifices were offered, beside the daily Burnt-offering, and after the time: but Ezekiel foretelleth a lessening of this service, speaking but of one bullocke, fix lambs, and a ramme, which the Prince should offer, *Ezek. 46. 6.*

Verf. 12. three tenth parts [of an Ephab or Bushell, as in *vers. 5.* that is, three Omers. The like quantitie was prescribed in *Numb. 15. 9.* and for two Omers

Omers for a ramme, *Numb. 15. 6.* But in *Ezek. 46. 7.* the Meat-offering is increased; an Ephab for a bullocke, and an Ephab for a ramme; and for the lambs, according as his hand shall attaine unto. See before on *vers. 9.*

13 *Verf. 13. a severall tenth part* [*Hebr. a tenth part a tenth part*, that is, for every one a tenth part; or, (as Moles explained it in *Numb. 29. 4.) one tenth part for one lambe.* So after in *vers. 21.* and *29.* and *chap. 29. vers. 10. 15.* With oyle] with the fourth part of an Hin of beaten oyle, as was declared in *vers. 5.* But when there was an Ephab of flower for a Meat-offering, there was an Hin of oyle to an Ephab, *Ezek. 46. 5, 7, 11.*

15 *Verf. 15. for a Sin-offering*] in Greeke, for sin; this was to make atonement for them, *vers. 22.* the law for sin-offerings was given in *Levit. 4.* And whereas some Sinne-offerings were eaten by the Priests, and other some (whose blood was carried into the Holy place) were not eaten, but burnt without the campe, *Levit. 6. 26, 30.* of this the Hebrews say, *The offering (or doing) of the Sin-offerings at the beginnings of the months, and at the solemne feasts, is like the offering of the Sin-offering that is eaten, Maimony in Tamidin, chap. 7. sect. 2.*

16 *Verf. 16. the first month*] called of the Hebrews *Abib*, and *Nisan*; it answereth in part to that which we call *March*: see the notes on *Exod. 12. 2.* and *Levit. 23. 5.*

17 *Verf. 17. the feast*] of unleavened cakes, as is expressed in *Levit. 23. 6.* The Paschever was a figure of Christ our Paschever, to be sacrificed for us: the unleavened cakes signified sincerity and truth, with which we should keepe the feast, *1 Cor. 5. 7, 8.* See the Annotations on *Exod. 12. 15.*

18 *Verf. 18. any servile worke*] *Hebr. any worke of service*; it meaneth any worke (save about that which men should care; that only was to be done of them, *Exod. 12. 16.* See the notes there, and on *Levit. 23. 7.*

19 *Verf. 19. two bullocks, &c.*] the same sacrifices, and so many as were offered at the New-moons, *vers. 11.* The Meat and Drinke-offerings also were the same, *vers. 12, 13, 20, 21.* But Ezekiel prophesied of a change, how at the Paschever on the fourteenth day, the Prince should prepare for himselfe, and for all the people of the land, a bullocke for a Sin-offering. Add the seven daies of the feast (of unleavened cakes) he should prepare a Burnt-offering in the LORD, seven bullocks, and seven rammes perfect, daily the seven daies; and for a Sin-offering, one bucke of the goats daily. The Meat-offerings also should be increased; an Ephab for a bullocke, and an Ephab for a ramme, and an Hin of oyle for an Ephab, *Ezek. 45. 22, 23, 24.*

21 *Verf. 22. a Sin-offering*] of it the Hebrews say, it was eaten in the second day of the Paschever, which was the sixteenth day of (the first month) *Nisan*, Maim. in Tamidin, *chap. 7. sect. 3.* See before on *vers. 15.*

23 *Verf. 23. Beside the Burnt-offering*] the daily sacrifice appointed in *vers. 5.* unto which these sacrifices forementioned were added. And beside all these, there was the Lambe for a Burnt-offering,

which was sacrificed with the wave Sheaf or Omer, as was commanded in *Levit. 23. 10.*—12.

25 *Verf. 25. the seventh day*] which was the last day of the feast of unleavened cakes, and in this day it is said, there should be a feast to Iehovah, *Exod. 13. 6.* called here a convocation of holiness, or holy assembly. So in *Exod. 12. 16.* and *Lev. 23. 8.*

26 *Verf. 26. day of the first-fruits*] called *Pentecost*, *Act. 2. 1.* the feast of harvest, *Exod. 23. 16.* the feast of weeks, of the first-fruits of wheat-harvest, *Exod. 34. 22.* a new Meat-offering] called so in respect of the former offered at the Paschever: the law for this was given in *Levit. 23. 16.* after your weeks] after the seven weekes, or fifty daies, which the Israelites were commanded to number unto them from the Paschever, *Levit. 23. 15, 16.* The Hebrew which usually significth in your weekes, is here to be interpreted after: See the Annotations on *Exod. 22. 3.*

27 *Verf. 27. two bullocks*] these and the rest following are here added to the Feast, over and beside those seven lambs, one bullocke, and two rammes, which were offered with the first-fruits, *Levit. 23. 18.* as is shewed in the Annotations there; and beside the commonall Burnt-offering, or daily sacrifice, as after followeth in *vers. 31.*

31 *Verf. 31. and their drinke-offerings*] This seemed to be referred not only to the former, yee shall make them ready, but also to the latter, they shall be perfect: that as the beasts, flower and oyle, were to be perfect, unblemished, sound and sweet; so the wine for drinke-offerings should likewise be perfect, (as hee called it *strong wine*, in *vers. 7.*) not dead, foure, mixed with dregs or lees, or otherwise corrupted. See the Annotations on *Gen. 4. 4.*

CHAP. XXIX.

1 The offerings at the feast of Trumpets on the first day of the seventh month; 7 at the day of asslitting their faules, which was the tenth day of the seventh month; 12 and on the eight daies of the feast of Tabernacles, which began on the first day of the seventh month.

And in the seventh month, in the first day of the month, yee shall have a convocation of holiness; yee shall not doe any servile worke: a day of blowing of trumpets shall it be unto you. And yee shall make ready a Burnt-offering for a favour of rest unto Iehovah; one bullocke, a youngling of the herd, one ramme, seven hee-lambes of the first yeare, perfect. And their Meat-offering shall be of fine flower mingled with oyle; three tenth parts for a bullocke, two tenth parts for a ramme. And one tenth part for one lambe, throughout the seven lambes. And one goat-bucke of the goats

for a Sin-offering, to make atonement for you.

Beside the Burnt-offering of the month, and his Meat-offering, and the continuall Burnt-offering, and his Meat-offering, and their Drink-offerings according to their manner, for a favour of rest; a Fire-offering unto Iehovah.

And in the tenth day of this seventh month yee shall have a convocation of holiness, and ye shall afflict your souls; ye shall not do any worke. And yee shall offer a Burnt-offering unto Iehovah for a favour of rest; one bullocke, a youngling of the herd, one ramme, seven he-lambs, of the first year, perfect shall they be unto you. And their Meat-offering shall be of fine flower, mingled with oyle; three tenth parts for a bullocke, two tenth parts for one ramme. A severall tenth part for one lambe, throughout the seven lambs. One goat-bucke of the goats, for a Sin-offering, beside the Sin-offering of atonements, and the continuall Burnt-offering, and the Meat-offering of it, and their Drink-offerings.

And in the fifteenth day of the seventh month ye shall have a convocation of holiness; ye shall not do any servile worke, and ye shall festively keepe a feast unto Iehovah seven daies. And ye shall offer a Burnt-offering, a Fire-offering for a favour of rest unto Iehovah; thirteen bullocks, younglings of the herd, two rammes, fourteen hee-lambs of the first year, they shall be perfect. And their Meat-offering shall be of fine flower, mingled with oyle; three tenth parts for one bullocke, throughout the thirteen bullocks; two tenth parts for each ramme, of the two rammes. And a severall tenth part for one lambe, throughout the fourteen lambs.

And one goat-bucke of the goats for a Sin-offering, beside the continuall Burnt-offering, his Meat-offering, and his Drink-offering.

And in the second day, twelve bullocks, younglings of the herd, two rammes, fourteen hee-lambs of the first year, perfect.

And their Meat-offering and their Drink-offerings, for the bullocks, for the rammes, and for the lambs, by the number of them according to the manner. And one goat-bucke of the goats for a Sin-offering, beside the continuall Burnt-offering, and the Meat-offering thereof, and their Drink-offerings.

And in the third day, eleven bullocks, two rammes, fourteen he-lambs of the first year, perfect. And their Meat-offering and their

Drinke-offerings, for the bullocks, for the rammes, and for the lambs by the number of them, according to the manner. And one goat-bucke for a Sin-offering, beside the continuall Burnt-offering, and his Meat-offering, and his Drink-offering.

And in the fourth day, ten bullocks, two rammes, fourteen he-lambs of the first year, perfect. Their Meat-offering and their Drink-offerings, for the bullocks, for the rammes, and for the lambs, by the number of them, according to the manner. And one goat-bucke of the goats for a Sin-offering, beside the continuall Burnt-offering, his Meat-offering, and his Drink-offering.

And in the fifth day, nine bullocks, two rammes, fourteen he-lambs of the first year, perfect. And their Meat-offering, and their Drink-offerings, for the bullocks, for the rammes, and for the lambs, by the number of them, according to the manner. And one goat-bucke for a Sin-offering, beside the continuall Burnt-offering, and his Meat-offering, and his Drink-offering.

And in the sixth day, eight bullocks, two rammes, fourteen he-lambs of the first year, perfect. And their Meat-offering, and their Drink-offerings, for the bullocks, for the rammes, and for the lambs, by the number of them, according to the manner. And one goat-bucke for a Sin-offering, beside the continuall Burnt-offering, his Meat-offering, and his Drink-offering.

And in the seventh day, seven bullocks, two rammes, fourteen hee-lambs of the first year, perfect. And their Meat-offering, and their Drink-offerings, for the bullocks, for the rammes, and for the lambs, by the number of them, according to the manner.

And one goat-bucke for a Sin-offering, beside the continuall Burnt-offering, his Meat-offering, and his Drink-offering.

In the eighth day ye shall have a solemn assembly; ye shall not do any servile worke.

And ye shall offer a Burnt-offering, a Fire-offering for a favour of rest unto Iehovah; one bullocke, one ramme, seven hee-lambs of the first year, perfect. Their Meat-offering, and their Drink-offerings, for the bullocke, for the ramme, and for the lambs, by the number of them, according to the manner.

And one goat-bucke for a Sin-offering, beside the continuall Burnt-offering, and his Meat-offering, and his Drink-offering.

These things ye shall doe unto Iehovah in your solemn feasts, beside your vows, and your

your voluntary offerings, for your Burnt-offerings, and for your Meat-offerings, and for your Drink-offerings, and for your Peace-offerings. And Moses spake unto the sons of Israel, according to all that Iehovah commanded Moses.

Annotations.

THE seventh month called in 1 King. 8. 2. the month Ethanim, of the Hebrewes commonly Tifri of us, September. This month was the going out of the year, Exod. 23. 16. and the revolution of the year, Exod. 34. 22. for then the old year went out, and the new began, as touching the jubilee, Levit. 25. 9. 10. and other civil affairs: but by reason of Israels coming out of Egypt in Abib, or March, that month was made unto them the first of the months of the year, Exod. 12. 2. So the Ecclesiasticall feasts were reckoned after this order; and that which had beene the first month is here and usually called the seventh. The first day] Hebr. the one day; of which phrase see Gen. 1. 5. blowing of trumpets) of this rite, see Levit. 23. 24. and the Annotations there.

Verf. 2. favour of rest] which the Greeke translated, of sweet smell; the Chaldee, to be accepted with favour before the LORD. See Gen. 8. 21.

one bullocke] a every new moone they were to offer two bullocks, one ramme, and seven lambs, Num. 28. 11. the same were to be offered at this New-moone, and this one bullocke, one ramme, and seven lambs, &c. here mentioned, were added over and beside the Burnt-offering of the month, as is expressed in verf. 6. So this day they sacrificed three bullocks, two rammes, and fourteen lambs for Burnt-offerings, and two goats for Sin, besides the two lambs for the daily oblation. For as the solemnity was greater, by reason of the blowing of the trumpets, (which figured the preaching of repentance and beleefe in Christ, Eys. 58. 1. Mark. 1. 14, 15.) so their service and thankfulness unto God was to be testified by the more sacrifices.

And if the new-moone fell to be on the Sabbath, then besides all the former oblations, they offered also the two lambs, which were added for the Sabbath, Num. 28. 9, 10. The Order of offering is said to be thus; After the daily morning sacrifice was offered, the addition of the Sabbath was first, and after that, the addition of the new-moone; and after it, the addition of this good day (or feast) Maimony in Talmid. chap. 9. sect. 2.

Verf. 6. their manner] Hebr. their judgement, that is, the law and ordinance prescribed of God. So in ver. 13. 21. 24. &c. Under this word manner, or judgement, the Hebrews understand the order also here set downe: for whereas sometimes the Sin-offering was offered first, before the Burnt-offering, Lev. 3. 7, 8, 10. in the oblations of the feast (they say) that is written, as it is said, According to their manner. At first the Bullocks, and after them the Rams, and

after them the Lambs, and after them the Goat-bucks, although the Goat-bucks were Sin-offerings, and all those before them were Burnt-offerings. Maimony in Talmid, chap. 9. sect. 7.

Verf. 7. the tenth day] which was the day of Atonement, Lev. 23. 27. called the Fast, Act. 27. 9. The manner of Atonement, and the service on that day, is described at large in Levit. 16. afflict your souls] with fasting and abstinence: see the Annotations on Levit. 16. 29.

Verf. 11. beside the Sin-offering of Atonement] that Goat-bucke, whose blood was carried into the Holy place, & the body burned without the camp, Lev. 16. 9. 29. Besides it, this sacrifice here commanded was to be offered, and besides the daily Burnt-offering. On Atonement day, they offer an addition according to the addition of the beginning of the year [which was the first day of the seventh month, forementioned in ver. 13. 1.] a bullocke & a ram, and this ram is called the peoples ram; and seven lambs, all of them for Burnt-offerings, and a goat-buck for a Sin-offering, & that was eaten at evening. Moreover the congregation offered a goat-buck for a Sin-offering which was burnt, the fellow whereof was sent away for a Scape-goat, (Lev. 16. 9, 10.) Maim. in Talmid, c. 10. f. 1. 2. This Atonement was a lively figure of our reconciliation unto God, by the death of Christ, (as is shewed on Levit. 16.) the afflicting of their souls figured repentance and humiliation for sins, with our fellowship in the afflictions of Christ, Rom. 6. 3, 4, 5. 1 Pet. 2. 21. The sacrifices added here, signified the faith that Gods people should have in Christ sacrificed, and thankfulness unto God therefore, 1 Joh. 2. 1, 2. Hebr. 10. 10. 19. 22. &c. Rom. 12. 1, 2.

Verf. 12. the fifteenth day] when the feast of Booths, or of Tabernacles did begin, which lasted seven daies, Lev. 23. 34, 35, 36, &c. the signification of which feast is shewed in the Annotations on that place.

Verf. 13. thirteen bullocks] Whereas at the other feasts forementioned, they offered but two bullocks, one ram, and seven lambs in a day; at this, they were to offer thirteen bullocks, two rams, and fourteen lambs; both because the solemnity was greater, and at this time they had gathered in their corne and wine, and had seen the blessing of God in all their increase, and in all the works of their hands, Deut. 16. 13, 15. therefore the Lord required more sacrifices in signe of thankfulness. But Ezekiel prophesying of the daies of Christ (under whom we keepe this feast in spirit and truth, Zach. 14. 16. — 19.) appointeth like sacrifices as were to be offered at the Passover; as that the Prince should prepare seven bullocks and seven rammes daily for a Burnt-offering, &c. Ezek. 45. 23, 25.

Verf. 17. twelve bullocks] in every of the seven daies of this feast, one bullocke is abared, as on the second day twelve, on the third day eleven, &c. 20. on the fourth day ten, &c. 23. and so forward, till on the seventh day they were to offer seven bullocks, &c. 32. (all which, in seven daies amounted to severntie bullocks) but the rammes and lambs were every day alike. By this diminishing of one bullocke every day, the Holy Ghost might teach their

their duty to grow in grace, and increase in sanctification: that their finnes decreasing, the number of their sacrifices (whereby Atonement was made for their finnes) should also decrease daily. Orit might signifie a diminishing and wearing away of the legal offerings, to lead them unto the spirituall and reasonable service, by presenting their own bodies living sacrifice, holy, acceptable unto God, *Rem. 12.1.*

18 Ver. 18. and for the lambs] the Hebrews say that the Meats and Drink-offerings of these severall sacrifices were never to be mixed together, but the Meats and Drink-offerings of the bullocks were by themselves, and the Meats and Drink-offerings of the rams by themselves, and of the lambs by themselves; whether they were the oblations of the congregation, or the oblations of a particular person. Maimon in Talmidin, chap. 10. sect. 15.

35 Ver. 35. In the eighth day] Chazkuni here observeth, that it is not said as of the former daies: And in the eighth day; to teach that it was a good day (or feast) by it selfe. *a solemn assembly*] or, general assembly: See the notes on Lev. 23. 36.

36 Ver. 36. one bullocke] though this was the last, and the great day of the feast, *Ioh. 7. 37.* yet were the sacrifices fewer than on any other day; as if God would call them from the multitude of outward oblations to his spiritual worship, as is noted on *vers. 17.* And our Saviour on that day called the people from their many carnall observations (some whereof are noted on *Levit. 23. 40.*) unto himselfe to drink the waters of his Spirit, *Ioh. 7. 38. 39.*

39 Ver. 39. beside your vovves, &c.] of the difference between Vovves and Voluntary offerings, see the Annotations on Lev. 7. 16. The sacrifices fore-mentioned the congregation of Israel was bound to offer, every thing in his day: but all men as they had either vowed, or voluntarily would, brought their sacrifices at the feasts, (especially Peace-offerings, which the owners did eat before the Lord,) that according to the blessing of God upon them, they, their children and their servants, the Levites, the stranger, the fatherlesse and the widow with them, might eat and drinke, and rejoyce before the Lord, *Deut. 16. 10. 11. 14. 15.* The truth and compenent of all which solemnities are now fulfilled unto us by Christ, who by once offering of himselfe, hath reconciled us unto God, and wrought our eternall redemption, and hath given us of his Spirit, whereby we know that he abideth in us, and hath placed in us the kingdom of God, which consisteth in righteousness and peace, and joy in the holy Ghost: That by him we should offer the sacrifice of praise to God continually, that is, the fruit of our lips, confessing to his Name, and should not forget to do good, and to communicate, *for with such sacrifices God is well pleased, Coloss. 2. 16. 17. Heb. 9. 12. 26. 28. 1 Ioh. 3. 24. Rom. 14. 17. Heb. 13. 15. 16.*

CHAP. XXX.

1 The Lord commandeth that mens vovves or oathes be not prophaned, but kept. 3 A maid in her

father's house, the father hath power to establish her vow, or to disannul it. 6 Likewise a married woman, is in her husband's power, he may confirme or disannul her vow, in the day that he heareth it. 9 But the vovves of a widow, or divorced woman, are to stand. 10 An explanation of the case betweene man and wife, concerning vovves or oathes.

□ □ □

And Moses spake unto the heads of the tribes, concerning the sons of Israel, saying, This is the thing which Iehovah commanded. A man, when he shall vow a vow unto Iehovah, or swear an oath to binde a bond upon his soule, he shall not prophane his word, he shall doe according to all that proceedeth out of his mouth. And a woman, when she shall vow a vow unto Iehovah, and binde a bond in her fathers house in her youth: And her father heare her vow and her bond, which shee hath bound upon her soule, and her father shall hold his peace at her; then all her vovves shall stand, and every bond which shee hath bound upon her soule shall stand. But if her father disannul her in the day that he heareth, not any of her vovves or other bonds which shee hath bound upon her soule shall stand: and Iehovah will mercifully forgive her, because her father disallowed her. And if having thee have an husband, and her vovves be upon her, or the utterance of her lips, which shee hath bound upon her soule; And her husband heare, and hold his peace at her in the day that he heareth, then her vovves shall stand, & her bonds which shee hath bound upon her soule shall stand. But if in the day that shee heareth he disallow her, then hee shall make void her vow which is upon her, and the utterance of her lips which shee hath bound upon her soule; and Iehovah will mercifully forgive her. But the vow of a widow, and of her that is put away, whatsoever shee hath bound upon her soule shall stand upon her.

And if she vowed in her husband's house, or bound a bond upon her soule with an oath: And her husband heard, and held his peace at her, and disallowed her not; then all her vovves shall stand, and every bond which shee hath bound upon her soule shall stand. But if her husband hath utterly made them void in the day that hee heard, whatsoever proceeded out of her lips concerning her vovves, or concerning the bond of her soule, shall not stand; her husband hath made them void, and Iehovah will mercifully forgive her.

13 her. Every vow, and every oath of bond to afflict the soule, her husband may establish it, and her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day, then hee establisheth all her vovves, or all her bonds, which are upon her: hee establisheth them, because hee held his peace at her in the day that hee heard them. But if hee shall utterly make them void, after that hee hath heard them, then hee shall beare her iniquitie. These are the statutes, which Iehovah commanded Moses, betweene a man and his wife, betweene a father and his daughter, in her youth, in her fathers-house.

Annotations.

□ □ □ Here beginneth the 42. Lecture of the Law: See Gen. 6. 9.

THE heads [that is, as the Greeke translareth, the Rulers (or Princes) of the Tribes. In the two former Chapters were laws for necessary duties commanded: here followeth the law for voluntary things, which people having by vow or oath taken upon them, were bound to performe.

concerning the sonnes] or, to the signes of Israel, or as the Greeke joyneth it with the former, the Princes of the Tribes of the sonnes of Israel. It was given by Moses to the Princes, that by them it might be orderly communicated unto the people. *Exod. 12. 3. 21. and 4. 29.* also that the Governours should looke unto the people for the performance of their religious promises. *the thing* Hebr. the word.

Ver. 2. a vow] a religious promise to the Lord. Of a vow, and how it differed from a voluntary gift, see the Annotations on *Levit. 27. 2. and 16.* and of an oath, see the notes on *Levit. 19. 14.* And that almes promised for the poore, is comprehended also under the name of vovves, is noted on *Deut. 23. 21.* a bond upon his soule] that is, to binde his soule (or himselfe) with a bond.

Reception is that manner of speech, *Thy vow stand upon mee, O God, Psal. 56. 12.* not to violate or breake his promise, but shall have an holy care to keepe it: A like promise of prebaptizing a covenant, in *Psal. 55. 20. and 34.* And as vovves might not be broken, so neither might they be delayed, *Deut. 23. 21.* in that that proceedeth out of his mouth] that is, every word of his; as the phrase is opened in *Luk. 4. 4. Ioh. 8. 34.* This is to be understood of good and lawfull vovves, and such as are in a mans power to performe: for impossible vovves are to be rejected, and wicked vovves or oathes are not to be kept, but broken, *Mat. 23. 21. and 5. 34.* and binde a bond] to wit, upon her soule.

Ver. 3. that is, binde her selfe with a bond. And may be used for O (as it is often, and as the Greeke translareth, or determineth a determina-

tion) to imply either a vow to sanctifie any thing to the Lord, or a bond to retrain her selfe from something, as by afflicting her soule, or abstinence, as in *vers. 13.* in her fathers house] (see abiding there, and being under his power. The Hebrews (as Sol. Iarchi on this place) by house, doe understand power, saying, under the power of her father, though she be not in his house. in her youth] youth differeth from childhood, for in her youth she understandeth what a vow is, whereof in childhood she is ignorant. The Hebrew Canons have limited the time both for men and women, thus: A young man that is a sonne of twelve yeares and one day, and a young woman that is a daughter of eleven yeares and one day, which doe swear or vow, either vovves of binding (or restraint,) or vovves of sanctifying (any thing to the Lord,) they doe examine them, and ask questions of them. If they know to whoe name they have vowed, &c. then their vovves are established: but if they know not, then is there nothing in their vovves or words. And this examination is necessary all that yeare, which is the twelfth yeare for a young maid, and the thirteenth yeare for a young man. Before this time, although they say, We know to whose name we have vowed, their vovves are no vovves. But after this time, when the sonne is a sonne of thirteenth yeares and one day; and the daughter is a daughter of twelve yeares and one day, although they say, we know not to whose name we have vowed; their words are established, and their vovves are vovves, &c. And this is the time of vovves spoken of in every place: for as much as they are come to the yeeres of great (or aged) persons, their vovves are established. Maimon, *com. 3. Treat. of Vovves, chap. 11. sect. 1, 3, 4.*

Ver. 4. hold his peace at her] or, keepe silence at it: though hee doe not by words approve, yet by silence hee seemeth to consent, therefore her vow standeth firme. shall stand] that is, shall be stable, firme and sure; as the field which Abraham bought, was said to stand, when by sale it was made sure, *Gen. 23. 17. 20.* So ones counsell or word is said to stand, when it abideth firme, *Prov. 19. 21. Esey 44. 24. and 40. 8. Ier. 44. 29.*

Ver. 5. disallow her] or, disallow (nullifie) it, to wit, her vow: so after. the day that he heareth] whether it be in the day that she vowed, or many daies after that her father heareth of it. If she vow and wait many daies, and afterward her father or her husband beate of it, then hee may breake it in the day that he heareth, &c. as it is said, In the day that he heareth, and not in the day that shee voweth onely. Maimon in Vovves, *chap. 12. sect. 16.* will mercifully forgive her] in Greeke, will purge (or cleanse) her: her sin in vowing (when she was not in her owne power, but in her father's) shall be forgiven: but she may not performe her vow, which by her fathers abhorrence is disannulled. So for her husband in like sort, *vers. 12.*

Ver. 6. if having the husband disallow and Hebr. if being he be to a man; that is, if she be at all married, or the utterance of her lips] or, communication, that which the Bath pronounced, or, signified, uttered, to wit, by oath; as appeareth by the word Or, which distinguisheth it from her vovves.

Ver. 3. and binde a bond] to wit, upon her soule.

Ver. 4. that is, binde her selfe with a bond. And may be used for O (as it is often, and as the Greeke translareth, or determineth a determina-

and by that which followeth, which she hath bound upon her soule, that is, by oath, as in vers. 2. and 10. So the pronouncing with the lips, is joynd with swearing, in Lev. 5. 4. and Chazkuni here saith, the pronouncing is not (meant) but of an oath.

8. Ver. 8. he disallow her] or, disallow it, that is, signifie his disallowance of her vow or oath. The Hebrews say, *A man maketh void, or establissheth the words of his wife, or of his daughter in any language, although she know it not* for it is not necessary that the woman should heare the making void, or the establisshment, &c. He that maketh void the words of his daughter, or of his wife, it is necessary that he utter it with his lips; and if he make it void in his heart (only) hee doth not make it void: Maim. in Vowes, chap. 13. sect. 1. 7.

9. Ver. 9. put away] to wit, from her husband, as is expressed in Levit. 21. 7. that is, divorced. shall stand] he is to performe her vow; and this (as the Hebrews thinke) though she be afterward married. As, *A woman which hath no husband, and which is not under her fathers power, if she say, Lo (such) flesh be unlawfull to me after thirty daies, and she be married within thirty daies, although at the time when the vow beginneth, shee be under the power of a husband, he cannot make it void, because at the time of the vow (making) she was not under his power. And of this it is said (in Num. 30. 9.) But the vow of a widow, and of her that is put away, &c. Maim. in Vowes, chap. 13. sect. 1. 6.*

10. Ver. 10. in her husbands house] after that shee is married, and in her husbands power. But what if shee were betrothed onely, and remained yet in her fathers house? Of this case the Hebrews say, *A maid that is betrothed, none can make her vow void, but her father and her husband jointly together. And if the one of them alone doe make it void, it is not made void. If her espoused husband die, shee returneth into the power of her father: and whatsoever she voweth, her father may make void, as before her espousals. If her father die after that she is betrothed, and she make a vow after his death, her husband cannot make it void: for an husband maketh not the vowes of his wife void, until shee be come into the wedding chamber, (or married.) Maim. in Vowes, chap. 11. sect. 9. 10.*

11. Ver. 11. shall stand] shee is to keepe her vow, though after her husbands death. *A young woman, whom her father hath given in marriage, if she become a widow, or be divorced after marriage, loe she is as an Orphan whiles her father liveth, and her father cannot make her vowes of none effect, although she be yet but a young woman. Maim. ibidem, sect. 25.*

12. Ver. 12. hath utterly made them void] or, hath any waies made them void; Hebr. making void hath made them void: so in vers. 15.

13. Ver. 13. oath of bond] that is, binding oath, or bond confirmed with an oath. to assitt the soule] by abstinence, fasting, &c. See the notes on Levit. 16. 29. This seemeth to be added for amplification, rather than limitation or restraint: howbeit, the Hebrews from hence gather, that although the father may disannull all his daughters vowes, of what sort soever; yet the husband hath not

power to disannull the vowes of his wife, unless they be of this sort, to wit, vowes or bonds to afflict the soule, &c. Sol. Iarchi on Num. 30. and Maimeny in Vowes, chap. 12. sect. 1. may establissh it] or, may make it stand, shall confirme it. Some understand these words to be a commandement, and translate thus, Let her husband establissh it, or let her husband make it void, to wit, out of hand, and let him not deferre it till afterward.

Ver. 14. altogether hold his peace] Hebr. holding his peace shall hold his peace, (or keepe silence,) from day to day] and doe not disannull it the same day that he heareth it.

Ver. 15. shall utterly make them void] or, shall any waies make them of none effect: see this phrase in vers. 12. shall beare her iniquitie] that is, shall beare the punishment of her iniquitie; God will require her sinne at his hand. From hence we learne (saith Sol. Iarchi) that he which is a cause of scandall (or offence) unto his neighbours, shall come to his head unto all punishment.

CHAP. XXXI.

1. The Israelites are commanded to take vengeance on the Midianites. 5 Twelve thousand of the tribes of Israel, with Phinehas the Priest, are sent to warre. 7 They slay all the males, and the suckings of Midian, and Balaam the sonne of Beor. 9 They take the women and children captives, and the spoils of their goods and cattell, and burne their cities. 13 Moses is wroth with the Officers for saving the women alive. 19 How the soldiers with their captives and spoils are to be purified. 25 The tribute levied unto the Lord of the divided prey, and given to the Priests and Levites. 48 The captives of Israel numbring their soldiers, misse not a man, and therefore give a voluntary oblation unto the Treasury of the Lord.

And Jehovah spake unto Moses, saying; Avenge the vengeance of the sons of Israel upon the Midianites: afterward shalt thou be gathered unto thy people. And Moses spake unto the people, saying; Arme yee some men of your selves unto the warre, and let them be against Midian, to render the vengeance of Jehovah, upon Midian. A thousand of a tribe, a thousand of a tribe, of all the tribes of Israel, shall ye send to the warre. So there were delivered of the thousands of Israel, a thousand of a tribe, twelve thousand armed for war. And Moses sent them, a thousand of a tribe, to the warre: them and Phinehas the sonne of Eleazar the Priest, to the warre; and the holy instruments, and the trumpets of alarme in his hand. And they warred against Midian,

as Jehovah commanded Moses, and they killed every male. And they killed the Kings of Midian, beside those that were slaine of them; Evi, and Rekem, and Zur, and Hur, and Reba, five Kings of Midian: Balaam also the sonne of Beor they killed with the sword.

And the sonnes of Israel tooke the women of Midian captives, and their little ones, and tooke the prey of all their cattell, and all their flocks, and all their goods. And they burnt all their cities in their habitations, and all their castles with fire. And they tooke all the spoile, and all the booty of men, and of beasts. And they brought the captivity, and the booty, and the spoile, unto Moses, and unto Eleazar the Priest, and unto the congregation of the sonnes of Israel, unto the campe, unto the plaines of Moab, which are by Jordan, neere Jericho.

And Moses, and Eleazar the Priest, and all the Princes of the Congregation went forth to meet them without the campe. And Moses was wroth with the Officers of the host, the captaines of thousands, and the captaines of hundreds, which came from the battell of the warre. And Moses said unto them, Have yee saved alive all the females? Behold, these were to the sonnes of Israel through the word of Balaam (a cause) to commit trespass against Jehovah in the matter of Peor: and there was a plague among the Congregation of Jehovah. Now therefore kill every male among the little ones, and kill every woman that hath knowne man, by lying with a male. But all the little ones among the women, that have not knowne the lying with a male, keepe alive for your selves. And you, encamp ye without the campe, seven daies, whosoever hath killed any soule, and whosoever hath touched any thing, purifie your selves and your captivity, in the third day, and in the seventh day. And purifie every garment, and every instrument of skinn, and every worke of goats (haire,) and every instrument of wood.

And Eleazar the Priest said unto the men of the Armie, which went to the warre, This is the ordinance of the Law, which Jehovah commanded Moses. Onely the gold, and the silver, the brasie, the iron, the tinn, and the lead; Every thing that goeth thorow the fire, ye shall make it passe thorow the fire, and it shall be cleane; neverthelesse, it shall be purified with the water of separation: and every thing that goeth not thorow

the fire, yee shall make passe thorow the water. And yee shall wash your clothes in the seventh day, and ye shall be cleane; and afterward ye shall come into the campe.

And Jehovah spake unto Moses, saying; Take thou the summe of the booty of the captivitee, of man, and of beast; thou, and Eleazar the Priest, and the heads of the Fathers of the Congregation. And divide the booty into two parts between them that tooke upon them the warre, who went out to battell, and betweene all the Congregation. And levie a tribute unto Jehovah, of the men of warre which went out to battell, one soule of five hundred; of the men, and of the beeves, and of the asses, and of the sheepe.

Of their halfe shall yee take it, and thou shalt give it unto Eleazar the Priest, for an heave-offering of Jehovah. And of the sons of Israels halfe, thou shalt take one portion of fifty, of the men, of the beeves, of the asses, and of the sheepe, of all beasts: and thou shalt give them unto the Levites, which keepe the charge of the Tabernacle of Jehovah.

And Moses and Eleazar the Priest did as Jehovah commanded Moses. And the booty, the residue of the prey, which the people of the armie had made prey of, was six hundred thousand; and seventy thousand, and five thousand sheepe. And seven and two thousand beeves. And six and one thousand asses. And foules of mankinde, of the women which had not knowne the lying with male, all the foules were two and thirtie thousand. And the halfe, which was the portion of them that went out to warre, was, the number of sheepe, three hundred thousand, & thirty thousand, and seven thousand, and five hundred. And Jehovahs tribute of the sheepe was six hundred seven and five. And the beeves were six and thirtie thousand; and Jehovahs tribute of them was seventy and two. And the asses were thirtie thousand and five hundred: and Jehovahs tribute of them was six and one.

And the foules of mankinde were sixteene thousand: and Jehovahs tribute of them was two and thirty foules. And Moses gave the tribute, the heave-offering of Jehovah, unto Eleazar the Priest, as Jehovah commanded Moses. And of the sonnes of Israels halfe, which Moses divided from the men that warred. (Now the Congregations halfe was, of the sheepe, three hundred thousand, and thirtie thousand, seven thousand, & five hundred. And beeves, six and thirty thousand.

45 And Asses, thirtie thousand and five hundred. And soules of mankinde, fixtene thousand. And Moses tooke of the sonnes of Israel halfe, one portion of fifty, of man and of beast, and gave them unto the Levites, which kept the charge of the Tabernacle of Iehovah, as Iehovah commanded Moses.

48 And the officers which were over the thousands of the host, the captaines of thousands, and captaines of hundreds, came neere unto Moses. And they said unto Moses, Thy servants have taken the summe of the men of warre which were in our hand, and there lacketh not a man of us. Therefore we have brought an oblation for Iehovah, what every man hath found of jewels of gold, chaines, and bracelets, rings, eare-rings, & tablets, to make atonement for our soules before Iehovah. And Moses and Eleazar the Priest tooke the gold of them, every wrought jewel.

52 And all the gold of the heave-offering, that they offered up to Iehovah, was fixtene thousand, seven hundred, and fiftie shekels, of the captaines of thousands, and of the captaines of hundreds. The men of the armie had taken spoile, every man for himselfe. And Moses and Eleazar the Priest tooke the gold of the captaines of thousands, and of hundreds, and brought it into the Tent of the congregation, for a memoriall for the sonnes of Israel, before Iehovah.

Annotations.

2 **A**venge the vengeance] or, Revenge the revenge-ment of the sons of Israel, that is, take vengeance for the Israelites wrong and injurie upon the Midianites, who vexed Israel with their wives, and beguiled them in the matter of Peor, Num. 25. 17, 18. The Lord, to whom vengeance and recompence belongeth, Dent. 32. 35. (and would not therefore have men avenge themselves, Rom. 12. 19) commandeth this vengeance for his peoples sake, many of whom he had formerly slaine for sinning with the Midianites, Num. 25. 9. and now turneth his hand against their enemies, because he is the avenger of all such, 1 Thess. 4. 6. Therefore he calleth it here, the vengeance of the sonnes of Israel; but Moses calleth it the vengeance of Iehovah, vers. 3. And the commandment is given to Moses the Magistrate, the Minister of God, a revenger to execute wrath upon evil doers, Rom. 13. 4. Midianites] in Greeke, *Madianites*, the posterity of Midian the son of Abraham by his wife Keurah, Gen. 25. 1, 2. Why they were now punished rather than the Moabites (their partners in sinne), is touched on Num. 25. 17. gathered unto thy people] that is, die and be buried: See the Annotations on Num. 20. 24. and Gen. 25. 8.

Verf. 3. *to render*] or, to give the vengeance of Iehovah, which phrase the Apostle useth in 2 The. 1. 8. *giving* (or *rendering*) vengeance on them that know not God. That which in vers. 2. was called the vengeance of the sonnes of Israel, is here named the vengeance of the Lord, as being executed by his word, and for the injury done unto him; for he that toucheth his people, toucheth the apple of his eye, Zach. 2. 8. The Chaldee here expounded it, the vengeance of the people of the L O R D.

Verf. 4. *A thousand of a tribe a thousand*] that is, of every tribe a thousand; in all, twelve thousand, vers. 5. which was but a small company in respect both of the six hundred thousands of Israel, Num. 26. 51. and of the nation of the Midianites, governed by five Kings, vers. 8. But there is no restraint to the Lord, to save by many, or by few, 1 Sam. 14. 6. And this small number was chosen, that the victory might be acknowledged the Lords; as after this he said unto Gideon, *The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me, Iudg. 7. 2.*

Verf. 5. *there were delivered*] in Chaldee, *there were chosen*; in Greeke, *they numbered*.

Verf. 6. *Phinchas*] the zealous Priest, who had formerly slaine Cozbi the Princes daughter of Midian, Num. 25. 7—15. *holy instruments*] Hebr. *instruments* (or *vessels* of holiness): hereby the Ake and things belonging thereto may be meant, as appeareth by Num. 14. 44. Or, because the Ake was but one, and he speaketh here of more instruments, the trumpets may be understood: and so to read it, *the holy instruments, that is, the trumpets, &c. for and is sometime used by way of explication for that is, or to wit, as is noted on Gen. 13. 15. But to understand hereby the Prim and Tenuum, or Golden plate* (as some do) is improbable, because they were not in the hand of Phinchas, but of Eleazar, who was the high Priest, Num. 17. 21. and 20. 26. *trumpets of alarme*] to blow an alarme, that they might be remembered before the Lord their God, and saved from their enemies, according to the law and promise in Num. 10. 9. and practised in ages following, 2 Chron. 13. 12, 14, 15. Thus had they both Gods commandment, and the signes of his presence and aid, to sanctifie their expedition.

Verf. 8. *beside those*] or, with those that were slaine; for the Hebrew *gnal* often signifieth with, as in Exod. 35. 22. Levit. 14. 31. Dent. 22. 6. and other where. *five kings*] called else where Princes and Dukes of Sibon, Ios. 13. 21. But Sibon the Amorite being slaine before (Num. 21. 23, 24.) these Dukes of his now reigned as Kings, & fought against Israel, and were overcome by faith which subdued kingdomes, Hebr. 11. 33. The Antichristian Amorite (the Beast) hath twice five, that is, ten Kings, as bornes on his head, which make warre with the Lambe (Christ), and the Lambe overcome them, Rev. 17. 12, 14. and 19. 19—21. *Balaam also*] they killed among (or with) those that were slaine of them, as is exprest in Num. 13. 22. which also is added in the Greeke version here.

here. So that either he stayed with the Midianites, when he departed from Balak, or returned from his place unto them, as is noted on Num. 24. 25. And hee died not the death of the righteous, (as he seemed to desire, Num. 23. 10.) but his iniquity was upon his bones, though hee was the terror of the thight in the land of the living; yet was he broken in the midst of the uncircumcised, and lay with them that were slaine with the sword, as the Prophet speaketh of others, in Ezek. 32. 27, 28.

Verf. 10. *castles*] or, goodly buildings, or, villages: see this word in Gen. 25. 16. The Chaldee here expounded it, their houses of worship or adoration, their Temples.

Verf. 12. *the captivity*] that is, the captives, women and children: see Num. 21. 1. So after in vers. 19. *the booty* for, the thing taken; which being here distinguished from the captives, meaneth the beasts and cattell, as appeareth by vers. 32. and 26. *the spoile*] a general word for things taken in warre, Ios. 22. 8. implying sometime beasts and cattell also, as in 2 Chron. 15. 11. and all other things, as garments, gold, silver, &c. vers. 20. 22. Ios. 7. 21. 2 Chron. 28. 15. victuals, 1 Sam. 14. 30. and the like: These all they brought unto the Governours and Congregation, to be disposed of according to the will of God, who is the victory was.

Verf. 13. *to meet them*] As Melchisedek King and Priest, went forth to meet Abram returning from the slaughter of the Kings, Gen. 14. so Moses the King, Eleazar the Priest, and the Princes go forth here to meet Abrahams children returning from the slaughter of the Kings of Midian. Where in the worke of Christ (our King and Priest) was figured: who after our spirituall warfare with the enemies of our salvation, meeteth us with his gracious Spirit, to sanctifie and bleesse us, Heb. 7. Also they went out to meet them, to provide for the cleaning of the Souldiers, who were polluted by the dead, and might not therefore come into the campe before they were purified, Num. 5. 2, 3. and 19. 11, 12, 13.

Verf. 14. *the officers*] or, the Bishops of the host, as both the Hebrew and Greeke words signifie: these were the captains, as after is explained. Moses who was the meekest man on earth in his owne manners, is yet observed to have beene often angry for the Lords cause, as is noted on Num. 12. 3. And he was wroth with the officers, because upon them lay the charge to direct and govern the people in the wayes of God. Compare Ait. 20. 28. 1 Pet. 5. 3. Rev. 2. 1.—5. &c. *the battell of the warre*] the battell-tray (or host) of the warre: the first word signifieth warfare, as it is orderly fer in array; the second meaneth the warre, fight or combat with the enimie.

Verf. 16. *the word of Balaam*] the doctrine of Balaam, as Rev. 2. 14. or, (as the Chaldee expounded it) the counsell of Balaam, having reference to that counsell intimated, Num. 24. 14. a cause to committe] for an occasion to committe (Heb. to give) *strepitose*] by fornication and idolatrie, Num. 25. 1.

2, 3. The Greeke translatech, to revolve and to dispute the word of the Lord. the matter] Hebr. the word; in Greeke, because of Phogor: see Num. 25. 3. 18.

Verf. 17. *knowne man*] by living with a male: the latter explained the former, which sometime is used alone in the same meaning, as in Gen. 24. 7. Luke 1. 34. After this said, *knowne the living with a male*: the like phrases are in Iudg. 21. 11, 12.

Verf. 19. *seven dayes*] so long did the pollution by the dead continue, Num. 19. 11. any soule] that is, any person. *purifie*] with the water of separation, vers. 23. the law whereof was given in Num. 19. *your captivity*] that is, your captives, or prisoners; as in vers. 12. The Jewes hold, that the heathens are not polluted by the dead, or with other like legall uncleannesse, as is noted on Num. 19. 14. But in this case, when heathens are captived by Israelites, and so become their lawfull possession, they are uncleane, and to be purified, by proportion from the law in Gen. 17. 12, 13. Whetupon Iarchi here faith, *They selves and your captivity, not that heathens doe receive uncleannesse, and need to be sprinkled; but as you the children of the covenant, so your captives also which come into the covenant, and are uncleane, have need to be sprinkled.* and in the seventh day] according to the law in Num. 19. 19. the signification whereof is shewed there.

Verf. 20. *every garment*] or, every cloth: the word implieth not onely garments for mans body, but clothes for other use; as in Num. 4. 6, 7. *instrument*] or, vessel of skin; whatsoever is made of the skin of any beast: so after, every instrument (or vessel) of wood. *worke of goats haire*] that is, thing made of goats haire: the word haire may here be understood, as in Exod. 25. 4. some adde, of goats skins, it may also meane any other part, as Sol. Iarchi here faith, it implieth any instrument of the hornes, and of the hooves, and of the bones.

Verf. 21. *which went*] that is, which had gone: Hebr. *which came*; wherefore it may also be Englished, which came from the battell: so the Greeke here translatech it; and so the Hebrew word which usually signifieth to, is by the holy Ghost in Greeke translated from, or out of, as in Rom. 11. 26. from Elyan 59. 20. See the like noted on Gen. 36. 6. *the ordinance*] or the statute of the law; which the Greeke calleth *Didomioma*, that is, the just ordinance, or righteous statute of the law. The same word Paul useth in Rom. 2. 26. *if the circumcision*] (that is, the uncircumcised Gentile) *keepe the ordinances* (or righteous statutes) of the Law: and in Rom. 8. 4. *that the ordinance* (the righteous statute) of the Law might be fulfilled in us. So in Hebr. 9. 1. *ordinances of divine service*. Here Eleazar the Priest declareth to the people the Law which God had commanded Moses; as it was generally the dutie of Priests and Levites to teach Iakob Gods judgements, and Israel his Law, Dent. 33. 8. 10. Hag. 2. 11, 12. Mal. 2. 7. Moreover the heiffer, with whose ashes the purifying water was prepared, was expressly given to Eleazar, Num. 19. 3. &c.

23

Verf. 23. *that goeth thorow the fire*] that is, will, or may abide the fire, and not be consumed therewith. Or, *that commeth in the fire*. And *shall be long that it may be clean*. water of separation [in Greeke, water of purification: the water mentioned in Num. 19. 9. which, was to be sprinkled upon the vessels with hyssop, Num. 19. 18. after they had pulled thorow the fire.

yet it not thorow the fire] that will not abide the fire, or *commeth not in the fire*. This latter, some of the Hebrew Expositors (as Rashi and Targum Jonathan) do, follow, and understand by things that come in the fire, such vessels and instruments as are used at the fire, kettles, pots, and the like: and by things that come not in the fire, their utensils, cups, platters, and such like. But the former seemeth best.

thorow the water] to be washed therewith, and not sprinkled only with that water of separation, Num. 19. By this passing thorow fire and water, the vessels had a legal purification from their ceremonial uncleanness; to signify that the creatures are sanctified unto our use, by the word of God and prayer, 1 Tim. 4. 4, 5. And sometime by vessels the Scripture signifieth mens and by their passing thorow fire and water, their cleansing from corruption by afflictions, and through the grace and spirit of Christ: as, *will gather you into the midst of Jerusalem, as they gather wheat, and brass, and iron, and lead, and tume into the midst of the furnace, to blow the fire upon it, to melt it*. *will I gather you in mine anger, &c.* Ezek. 22. 19, 22. And, in a great house there are not only vessels of gold and silver, but also of wood and of earth, and some to honour, and some to dishonour. If a man therefore purgeth himself from these, he shall be a vessel unto honour, sanctified, and meet for the masters use, &c. 2 Tim. 2. 20, 21. Again, *Thou hast tried us as silver is tried, &c. we went thorow fire, and thorow waters*. Psa. 66. 10, 12. See also Zach. 13. 9. Mal. 3. 3.

Verf. 26. *the summe*] Hebr. the head, that is, the summe, or count, as the Greeke and Chaldee expound it: see Num. 1. 1. So after in verf. 49.

Verf. 27. *into two parts*] or into halves: Hebr. *divide*, or *halfe*] the booty. The warre and victory being the Lords, hee divideth the prey at his pleasure; halfe to the 12 thousand souldiers, and halfe to the congregation who went not out to warre. So David made it an ordinance in Israel, *that part is that goeth downe to the battell so shall his part be that carrieth by the sinne: they shall part alike*. Sam. 30. 24, 25. And to the warriors of the two tribes and the halfe that fought against the Canaanites, Joshua said, *Divide the spoile of your enemies with your brethren*, Jos. 22. 8.

Verf. 28. *And leve*] or, *And beave up*] which the Greeke and Chaldee translate, *And separate in tribute to the Lord*: by this homage and tribute, they were to acknowledge the victory to be of God; and to shew their thankfulness for his salvation. So David dedicated unto the Lord, silver and gold of all nations which hee had subdued, 2 Sam. 8. 11, 12. And Elias prophesieth, *In that time shall a present be brought unto the L. O. R. D.* of

hosts, of a people scattered and peeled, &c. [Ez. 18. 7. one soule of 500] by soule is here meant person of mankind, and living body of beasts, as after is explained. And as the 1200 souldiers had much more of the spoile, considering their small number, than the other many thousands of the congregation; so their tribute to the Lord was much less by proportion, they giving but the five hundredth part, when the congregation gave the fiftieth, ver. 30. God requireth lesse of them, as their labour, service, and jeoparding of their lives, had bene greater than their brethrens.

Verf. 29. *unto Eleazar*] The Lord, who was the inheritance of the Priests and Levites, Deut. 18. 1, 2. and had given them the ordinary heave-offerings which the Israelites offered unto him, Num. 18. 19. given them also this extraordinary tribute which was levied for him. So Abram gave to Melchisedek the Priest the tithe of the spoiles which he had gotten in warre, Gen. 14. 20. And as the Levites had the tithes in Israel, and the Priests had but a tenth of those tithes, Num. 18. 21, 24, 26, 28. so is there here a like proportion allotted, whiles the Levites had the fiftieth part, ver. 30. and the Priests but the five hundredth.

Verf. 30. *one portion of fiftie*] or, one takes (or detained) of fiftie: so in verf. 47. *of the sheeps*] or, of the flocks, beasts, that is, of sheepe and of goates, for both these are implied under the name sheeps; as in Lev. 1. 10. *of all beasts*] that is, of all manner of beasts: but this seemeth to be meant of the beasts fore-named only, and not of Camels, or other unclean beasts; because in the particular summes after rehearsed, ver. 32. — 39. there are no unclean but Asses only spoken of. Chazkuni here saith, *If thou aske why God commanded to take a tribute of the Camels, seeing there were many camels there, as it is written in the warre of Gideon (against the Midianites) Their Camels were without number*, Judg. 6. 5. and 7. 12. the answer is, The Scripture mentioneth those only whereof they took the tributes; and they took no tribute of a cleane beast, save of Asses, because they are sanctified by the fiftieth of the Asses, Exod. 13. 13. and 34. 19; which keeps the charge] or, observe the observation, keepe watch and doe the service: see the notes on Num. 18. 5.

Verf. 32. *the residue of the prey*] the cattell (whose numbers follow) are called the residue or remainder, either because some had bene laine for the souldiers to eat, or in respect of the gold and silver, and other such spoiles, whereof there was no tribute levied.

Verf. 33. *seventie and two thousand*] that is, *seventie thousand and two thousand*, as was explained in the former verse. So after.

Verf. 35. *soules of mankind*] Hebr. *soule of Adam*, meaning by soule, the persons; and by *Adam* not mankind, the women, as after is explained. For as at the first, both man and woman were called *Adam*, Gen. 5. 2. for the same name is often used for both sexes, as here and in ver. 40. 46, 47.

Verf. 40. *two and thirtie*] So the whole number of beasts and girles (which were the Lords tribute out

our of the Souldiers halfe,) was eight hundred and thirtie, which were given to Eleazar the Priest, ver. 41.

Verf. 47. *one portion of fiftie*] or, one taken of fiftie; as in verf. 30. The particular summes (as may be gathered by the former computation) were six thousand seven hundred and fiftie sheep, seven hundred and twentie oxen, six hundred and ten Asses, three hundred and twentie soules of young women: the whole summe of them altogether, was eight thousand and four hundred, which were taken out of the Congregations halfe, and given to the Levites. So the whole prize brought home from the Midianites, and kept for the use of Israel, was of beasts and women-kinde, eight hundred chousand, and fortie thousand: out of which the Lord took for his Priests and Levites, nine thousand two hundred and fortie. Thus hee enriched his people with the spoiles of their enemies; and they in homage & thankfulness to the Lord, gave him one of five hundred out of the one halfe, and one of fiftie, out of the other halfe; as Abram gave one of ten, to Melchisedek the Priest of God, of all the spoiles that hee had taken from his enemies, Gen. 14. 20.

Verf. 48. *the Officers*] or *Bishops*, as in verf. 14.

Verf. 49. *in our hand*] that is, in our power, under our leading and charge: with the Greeke and Chaldee translate, *with us*. *there lacketh not Heb. there is not numbered, or mustered*, to wit, as wanting or missing: for in such matters the number is observed, of those that are absent, as of those present. This was a most wonderful mercie, that twelve thousand of Israel should vanquish so great a nation of Midian without losse of any mans life, whereas commonly the sword devoureth one as well as another, 1 Sam. 11. 25. But hereby appeareth, that *precious in the eyes of the L. O. R. D.* is the death of his Saints, Psa. 116. 15. and a much like speech was uttered by our Saviour; *Of them which thou gavest me, I have lost none*, Joh. 18. 9. Moreover, by this victory, God encouraged his people to fight the residue of his battels against the Canaanites.

Verf. 50. *an oblation for Iehovah*] or, as the Chaldee explaineth it, *the oblation of the Lord*: in Greeke, *a gift to the Lord*. This was a voluntary gift, whereas the former levie was commanded, *that ye have found*] that is, hath gotten in this warre, *jewels*] or *instruments*, *vessels*. *attenument for your soules*] that is, for our lives which God hath loved; and that there be no plague amongst us, as Exod. 30. 12. Herein also they might have respected unto their sinne in sparing the women alive, for which Moses reproved them, ver. 14. 17. Thus though they found all alive, yet were they not proud, neither boasted of their valour, but gave the glory unto God, and in themselves they were humbled in conscience of their unworthinesse.

Verf. 51. *every wrought jewell*] Hebr. *jewell* (or *instrument*) of work; that is, cunningly wrought. So as the matter was the best of gold; the forme also was the best. Chazkuni here saith, *The Scripture saith that they brought no broken instruments*.

Verf. 52. *shekels*] what the shekel weighed, see on Gen. 20. 16. *of the captaines*] or, from the captaines; that is, Moses took the gold of them; as in verf. 51. and 54.

Verf. 54. *the Tent*] the Lords Tabernacle, where it was a memoriall for them: as the like is spoken of the halfe shekels which the Israelites gave when they were numbered, to make atonement for their soules, Exod. 30. 15, 16.

CHAP. XXXII.

1 The Reubenites and Gadites sue for their inheritance on that side Jordan. 6 Moses reproveth them. 16 They offer him conditions to his content. 28 Moses commandeth Eleazar and Joshua to give them that inheritance when they had performed the conditions. 31 The Gadites and Reubenites promise againe to performe them. 33 Moses assigneth them the land. 34 They build fenced cities for their wives and children, and sold for their cattell. 39 The sons of Manasses conquer the Amorites in Gilead, and have it and the villages thereof given them by Moses for a possession.

NOW the sonnes of Reuben, and the sonnes of Gad, had a very great multitude of cattell: and they saw the land of Iazer, and the land of Gilead; and behold, the place was a place for cattell. And the sonnes of Gad, and the sonnes of Reuben came, and said unto Moses, and unto Eleazar the Priest, and unto the Princes of the Congregation, saying, Ataroth and Dibon, and Iazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon; The land which Iehovah smote before the Congregation of Israel, is a land for cattell, and thy servants have cattell. And they said; If we have found grace in thine eyes, let this land be given unto thy servants for a possession, bring us not over Jordan.

And Moses said unto the sonnes of Gad, and to the sonnes of Reben; Shall your brethren go to warre, and shall you sit here? And wherefore break ye the heart of the sons of Israel, from going over into the land which Iehovah hath given them? Thus did your fathers, when I sent them from Kadesh-barnea to see the land. For they went up into the land of Eshcol and saw the land, and brake the heart of the sonnes of Israel, that they should not goe into the land which Iehovah had given them. And Iehovahs anger was kindled in that day, and hee sware, saying;

11 saying; If the men that came up out of
Egypt, from twenty yeares old and upward,
shall see the land which I sware unto Abra-
ham, unto Isaac, and unto Iakob, because
they have not followed mee fully. Save
12 Caleb the sonne of Iephunneh, the Kenizite,
and Iosua the sonne of Nun, for because they
13 have followed Iehovah fully. And Iehova-
h's anger was kindled against Israel; and
hee made them wander in the wilderness
fortie yeares, untill all the generation was
14 consumed that had done evil in the eyes of
Iehovah. And behold, yeares risen up in your
fathers sted, an increase of sinfull men, to
augment yet the burning anger of Iehovah
15 against Israel. For if yee turne away from
after him, then will he yet againe leave them
in the wilderness, and yee shall destroy all
this people.

16 And they came neere unto him, and said;
We will build sheep-folds here, for our cat-
17 tle, and cities for our little ones. But wee
ourselves will goe ready armed before the
sonnes of Israel, untill that we have brought
them unto their place; and our little ones
shall dwell in the fenced cities, because of the
18 inhabitants of the land. Wee will not re-
turne unto our houses, untill the sonnes of
Israel have inherited, every man his inheri-
19 tance. For we will not inherit with them
on yonder side Iordan and forward, because
our inheritance is come unto us on this side
Iordan Eastward.

20 And Moses said unto them, If ye will doe
this thing, if ye will goe armed before Iehova-
21 h to warre; And will gete all of you armed
over Iordan before Iehovah, untill he
have driven out his enemies from before
22 him. When the land is subdued before Iehova-
h, then afterward yee shall returne, and
ye shall be guiltlesse before Iehovah, and be-
fore Israel; and this land shall be yours for a
23 possession before Iehovah. But if ye will
not doe so; behold you have sinned against
Iehovah: and know ye your sinne which will
24 find you out. Build ye cities for your lit-
tle ones, and folds for your sheepe, and doe
that which hath proceeded out of your
25 mouth. And the sonnes of Gad, and the
sonnes of Reuben said unto Moses, saying;
Thy servants will doe as my lord com-
26 manded. Our little ones, our wives, our flocks
and all our cattell shall bee there in the
27 cities of Gilead. But thy servants will
passe over every one armed for warre before
Iehovah to battell, as my lord speaketh.

So concerning them, Moses commanded
Eleazar the Priest, and Iosua the sonne of
Nun; and the heads of the fathers of the
tribes of the sonnes of Israel. And Moses
said unto them; If the sonnes of Gad, and
the sonnes of Reuben, will passe with you
over Iordan, every man armed to battell be-
fore Iehovah; and the land shall be subdued
before you: then yee shall give unto them
the land of Gilead for a possession. But if
they will not passe over with you armed,
then they shall have possessions among you
in the land of Canaan.

And the sonnes of Gad, and the sonnes of
Reuben, answered, saying; As Iehovah hath
spoken unto thy servants, so will I doe. We
will passe over armed before Iehovah into
the land of Canaan; and the possession of
our inheritance on this side Iordan, shall bee
ours. And Moses gave unto them, unto
the sonnes of Gad, and unto the sonnes of
Reuben, and unto halfe the tribe of Manasse
the sonne of Ioseph, the kingdome of Sihon
king of the Amorites, and the kingdome of
Og king of Bashan, the land with the cities
thereof in the coasts, the cities of the land
round about.

And the sonnes of Gad built Dibon, and
Ataroth, and Aroer. And Atroth, Shophan,
and Iazer, and Jogbehah. And Beth-
Nimrah, and Beth-Haran, fenced cities, and
folds for sheepe. And the sonnes of Reuben
built Heshbon, and Elealeh, and Kirjathaim.
And Nebo, and Baal-Meon, (the
names being changed) and Sibmah: and they
called by names, the names of the cities
which they builded. And the sonnes of
Machir the sonne of Manasse, went to Gil-
lead and tooke it, and dispossessed the Amori-
tes which were in it. And Moses gave Gilead
unto Machir the sonne of Manasse, and he
dwelt therein. And Iair the sonne of Ma-
nasse, went and tooke the villages, and cal-
led them the villages of Iair. And Nobah
went and tooke Kenath, and the daugh-
ters thereof, and hee called it Nobah, after
his owne name.

Annotations.

Reben [he was Israels first-borne of his wife
Leah, Gen. 29. 32. and Gad was the first sonne
of Zilpah Leahs handmaide, Gen. 30. 10. 11. To
these are added some of the sonnes of Manasse,
(ver. 39. &c.) who was the sonne of Ioseph, the eldest

eldest sonne of Israel by his wife Rachel, Gen. 30.
23. 24. [Iazer] a cite taken a while before
from the Amorites, Num. 21. 32. Gilead in
Greece, Gilead, a mountaine also of the Amorites
which had many cities; halfe that mount was gi-
ven to the sonnes of Gad, the other halfe to the
sonnes of Manasse, ver. 40. Deut. 3. 12. 13. Ios. 13.
24. 25. 31. a place for cattell] that is, meet to
feed and nourish cattell. Therefore God promi-
sing to feed his people Israel, signifieth the good-
ness of their pasture by the similitude of Bashan
and Gilead, Mic. 7. 14. Ier. 50. 19.

Ver. 2. sonnes of Gad] they are named before
the sonnes of Reuben, both here and in ver. 6. 25.
29. 31. 33. so it seemeth they were first in this
counsell and foremost in the suit.

Ver. 3. Ataroth, and Dibon, &c.] These were
places in the countrey of Sihon and Og on the
outsides of Iordan: there was also an Ataroth with-
in the land of Canaan, whereof see Ios. 16. 2. 5. 7.
Of Dibon, see Num. 21. 30. Ios. 12. 9. 17. Nim-
rah] called also Beth-Nimrah, in ver. 36. and
Nimrin, Esay 15. 6. in Greece Namra. This
place was given to the sonnes of Gad, Ios. 13. 27.

Heshbon] the cite of King Sihon, Num. 21.
36. given to the Reubenites, Ios. 13. 15. 17.
Sibmah] or Sibum, called also Sibmah, in ver. 8.
and Ios. 13. 19. in Greece Sibama: it was a place
of vines, Esay 16. 8. 9. Ier. 48. 32. Beon] called
in ver. 38. Baal-meon and in Ier. 48. 23. Beth-
meon and in Ios. 13. 17. Beth-Baalmeon. The
Greeke here corrupteth it Baithan.

Ver. 4. Iehovah smote] that is, smote or killed
the inhabitants thereof, delivering them before his
people so that they smote them, Deut. 2. 33. but
the victory is ascribed unto the Lord, for cattell
in Greece, that nourisheth cattell: see ver. 1.

Ver. 5. bring us not over] or, lead us not, cause
us not to passe over Iordan, to wit, for to have pos-
session there. Their request (whereas Moses
was offended) might seeme at this first propoun-
ding of it, very evil. For, it might argue in them
a covetous minde, for their owne benefit, which
should might turne to the injury of their other bre-
thren. They prevented the time before all the land
was conquered. They seemed to contrary the word
of God, who commanded the land to be divided
by lot, Num. 26. 55. which they now would pre-
vent might imply a distrust in them, of subdu-
ing and inheriting the land of Canaan. It might be
a discouragement of their brethren. It argued want
of love, or a neglect of dutie in assistance. It might
be an evil precedent to others, who when some
part of the land should be conquered, might like-
wise crave the same for their inheritance; and so
grow trouble and confusion might ensue.

Ver. 6. Shall your brethren] the other tribes.
In this reproofe, Moses teacheth brotherly dutie,
to love their neighbors as themselves, not to looke
every man on the owne things, but every man also
on the things of others. Phil. 2. 4. and that they
ought to lay downe their lives for the brethren,
1 Ios. 16.

Ver. 7. break ye the heart] that is, discourage

ye, or make ye to turne; as the Greeke transla-
teth, pervert ye the minde. A like phrase is of mel-
ting the heart, for discouraging, in Deut. 1. 18.

Ver. 8. Thus did your fathers] the Greeke ex-
presseth this by a question, Did not your fathers
thus? So where the Prophet saith, All the
hand hath made, Esay 66. 1. the holy Ghost turneth
it in Greeke, Hath not my hand made all these?
Act. 7. 49.

Ver. 9. valley] or bourne of Elbeol, that is, as the
Greeke translatheth, valley of the cluster of grapes:
see Num. 13. 23. 24.

Ver. 11. If the men] that is, Surely the men,
&c. shall not see: this is an oath: see the notes on
Num. 14. 23. twenty yeares old] Hebr. some of
twenty yeares. followed mee fully] Hebr. fulfilled
after mee, with the Chaldee expoundeth, fulfilled
after my feare; the Greeke, followed after me: see
Num. 14. 24. A like phrase is in 1 Sam. 13. 7. where
the people trembled after Saul, that is, followed him
trembling.

Ver. 12. the Kenizite] of the posteritie of Ke-
naz, of the tribe of Iudah, 1 Chron. 4. 13. 15.

Ver. 13. wandar] this is an explanation of that
phrase, shall feed in the wilderness; whereof see Num.
14. 33. the generation] that is, the men of the ge-
neration, as the generation, Mat. 12. 42. is expoun-
ded the men of this generation, Luke 11. 31. And the
consuming of the Israelites in the wilderness, is
before observed in Num. 26. 64. 65.

Ver. 14. an increase of sinfull men] or, a crew (a
multitude) of men sinners: that is, bred and brought
up of men most sinfull, which the Chaldee ex-
poundeth, disciples of sinfull of men. By sinners, is
meant men given unto sinne: see the notes on
Gen. 13. 13. & Num. 16. 38. the burning anger] Hebr.
the burning of the anger (or of the nestir) of Iehovah
toward (or against) Israel. In this sharpe rebuke,
Moses upbraiideth them with their fathers sinne
also, as he doth likewise in Deut. 1. 26. 27. &c.
and 9. 7. — 24. and signifieth that the renewing
of their sins, augmenteth wrath upon the children,
(as Christ also teacheth in Mat. 23. 31. 32. 35. —
36.) and upon the whole congregation, as alter in
ver. 15. and Ios. 22. 17. 18.

Ver. 15. from alter him] that is, from following,
from obeying him; which the Chaldee expoundeth
from after his feare. So Christ calling Iames
and Iohn, they went after him, Mark. 1. 20. that is,
they followed him, Mat. 4. 22. they be will yet an-
gain leave them] Hebr. & he will adde againe to leave
him; that is, God will againe leave Israel, who are
spoken of as one man; therefore the Chaldee ex-
poundeth it, hee will yet againe detaine them, or
make them to tarry. But the Greeke seemeth to un-
derstand it of their leaving of God, saying, For yee
will turne away from him, to adde againe to leave
him in the wilderness. destroy all this people] or cor-
rupt them, that is, occasion them to sinne and to be
destroyed: for, corrupting is used both for sin-
ning, and for destroying because of sinne, as is
noted on Gen. 6. 13. The Greeke translatheth, Ye shall
doe wickedly against this whole Congregation.

Ver. 17. will goe ready armed] Hebr. will be armed,
making

making haste, before the sonnes of Israel: which the Greeke explaineth, *who being armed will goe in the foreward, before the sonnes of Israel*. Signifying both their ready minde to jeopard their lives in the battell; and that by leaving their wives, children; and cattell behind them, they should be freed from that cumberance which others had.

Verf. 18. *we will not returne* | Here they promise a continuance with their brethren in all their wars and troubles unto the end: which also they performed, as Iosua said unto them, *Ye have not left your brethren these many dayes; unto this day, &c.* And now the LORD your God hath given rest unto your brethren, &c. *Isa. 22. 3, 4.*

Verf. 19. *we will not inherit with them* | By taking upon them these conditions, they free themselves of those evils which might justly seeme as first to be imputed unto them: For they shewed both faith in God, & love to their brethren, so to goe in the forefront of the battell, with their lives in their hands against so many and mightie enemies, leaving their weak families behind them, unto the Lords protection. And that they would thus do freely, without any further benefit to themselves, resting contented with their portion now allotted them: Wherefore Moses changing his minde yielded to their request, upon the performance of these conditions, *Isa. 10. 8.*

Verf. 20. *this thing* | Hebr. *this word*: in Greeke, according to this word, *before Iehovah* | the Chaldee explaineth it here and in *ver. 21.* and in *Isa. 4. 13.* *before the people of the LORD*. So, the helpe of the LORD, in *Judg. 5. 23.* is in Chaldee, the helpe of the people of the LORD. See the notes on *Num. 33. 3.*

Verf. 21. *all of you armed* | For every armed man of you: Thus things are carried betwene Moses and them; as if the land should be conquered by force of armes: but it was left they should tempt God, by neglect of the meanes; and that under this warfare this good fight of faith might be fought of Israel. For though they were all bound by their promise to aid their brethren, yet Iosua tooke not all, but a competent number of them; namely, *about fortie thousand*, *Isa. 4. 12, 13.* which were much fewer than all the men of war in the two tribes of Reuben and Gad, and the halfe tribe of Manasse, as appeareth by the last muster in *Num. 26. 2, 7, 18, 34.* It seemeth the residue were left behind, to keepe their country and families: or, God would not have call to goe to warre, that the victory might appeare to be his, as the Church after acknowledged to his praise, in *Psal. 44. 2, 3, 4.* &c. and left Israel should vaunt themselves against him, saying, *Minne owne hand hath saved mee*: as in *Judg. 7. 2.*

Verf. 22. *before Iehovah* | in Chaldee, before the people of the LORD, as in *verf. 20.* So againe in *verf. 27.* and 29. and 32. *guiltlesse before Iehovah* | For, from Iehovah, and from Israel, that is, innocent and free from being punished by the Lord and his people. So in *2 Sam. 3. 28.* *a possessor before Iehovah* | Hereby is signified the Lords approbation, and so their just possession of the

country, as being given them not by Moses only, (as in *verf. 33.*) but by the Lord, as the latter saith, *Iehovah your God hath given you this land to possess it*, *Deut. 3. 18.*

Verf. 23. *sworn against Iehovah* | or, unto Iehovah; which the Greeke and Chaldee translate, before the Lord. *Your sinne* | hereby may be meant both the guiltinesse, and the punishment: see the notes on *Levit. 22. 9.* *which will find you* | or, that will find you out, that is, will come upon you; being referred to punishment: see *Gen. 44. 34.* The Greeke translate, and ye shall know your sin, when evils shall overtake (or come upon) you. So the people acknowledge in their afflictions, *Our sinnes testifye against us*; for our transgressions are with us, and our iniquities we know them, *Esay 59. 12.*

Verf. 25. *said* | Hebr. *he said*, signifying their joint consent to speake as one man in this repetition of their promise.

Verf. 29. *then ye shall give* | Moses giveth them not the inheritance, but upon condition, if they with their brethren should subdue the land: which was not done under his ministry, but under Eleazar and Iosua, the types of Christ. A figure that the Law should make nothing perfect, but the bringing in of a better hope, *Heb. 7. 19.*

Verf. 32. *shall be ours* | or, that is, may be ours: Heb. *with us*, that is, remaine with us as our owne. So in *Psal. 12. 5.* *our lips are with us*, that is, are ours.

Verf. 33. *halfe the tribe of Manasse* | There is no mention of these before among them that sued for inheritance: but because the sonnes of Manasse shewed their faith and valour in conquering Gilead, *verf. 39.* therefore the Lord by Moses giveth them a possession there. And of Machir the sonne of Manasse it is said, *because he was a man of warre, therefore he had Gilead and Bashan*, *Isa. 17. 1.* This halfe tribe had also their inheritance given them upon like condition as the former two tribes, *Isa. 4. 12.* *with the cities thereof in the coast* | or, as the Greeke translate, and the cities with the coast thereof. The Hebrew preposition *Lamed* is often in Greeke translated and, with good fence, as in *Gen. 1. 6.* and 2. 3. *Exod. 17. 10.* *Levit. 8. 12.* and 16. 21. *Num. 9. 15.* and 33. 2.

Verf. 34. *built Dibon* | that is, repaired and fortified these cities which had beene partly ruined before in the conquest, or fallen into decay. So in *ver. 37.*

Verf. 38. *the names being changed* | or, being turned in name: which seemeth to be in respect of the former idolatry whereto by name they were dedicate: for *Nebo* and *Baal* were the names of false gods, *Esay. 46. 1.* *Judg. 6. 31.* which the Lord would not have to be mentioned, *Exod. 23. 13.* And thus the Hebrewes (as Sol. Iarchi here) explained it, saying, *They were idolatrous names, and the Amorites had called their cities by the names of their idols; but the sonnes of Reuben turned their name to other names. they called by name* | that is, by other names for the cause fore-mentioned: the Greeke translate, they named by their names: so it accordeth with *verf. 42.* where Nobah having

taken

taken Kenath, called it Nobah by his owne name.

Verf. 40. *gave Gilead* | to wit, halfe of mount Gilead, for the other halfe was given to the sonnes of Reuben and Gad, *Deut. 3. 12, 13.* *unto Machir* | Seeing Machir was the first-borne of Manasse, *Isa. 17. 1.* and Machirs sonnes were borne upon Iosephs knees, *Gen. 50. 23.* it is not likely that Machir himselfe was now alive, but that his posterity are called here by their fathers name; and this is usuall thoroughout the Scriptures, to give the fathers name unto the children.

Verf. 41. *Iair the sonne of Manasse* | Iair was the sonne of Hezron the sonne of Iudah by the fathers side, and the sonne of Machir the sonne of Manasse by his mother, *1 Chron. 2. 21, 22.* and taking these villages with the other Manassites, he is here reckoned of that tribe. So elsewhere some of the Priests are called the sonnes of Barzillai, which took a wife of the daughters of Barzillai the Gileadite, and was called after their name, *Ezr. 2. 61.*

the villages of Iair | in Hebrew, *Havoth Iair*. There was also one Iair sonne of Segub, who had three and twenty cities in the land of Gilead, *1 Chron. 2. 22.* and another Iair of the tribe of Manasse, who was Iudge of Israel twentie years: he had thirty sonnes, and they had thirte cities in the land of Gilead, which were also called *Havoth Iair*, *Judg. 10. 3, 4.*

Verf. 42. *the daughters* | that is, the townes or villages, as is noted on *Num. 21. 25.* So againe in *1 Sam. 2. 23.* These two tribes and an halfe, were the first of all Israel that had their inheritance assigned them, to were they of the first due for their sinnes were carried captives out of their land, *2 Kings 15. 29.* For they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them. And the God of Israel stirred up the spirit of Pul King of Assyria, and the spirit of Tiglath-pileser King of Assyria: and hee carried them away, even the Reubenites, and the Gadites, and the tribe of Manasse, and brought them unto Habbah and Habor, and Hara, and to the river Gabbath this day, *1 Chron. 5. 25, 26.*

CHAP. XXXIII.

And sortie journeyes of the Israelites thow the wilderness, from Egypt to Iordan. 50. A commandment to destroy the Canaanites and their idols, and to destroy the Canaanites and their idols, and to destroy the Canaanites and their idols.

These are the journeyes of the sonnes of Israel, which went forth out of the land of Egypt by their armies, by the hand of Moses and Aaron. And Moses

wrote their goings out, according to their journeyes at the mouth of Iehovah: and these are their journeyes according to their goings out. And they journeyed from Rameses, in the first month, in the fifteenth day of the first month: on the morrow after the Paschever, the sons of Israel went out with an high hand, in the eyes of all the Egyptians. And the Egyptians buried those which Iehovah had smitten among them, every first-borne: upon their gods also Iehovah executed judgements. And the sons of Israel journeyed from Rameses, and encamped in Succoth. And they journeyed from Succoth, & encamped in Etham, which is in the edge of the wilderness. And they journeyed from Etham, and turned againe unto Pi-hahiroth, which is before Baal-zephon, and they encamped before Migdol. And they journeyed from before Hiroth, and passed thorow the midst of the sea into the wilderness, and went three dayes journey in the wilderness of Etham, and encamped in Marah. And they journeyed from Marah and came unto Elim: and in Elim were twelve fountaines of water, and sevenie Palme trees, and they encamped there. And they journeyed from Elim, and encamped by the red sea. And they journeyed from the red sea, and encamped in the wilderness of Sin. And they journeyed from the wilderness of Sin, and encamped in Dophkah. And they journeyed from Dophkah, and encamped in Alush. And they journeyed from Alush, and encamped in Rephidim; and there was no water there for the people to drinke. And they journeyed from Rephidim, and encamped in the wilderness of Sinai. And they journeyed from the wilderness of Sinai, and encamped in Kibroth hattavah. And they journeyed from Kibroth hattavah, and encamped in Hazeroth. And they journeyed from Hazeroth, and encamped in Rimmon. And they journeyed from Rimmon, and encamped in Libnah. And they journeyed from Libnah, and encamped in Rissah. And they journeyed from Rissah, and encamped in Keshelathah. And they journeyed from Keshelathah, and encamped in mount Shapher. And they journeyed from mount Shapher, and encamped in Haradah. And they journeyed from Haradah, and encamped in Makheloth. And they journeyed from Makheloth, and encamped in Tahath. And they journeyed from Tahath,

Rrrr hath,

28 hath, and encamped in Tarah. And they
 29 journeyed from Tarah, and encamped in
 30 Mithkah. And they journeyed from Mith-
 31 kah, and encamped in Hahmonah. And
 32 they journeyed from Hahmonah, and en-
 33 camped in Moseroth. And they journeyed
 34 from Moseroth, and encamped in Bene-
 35 laakan. And they journeyed from Bene-
 36 laakan, and encamped in Horhagidgad.
 37 And they journeyed from Horhagidgad,
 38 and encamped in Iotbathah. And they
 39 journeyed from Iotbathah, and encamped
 40 in Ebronah. And they journeyed from Ebronah,
 41 and encamped in Ezion-gaber. And
 42 they journeyed from Ezion-gaber, and en-
 43 camped in the wilderness of Zin, which is
 44 Kadesh. And they journeyed from Kadesh,
 45 and encamped in mount Hor in the edge of
 46 the land of Edom. And Aaron the Priest
 47 went up into mount Hor at the mouth of
 48 Ichovah, and died there, in the fortieth
 49 year after the sonnes of Israel were come
 50 out from the land of Egypt, in the fift
 51 month, in the first day of the month. And
 52 Aaron was an hundred and twentie and
 53 three yerres old when he died in mount Hor.
 54 And the Canaanite the King of Arad, which
 55 dwelt in the South, in the land of Canaan,
 56 heard of the coming of the sonnes of Israel.
 57 And they journeyed from mount Hor,
 58 and encamped in Zalmonah. And they
 59 journeyed from Zalmonah, and encamped in
 60 Punon. And they journeyed from Punon,
 61 and encamped in Oboth. And they journeyed
 62 from Oboth, and encamped in Ije-Abarim,
 63 in the border of Moab. And they journeyed
 64 from Ije-Abarim, and encamped in Dibon
 65 Gad. And they journeyed from Dibon
 66 Gad, and encamped in Almon Diblathaim.
 67 And they journeyed from Almon Diblathaim,
 68 and encamped in the mountaines of
 69 Abarim before Nebo. And they journeyed
 70 from the mountaines of Abarim, and encamped
 71 in the plaines of Moab, by Iordan were
 72 Jericho. And they encamped by Iordan,
 73 from Beth-jeshimoth even unto Abel Shittim,
 74 in the plaines of Moab.
 75 And Ichovah spake unto Moses in the
 76 plaines of Moab, by Iordan were Jericho,
 77 saying: *Spake unto the sonnes of Israel,*
 78 *and say unto them: When yee are passed*
 79 *over Iordan into the land of Canaan: Then*
 80 *ye shall drive out all the inhabitants of the*
 81 *land from before you, and destroy all their*
 82 *pictures, and all their molten images yee*
 83 *shall destroy, and quite plucke downe all*

their high places. And ye shall dispossesse
 the land and dwell therein: for unto you
 have I given the land to possesse it. And
 ye shall divide the land by lot for an inheri-
 tance among your families: to the many ye
 shall give them the more inheritance; and to
 the few, thou shalt give them the lesse in-
 heritance; whersoever the lot shall come forth
 for him, his shall it be, according to the tribes
 of your fathers ye shall inherit. But if yee
 will not drive out the inhabitants of the
 land from before you, then it shall be that
 those which ye let remaine of them, shall be
 pricks in your eyes, and thornes in your sides,
 and shall vex you in the land wherein yee
 dwell. And it shall be that I will doe unto
 you as I thought to doe unto them.

Annotations.

Here beginneth the 43 Lecture of the
 Law, called the journies: see Gen. 6. 9.

The journies, or the removings, to wit, from
 place to place, which was a signe of their un-
 settled estate, as not being yet come unto their rest.
 Deut. 12. 9. Figuring the unsteadiness of the
 Church under Moses law otherwise than under
 the Gospell of Christ, where we which have be-
 lieved doe enter into rest, Heb. 4. 3. Of which un-
 moveable state it is prophesied, *Looke upon Zion*
the citie of our solemnitie: thine eyes shall see Ieru-
salem a quiet habitation, a Tabernacle that shall
not be taken downe, nor one of the stakes thereof shall
ever be removed, neither shall any of the cords thereof
be broken, Esay. 33. 20. The complement here-
 of is shewed by the Apostle, saying, that this word,
Yet once more, signifieth the removing of those things
 that are spoken, as of things that are made; but
 those things which cannot be shaken may remaine:
 and, that we receive a kingdom which cannot be
 moved, Heb. 12. 27, 28. And as here Moses
 reckoneth thirtie two journies from Egypt to
 the river Iordan, over which Iosua led them into
 Canaan: so the Apostle (in *Matth. 1.*) reckoneth
 42 generations from Abraham unto Christ, by
 whom we have entrance into the kingdom of
 God: *with their armies* or, *by their armies*,
 being about six hundred thousand men, beside
 little ones, and which mixed people with them;
 Exod. 12. 37, 38. They are called also the Lords ar-
 mies, Exod. 7. 4. and 12. 41. *By the hand* under
 the guidance or conduct. This Apsle men-
 tioneth to the praise of God; *Thou didst lead this*
people like a flock, by the hand of Moses and Aaron,
 Psal. 77. 21.

Verf. 2, according to their journies, or, *their*
journies (or *removings*) as the Greeke trans-
 lath; and *their journies* (or *stations*).
 month

month [that is, the word, or commandment of Ie-
 ovah. This may be understood either of his com-
 mandment to write these journies here, or of
 their journings] as it is said, *At the month of Ie-*
boah the sonnes of Israel journeyed, and at the month
of Ichovah they encamped, Num. 9. 1. 20.

Verf. 3. *from Ramefes*] a citie in the land of E-
 gypt, Gen. 47. 11. See also Exod. 12. 37. the first
 month] called *Abib*, and *Nisan*, Exod. 13. 4. *Ne-*
 hem. 2. 1. answering to that which we call *March*.
 Why it was the first month, is shewed on Exod. 12.
 2. the Pass-over] whereof see Exod. 12.
 with an high hand] in Chaldee, with an uncovered
 head: meaning openly, boldly, powerfully: see
 Exod. 14. 8.

Verf. 4. *had mittin*] that is, as the Chaldee ex-
 poundeth it, *had killed*; and the Greeke, *all the*
dead which the Lord bad mittin: see Exod. 12. 29.
 their gods] in Chaldee, *their idols*. Some under-
 stand it of the beasts which the Egyptians wor-
 shipped. judgments] in Greeke, *did* (or *ex-*
ecuted) vengeance: see Exod. 12. 12. and 18. 11.

Verf. 5. *Succoth*] by interpretation, *Boothes*: see
 Exod. 12. 37.

Verf. 6. *Etham* which is in the edge] in Greeke,
Boutan, which is a part of the wilderness: see Exod.
 13. 20.

Verf. 7. *Pi-bahiroth*] or, as the Greeke and
 Chaldee translate, *the mouth of Hivroth*: for in the
 next verse, the place is called onely *Hivroth*: which
 seeme to be mountaine betwene which was a
 narrow passage, called figuratively a month. It was
 by the sea, and there the Egyptians overtook
 the Israelites, Exod. 14. 2, 9.

Verf. 8. *the sea*] the red sea, the waters whereof
 God divided, & led his people thorow it; but the
 Egyptians following them, were drowned, Exod.
 14. 21, 22, 23, &c. three dayes journey] Hebr.
 three dayes way. *Etham*] called the wilderness
 of Shur, Exod. 15. 22. *Marah*] that is bitterness,
 as the Greeke here interpreteth it: so called of the
 bitter waters which the people could not drinke,
 therefore they murmured: but God sweetened the
 waters with a tree, Exod. 15. 23, &c.

Verf. 9. *palm trees*] or *Date trees*: see Exod. 15.
 27. *there*] by the waters, Exod. 15. 27. So
 God refreshed his people with water, in the dry
 and barren wilderness.

Verf. 10. *by the red sea*] of this resting place
 there hath beene no mention before.

Verf. 11. *of Sin*] a wilderness which adjoynd
 unto *Sina* a citie of Egypt so called, Ezek. 30. 15, 16.
 Higher they came a iust month after their depar-
 ture from Ramefes, verf. 3. namely in the fifteenth
 day of the second month: in this wilderness they
 murmured for want of food, and God gave them
 Quail, and rained Manna from heaven, Exod.
 16. 1, &c.

Verf. 12. *Dophkah*] in Greeke, *Raphakah*: put-
 ting R for D, through likeenesse of the letters in
 Hebrew: see the notes on Gen. 4. 18. Of this place
 there is no mention in Exodus.

Verf. 13. *Alush*] in Greeke, *Alous*: Neither is
 this station named before, but Moses intimated

them, when he said, the Israelites journeyed from the
 wilderness of Sin, after their journies, Exod.
 17. 1.

Verf. 14. *Rephidim*] in Greeke, *Rephidim*:
no water] therefore the people contended with Mo-
 ses, and almost stoned him: God gave them water
 out of the Rocke in Horeb; and the place was called
Massah, and *Meribah*, that is, *Tentation*, and
contention. Here also at Rephidim, the Amalekites
 fought against Israel, and were overcome, Ex. 17.

Verf. 15. *wildernesse of Sinai*] the wilderness of mount
Sina, *Att. 7. 30*. Thither they came in the begin-
 ning of the third month, Exod. 19. 1. There God
 gave them his Lawes, Statutes and Judgements,
 Exod. 20. and 21, &c. There they sinned and made
 the golden Calf, Exod. 32. Afterward they made
 the Tabernacle, Exod. 36, &c. Out of it God speak-
 ing, taught them how they should serve him with
 sacrifices, &c. Lev. 1. &c. He numbered and ordered
 the twelve tribes, both for their encamping about
 the Tabernacle, and for their journings with it to-
 wards Canaan, Num. 1. &c. And in this place
 they abode, till the twentieth day of the second
 month of the second year after their coming
 out of Egypt, Num. 10. 11, 12.

Verf. 16. *Kibroth hattaavah*] that is, *the graves*
of lust, where the people lusted for flesh, died
 while the flesh was betwene their teeth, and were
 buried there, Num. 11. 4, 34.

Verf. 17. *Hazerith*] In this place Marie with
 Aaron murmured against Moses, and she was
 smitten with leprosie, Num. 12.

Verf. 18. *Rithmah*] a place in the wilderness of
 Pharan, Num. 13. 1. It hath the name of Juniper,
 which either grew there, or (as some of the He-
 brewes thinke) because the evil tongues of the
 Spies which were sent from thence to view the
 land, (Num. 13. 3.) and brought up an evil re-
 port thereof, were like the coales of Juniper, (as
 in *Psal. 120. 3, 4.*) and kindled a rebellion among
 the people, Num. 14.

Verf. 19. *Rimmon Parez*] in Greeke, *Rhembon*
Phares: by interpretation, *the Pomegranate* (or
the lifting up) of the breach. This place is not na-
 med before: Chazkuni thinketh they came hither
 after God had bidden the turne backe into the wil-
 derness, by the way of the red sea, Num. 14. 25.
 So it might have the name of the breach or
 slaughter which the Amalekites and Canaanites
 made among the Israelites for their presumption,
 Num. 14. 44, 45. as *Perez Vzza*, in 1 *Chron. 13.*
 11. and *Baal Perazim*, in 1 *Chron. 14. 11.* were
 places so named of the death of Vzza, and slaugh-
 ter of the Philistines.

Verf. 20. *Lisnah*] in Greeke, *Lembona*:
 some thinke it to be that which is called *Laban*, in
Deut. 1. 1.

Verf. 21. *Rissah*] in Greeke, *Rissan*: it is not
 elsewhere mentioned.

Verf. 22. *Kebelahab*] in Greeke, *Maiglaib*:
 it signifieth *Assembling*.

Verf. 23. *mount Shapher*] in Hebrew, *Har*
Shapher: by interpretation, *Faire mount*: in Greeke,
Asaphath.

- 24 Verſ. 24. *Haradab*] or *Charadab*] in Greeke, *Charadab*] it ſignifieth Trembling.
- 25 Verſ. 25. *Makbeloth*] in Greeke, *Makeloth* : it is interpreted *Aſſembly*, or *Congregations*, and it ſhould be of ſome to beſo called of the murtherous aſſemblies of Korah, Dathan & Abiram. *Num. 16.*
- 26 Verſ. 26. *Tabah*] in Greeke, *Kataab*, ſignifying *Vnderneath*, or *below*.
- 27 Verſ. 27. *Tarah*] or *Therach* in Greeke, *Tharah*.
- 28 Verſ. 28. *Mithkah*] in Greeke, *Matheka*; by interpretation, *ſweet*.
- 29 Verſ. 29. *Aſhmonah*] in Greeke, *Aſelmona*.
- 30 Verſ. 30. *Maſeroth*] in Greeke, *Maſerouth*; in Engliſh, *Bonds*. In *Dent. 10. 6.* it is called ſingularly *Moſerab*.
- 31 Verſ. 31. *Bene Laakan*] that is, the ſons of Laakan, called in *Dent. 10. 6.* *Berach* Bene Laakan, that is, the ſheffels of the ſons of Laakan : though ſome thinke that was another place. Of one Laakan, we read in *1 Chron. 1. 42.*
- 32 Verſ. 32. *Harbagidgad*] that is, the hole of Gidgad, called alſo *Gudgod* in *Dent. 10. 7.*
- 33 Verſ. 33. *Iotbathah*] in Greeke, *Etebatha*; it was a land of rivers of waters, named alſo *Iotbath*, *Dent. 10. 7.*
- 34 Verſ. 34. *Ebronah*] or *Gnabronah*, no elſewhere mentioned.
- 35 Verſ. 35. *Ezion-gaber*] in Greeke, *Gethſun-gaber*, mentioned againe in *Dent. 2. 8.* It was by the red ſea, where was a place for ſhipping in Edoms land, *1 Kings. 9. 26.* and *2. 48.* Thus Iſrael had beene brought backe againe towards the red ſea, as was commanded in *Num. 14. 25. Dent. 2. 1.*
- 36 Verſ. 36. *Zin* which is *Kadeſh*] or, that is *Kades*, with the Chaldei callet *Rekam*. Hither they came in the firſt month of the 40 year of their travell : and here Marie the Prophetiſſe, the ſiſter of Moſes and Aaron, died. Here againe the people murmured for water, which was given them out of a Rocke. And at this Kadeſh they ſent unto Edom for leave to paſſe thorow his countrey, but were denied it, *Num. 20.* See the Annotations there.
- 37 Verſ. 37. *in the edge*] by the border of the land, *Num. 20. 23.* the Greeke tranſlateth, *neere the land of Edom*.
- 38 Verſ. 38. *at the mouth*] that is, as the Chaldee explaineth it, *at the word*] in Greeke, by the commandment of the Lord. *died there*] being ſtricken of his Prieſtly garments which were put upon Eleazar his ſon : and hee died there on mount Hor for his ſin committed at the water of Meribah in Kadeſh, *Num. 20. 24. 26. &c.*
- 40 Verſ. 40. *King of Arad*] of whom ſee *Num. 21. 1.* *heard of the coming*] and fought againſt Iſrael, and tooke ſome of them captives ; but Iſrael by helpe from God vanquiſhed him, *Num. 21. 1. 2. 3.*
- 41 Verſ. 41. *from mount Hor*] by the way of the red ſea to compaſſe the land of Edom, *Num. 21. 4.* *Zalmonah*] in Greeke, *Selmona* ; which ſeemeth to be ſo named of *Zelem an Image*, and to be meant of that place where the brazen ſerpent was ſet up, to heale thoſe that were ſtung of ſerpy ſerpents, becauſe they had murmured againſt God, *Num. 21. 5, 6. &c.*

Verſ. 42. *Fanun*] or *Phannun* in Greeke, *Phinnun*; hereof there is no mention otherwhere.

Verſ. 43. *Obeth*] mentioned in *Num. 21. 10.*

Verſ. 44. *Iſe Abarim*] that is, the heapes of *Abarim*; which Abarim were mountaines, *verſ. 47.* In the verſe following this place called onely *Iſim*, that is, *Heaper*.

Verſ. 45. *Dibon Gad*] in Greeke, *Daibon Gad*, that is, *Dibon of the Gadites* : *Dibon* was the name of an high place and citie, whereof ſee *Num. 21. 30.* This Dibon was repaired and poſſeſſed by the ſonnes of Gad, *Num. 32. 34.* and it is ſo named to diſtinguiſh it from another Dibon which was given to Reuben, *Joſ. 13. 15. 17.*

Verſ. 46. *Almon*] or *Gnalmon* in Greeke, *Gtmon* *diblat haim*; of wch *Diblat haim*, ſee *Jer. 48. 22.*

Verſ. 47. *Before Nebo*] the name of a mountain, where after ward Moſes died, *Dent. 32. 49. 50.* and *34. 1. 5.*

Verſ. 48. *Jordan neere Iericho*] that part of the river Jordan which is over againſt Iericho, called therefore in Hebrew *Jarden of Iericho*.

Verſ. 49. *Beth Iſtimoth*] which place was allotted to the Reubenites, *Joſ. 13. 15. 20.* mentioned alſo in *Ezek. 25. 9.* *Abel Shittim*] the Chaldee expoundeth it, the *plaine of Shittim*; it ſeemeth to have the name of the *Shittim* trees that grew there; as *Abel Ceratim*, is the *plaine of the Vineyard*, *Judg. 11. 33.* The travels of Iſrael thorow that great and terrible wildeſſe, wherein were *ſerpy ſerpents*, and *ſcorpions*, and *drought*, where there was no water, *Dent. 8. 15.* which was a land of *deſerts* & of *pits*, a land of *drought*, and of the *plaine of death*, a land that no man paſſed thorow, and where no man dwelt, *Jer. 2. 6.* ſignified the many troubles and afflictions through which we muſt enter into the kingdome of God, *Al. 14. 22.* The helpe, comforts and deliverances which God gave unto his people in their diſtreſſes, are examples of his love and mercie towards his, who comforteth them in all their tribulation, that as the ſufferings of Chriſt abound in them, ſo their conſolation alſo aboundeth in Chriſt, *1 Cor. 1. 45.* The puniſhments which God inflicted upon the diſobedient, who periſhed in the wildeſſe for their ſins, *hanged down to them for examples*, and they are written for our admonitiō, upon whom the end of the world are come, *1 Cor. 10. 1. — 11. Heb. 3. 17. 18. 19.* and *4. 1. 2.* By the names of their encamping places, and hiſtories adjoynd, it appeareth how Iſrael came ſometimes into ſtraits and troubleſome wayes, as at *Pihahiroth*, *Ex. 14. 23. 10. &c.* at *Zalmonah*, *Nu. 21. 4. &c.* ſometimes into large and ample roomes, as at the *plaines of Moab* : ſometimes to places of hunger and thirſt, as at *Rephidim* and *Kadeſh*, *Ex. 16 & 17. Num. 20.* ſometimes to places of reſtreſſing, as at *Elim*, and *Beer*, *Ex. 15. 27.* *Num. 11. 16.* ſometimes where they had warres, as at *Rephidim*, *Kadeſh*, *Ediehi*, *Exod. 17. 8. Num. 21. 1. 3.* ſometimes where they had reſt, as at mount *Sinai*. Sometimes they went right forward, as from *Sinai* to *Kadeſh-barnea* : ſometimes they turned backward, as from *Kadeſh-barnea* to the red Sea. Sometimes they came to mountaines,

as *Sinai*, *Shepher*, *Hor*, *Gidgad* : ſometimes to vallies, as *Tahab*, &c. ſometimes to places of bitterneſſe, as *Marah* : ſometimes of ſweetneſſe, as *Mithkah*. The ſinnes which they committed in the wildeſſe, were many and great as open idolatry by the Calfe at *Horeb*, *Ex. 32.* and with *Baal-peor*, *Num. 25.* unleſſe *Ex. 32. Num. 14.* and afterwards preſumptuous boldneſſe in the ſame place ; murmuring againſt God ſundry times, with tempting of Chriſt [as the Apoſtle ſpeaketh, *1 Cor. 10.*] Contention & rebellion againſt their governors often : luſting for fleſh to fill their appetite, & loathing Manna the heavenly food : whore dome with the daughters of Moab, and ſundry the like : that this complaint is after made of them, *How oft did they provoke him in the wildeſſe, and grieve him in the deſart* ! *Pſal. 78. 40.* All ſorts of perſons ſinned againſt God, the multitude of people very oft enge the mixt multitude of ſtrangers among them, *Num. 11.* The Princes, as the ten ſpies, *Dathan*, *Abiram*, &c. The Levites, as *Korah* and his company. Marie the Prophetiſſe, *Num. 12.* Aaron the Prieſt with her, beſides his ſin at *Horeb*, *Ex. 32.* and at the water of *Meribah*, *Num. 20.* Moſes alſo himſelfe at the ſame place, for which he could not come into the land of Canaan. The puniſhments laid on them by the Lord for their diſobedience were many. They died by the ſword of the enemy, as of the *Amalekites*, *Exod. 17.* and of the *Canaanites*, *Num. 14. 45.* and ſome by the ſword of their brethren, *Exod. 32.* Some were burnt with fire, *Num. 11. 1.* and ſome died with ſuffer, *Num. 11.* ſome were ſwallowed up alive into the earth, *Num. 16.* ſome were killed with ſerpents, *Num. 21.* many died of the peſtilence, *Num. 16. 46. & 5. 25.* and generally all that generation which were firſt muſtered after their coming out of Egypt, periſhed, *Num. 26. 64. 65.* God conſumed their dayes in vanity, and their years in terror, *Pſal. 78. 32.* Nevertheleſſe for his names ſake, he magnified his mercies unto them and their poſteritie. He had divided the ſea, and led them thorow on dry land, drowning theſt enemies, *Exod. 14.* He led them with a cloud by day, and a pillar of fire by night continually. Hee gave them Manna from heaven daily. Hee clave the rocks, and gave them water for their thirſt. Hee ſent them with Quailles when they longed for fleſh. He ſweetned the bitter waters. He ſaved them from the ſword of their enemies. He delivered them from the fiery ſerpents and ſcorpions. Their current waxed not old upon them, neither did their foot ſwell thoſe 40 years, *Dent. 8. 4.* He delivered them from the curſe of *Balaam*, and turned ſin into a bleſſing, becauſe he loved them, *Num. 22. 34. 35.* He came downe upon mount *Sinai*, and ſpake with them from heaven, and gave them *right judgements* and true lawes, good ſtatutes and commandments, and gave alſo his good ſpirit to Iſrael them, *Nehem. 9. 13. 20.* In the times of their wrath he remembered mercie ; his eye paſſed from deſtroying them, neither did he make an end of them in the wildeſſe, *Ezek. 20. 17. 22.* He gave them *Kingdomes* and *Nations*, and they poſſeſſed the lands of their enemies ; and hee

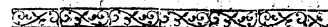
multiplied their children as the ſtarrs of heaven, and brought them into the land promiſed unto their fathers, *Nehem. 9. 22. 23.* Now whatſoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope, *Rom. 15. 4.*

Verſ. 52. *Teſhall drive out*] or, *ye ſhall diſpoſſeſſe*, as in *verſ. 53.* in Greeke, *ye ſhall deſtroy*. So Moſes explaineth this law to be meant of their deſtruction, in *Dent. 7. 1. 2.* And they might not be ſuffered to dwell in the land, *Exod. 23. 33.* *their pillars*] or, *their imagerie* workes; which the Chaldee expoundeth, *the houſe* [or place] *of their worſhip*; ſee the Annotations on *Lev. 26. 1.* *their molten image*] Hebr. *the images of their meltings*, that is, which they have molten; under which name, graven images and all other idols are implied, as is ſhewed on *Ex. 20. 4.* This law is alſo repeated in *Dent. 7. 5.* and *Dent. 12.* *quite plucke downe*] or, *deſtroy*, *abolish*, letting nothing remaine in Greeke, take away their pillars : ſee *Lev. 26. 30.*

Verſ. 53. *diſpoſſeſſe the land*] or, *diſinherit*, drive out (as in *v. 52.*) the lands that is, as the Greeke tranſlateth, *deſtroy the inhabitants of the land*; and ſo Moſes explaineth it in *v. 55.* A like phraſe is in *Joſ. 17. 17.* *they could not diſpoſſeſſe* [or drive out] the citie, meaning the inhabitants of theſe cities : *for houſe* is for the *houſhold*, or men of the houſe, *Gen. 45. 11. 18.* It may alſo be tranſlated, *ye ſhall inherit the land*; and ſo it agreeth with the words following.

Verſ. 54. *by lot*] as was commanded before in *Num. 26. 55.* *ye ſhall give them the more inheritance*] Hebr. *ye ſhall multiply his inheritance* : ſee this phraſe in *Num. 26. 54.* for him] that is, for any one, or for every one.

Verſ. 55. *shall be prickd*] or *shall be ſer prickd* in your eyes, and for thornes in your ſides : which Iſhua repeating, ſaith, *courses in your ſides*, and *thornes in your eyes*, *Joſ. 23. 13.* And the Prophet ſpeaking of the enemies of Gods people, callet them a *pricking bryar* unto the houſe of Iſrael, and a *grieving thorne*, *Ezek. 28. 24.* By theſe ſimilitudes the hurt and miſchiefe is ſignified, which ſuch wicked people would doe unto the Church in ſoule and body, being a meane to draw them into ſin, and to afflict them, as it is written, *They deſtroyed not the Nations, concerning whom the LORD commanded them; but were mingled among the heathen, and learned their works, and ſerved their idols which were a ſnare unto them*, *Pſal. 106. 34. 35. 36.* And the troubles which they brought upon Iſrael, are ſet forth in the booke of *Judges*, in the hiſtorie of *Iabin*, *Siſera*, and other. So the Chaldee expoundeth theſe *pricks* and *thornes*, thus; *They ſhall be companies taking up arms againſt you, and tronper canſing you to fall. ſhall vex you in the land*] and Iſua addeth, *until ye periſh from off this good land, which I ſciovah your God hath given you*, *Joſ. 23. 13.*



CHAP. XXXIV.

1 The Lord by Moſes decreth unto Iſrael the borders

borders of the land of Canaan which they should inherit. 16 The names of the Princes that should divide the land.

1 **A**ND Ichovah spake unto Moses, say-
2 ing; Command the sonnes of Is-
3 rael, and say unto them; When yee
4 come into the land of Canaan, that is the
5 land that shall fall unto you for an inheri-
6 tance, the land of Canaan with the borders
7 thereof. And your South quarter shall be
8 from the wilderness of Zin, by the sides of
9 Edom: and your South border shall be the
10 outmost *east* of the salt sea Eastward. And
11 your border shall turne about from the
12 South, to the ascent of Akkrabbim, and passe
13 on to Zin; and the goings out thereof shall
14 be from the South to Kadesh-barnea, and
15 it shall goe out to Hazar Addar, and passe
16 on to Azmon. And the border shall turne
about from Azmon unto the river of Egypt,
and the goings out of it shall be at the sea.
And the sea border, you shall even have the
great sea and the border thereof: this shall
be your sea border. And this shall be your
North border: from the great sea you shall
point out for you mount Hor. From
mount Horey shall point out unto the en-
trance of Hamath: and the goings out of
the border shall be to Zedad. And the
border shall goe out to Ziphron, and the go-
ings out of it shall be at Hazar Enan: this
shall be your North border. And yee shall
point out for you for the East border from
Hazar Enan, to Shepham. And the border
shall goe downe from Shepham to Ri-
blah on the East side of Ain: and the border
shall goe downe, and shall reach unto the
side of the sea of Chinnereth Eastward.
And the border shall goe downe to Iordan,
and the goings out of it shall be at the salt
sea: this shall be your land with the borders
thereof round about. And Moses com-
manded the sonnes of Israel, saying; This
is the land, the which yee shall inherit by lot,
which Ichovah commanded to give unto the
nine tribes, and to the halfe tribe. For the
tribe of the sonnes of the Reubenites, ac-
cording to the house of their fathers; and the
tribe of the sonnes of the Gadites, according
to the house of their fathers, have received;
and halfe the tribe of Manasse have received
their inheritance. The two tribes, and the
halfe tribe, have received their inheritance on
this side Iordan *west* Jericho, Eastward to-
ward the Sunne rising.

And Ichovah spake unto Moses, saying;

These are the names of the men which shall
divide the land by inheritance unto you: E-
leazar the Priest, and Iosua the son of Nun.
And ye shall take one Prince, one Prince of a
tribe to divide the land by inheritance.
And these are the names of the men: Of the
tribe of Iudah, Caleb the sonne of Iephun-
neh. And of the tribe of the sonnes of Si-
meon, Samuel the son of Ammihud. Of
the tribe of Benjamin, Elidad the sonne of
Chillon. And the Prince of the tribe of the
sonnes of Dan, Bukki the sonne of Iogli.
Of the sonnes of Ioseph, the Prince of the
tribe of the sonnes of Manasse, Hanniel the
son of Ephod. And the Prince of the tribe
of the sonnes of Ephraim, Kemuel the sonne
of Shipthan. And the Prince of the tribe
of the sonnes of Zabulon, Elizaphan the son
of Parnach. And the Prince of the tribe of
the sonnes of Issachar, Paltiel the sonne of
Azzan. And the Prince of the tribe of the
sonnes of Aser, Ahihud the sonne of Shelomi.
And the Prince of the tribe of the sons
of Naphthali, Pedahel the sonne of Ammi-
hud. These are they whom Ichovah com-
manded to divide the inheritance unto the
sonnes of Israel, in the land of Canaan.

Annotations.

Command the sonnes of Israel After the com-
mandement to destroy the Canaanites, and to
root out the monuments of their idolatry, the
Lord now giveth lawes for Israels quiet inheri-
tance of the promised land: which first hee limi-
teth out unto them, then sheweth who should
possesse it, and appointeth twelve men by name to
divide the possession. And this is by command
from God, to signifie the weight of the precept
and care which Israel should have to observe it.
shall fall unto you to wit, by lot, or by line: as *see*
made them fall by line of inheritance, Psa. 78. 55.
and, *The lines are fallen unto me in pleasant places*,
Psa. 126. 6. and, *there fell twelve lines*, (that is, *seve-*
portions) to Manasse, 1st. 17. 5. *with the bor-*
ders], or, according to the borders or coast, bounds,
limits, or confines. God who *set* all the borders of the
earth, Psa. 74. 17. and limited the bounds of all
mens habitations, Ait. 17. 26. doth here in speciall
and exact manner determine the limits of the holy
land, called the border of his holiness (or *Sanctuary*).
Psa. 78. 54. to the end that his people might be-
hold his bounty and providence in giving them
so large and good a land: wherefore hee after ex-
postulateth with Israel, whether the border of
the neighbour kingdomes were greater than
their border, Amos 6. 2. Also that his people

might

might not be defrauded of their right by other
regions which sometimes fought with Israel *heere*
border, Judges. 11. 13. *it was the Ammonites ripe up*
the women with child of Gilead, that they might en-
large their border, Amos 1. 13. Likewise, that Israel
might rest contented with their limits allotted them
of God; both generally and particularly, and *not*
forget the ancient bound, Prov. 23. 10. and 22. 28.
1st. 5. 9. 19. And these limits of Canaan figu-
re the state and condition of the Church of
Christ, (who rejoyceth that the lines are fallen un-
to him in pleasant places, and that he hath a good-
ly heritage, Psa. 16. 6.) which therefore is thew-
ed to the Prophet in a vision, like the land of Ca-
naan, inherited by the tribes of Israel, and the bor-
ders appointed of their habitations, Ezek. 47. 13,
14, 15, &c.

Verf. 3. *South quarter*] or *South corner*, which
the Chaldee calleth the *South wind*: as in Matthe.
24. 31. *the four winds* are put for the four quar-
ters of the world. The limits here are set towards all
these four quarters, South, West, North, and East:
the order of proceeding is thus; for the South-
side he beginneth at the East corner, and goeth
along to the West; the West side beginneth
at the South end, and extendeth to the North; the
Northern quarter likewise is from the West to
the East; and the Eastern side from the North to
the South. But in Ezek. 47. 15. &c. hee begin-
neth with the North, which here is begun at the
South end, and endeth at the West, as here at the East.
wilderness of Zin] whereof see Num. 33. 36.
This was the uttermost part of the South coast, and
fell by lot unto the tribe of Iudah, 1st. 15. 1.
the side of Edom] Hebr. the hands of Edom, that is,
the border of Edom, as is explained in 1st. 15. 1.
the salt sea] or, sea of salt, so in verf. 12. This was
the lake of Sodom, called also the dead sea, for that
it had no fish or living thing in it; whereof see
Gen. 14. 3. From the end of that sea, from the tongue
(or bay) thereof that looketh Southward, was their
South border, 1st. 15. 2. This sea is in humane writ-
ings called *Alphatire*, Plin. 1. 5. c. 16.

Verf. 4. *shall turne about*] that is, fetch a com-
passe; as the Greeke translatheth it, *shall compass*, for
which in 1st. 15. 3. is said, *it went out*. from the
South] or, from the South side: so after, the ascent
of Akkrabbim] or, Maaleh Akkrabbim, as in 1st. 15.
3. which is by interpretation, the ascent (or going
up) of Scorpions: which place some thinke was so
named of the Scorpions which were in the wilder-
nesse, Deut. 8. 15. the goings out thereof] for
this in 1st. 15. 3. is said, *it ascended up*. it shall go
unto Hazar Addar] by going out is meant a passing
along, as is expounded in 1st. 15. 3. where Hazar
Addar are two places, Hezron and Addar; for
this is said, *it passed along to Hezron*, and went up to
Addar, in 1st. 15. 3. 4. there is
added, that it turned about (or fetched a compass) to
Kefar, and passed on to Azmon. This Azmon is
in Targum Jonathan called *Kefam*; in Greeke, *A-*
schmon.

Verf. 5. *unto the river of Egypt*] it went out un-
to the river of Egypt, 1st. 15. 4. the river called Si-

hor, 1st. 13. 3. in Targum Jonathan, *Nile*.
going out of it] namely, of the coast (or border) 1st. 15.
4. at the sea] to wit, the great Sea, as the
Greeke translatheth it, whereof Moses speaketh in
the verse following: the Chaldee calleth it the
west sea.

Verf. 6. *the sea border*] that is, as the Chaldee
explaineth it, the West border: so called because the
great sea lay Westward from the land of Canaan:
see Gen. 12. 8. you shall even have] or, shall be
to you: which two phrases expound one another;
as is noted on Gen. 12. 16. So after in verf. 7. and
12. the great sea] so called in respect of the
lesser inland seas, as the salt sea, verf. 3. and the sea
of Chinnereth, verf. 11. This great sea is common-
ly called the *Mediterranean sea*, and the border
thereof] to the Chaldee here translatheth it, [supply-
ing the word *thereof*: and so it is Englished in 1st.
15. 12. 47. The Greeke interpreteth it, the great
sea [the bound (or shall limit).

Verf. 7. *you shall point out*] or, shall make out,
shall define; in Greeke, *you shall measure out*: so in
verf. 8. and 10. mount Hor] This is not that
mount Hor where Aaron died, which was South-
ward in the edge of Edoms land, Num. 33. 37. 38.
but another mountain on the North side of Ca-
naan, which in 1st. 13. 5. is called *mount Hermon*,
and heere the entering unto Hamath, as mount Hor
is here. And Hermon had many names, as Moses
sheweth in Deut. 3. 9. and 4. 48.

Verf. 8. *the entrance of Hamath*] or, the entering
into Chama: this Hamath (in Greeke, *Emath*)
is in Amos 6. 2. called *Hamath the great*. See the
Annotations on Num. 13. 21. Hamath is also men-
tioned among the Northern borders of the land,
in Ezek. 47. 16, 17. Zedad] in Greeke, *Seda-*
da: so in Ezek. 47. 15.

Verf. 9. *Hazar enan*] in Ezek. 47. 17. *Hazar-*
enen; in Greeke, *Arsenain*. This was the North-
East part of the land.

Verf. 10. *Shepham*] called in 1 Sam. 30. 28.
Siphmoth: in Greeke, *Siphama*: by Targum
Jonathan, and some other, it is called *Apa-*
ma.

Verf. 11. *Riblah*] a cite in the land of Hamath,
where God executed his judgements on the Kings
of Iudah, for their sinnes, by the Kings of Egypt
and of Babylon, 2 King. 23. 33. and 25. 6. 20, 21.
1st. 39. 5, 6. east of Ain] Ain by interpretation
is an eye, or a fontaine, and so is translathed here
in Greeke, *Fountainaine*: and by the old Latine inter-
preter, the fontaine *Daphnis*. the side] or, the
shoulder, that is, the shore of the sea. the sea of
Chinnereth] called in Greeke, *Chenereth*; in Chal-
dee, *Ginnosar*; and in the New Testament, the lake
of *Genesaret*, Luk. 5. 1. and in 1 Mac. 11. 67. there
is mentioned the water of *Genesar*. And the coun-
try adjoining was called the land of *Genesaret*,
Mat. 14. 34. Mar. 6. 53. This sea is also named the
sea of Galilee, & the sea of Tiberias, Joh. 6. 1. & a lake
and sea are the same; they ran into the lake, Luk. 8.
33. that is, into the sea, Mat. 8. 32. Of the sea Chinner-
eth there is mention also in 1st. 12. 3. & 13. 27. &
of a cite so named, 1st. 19. 35. and of the country,
1st.

10f. 11. 2. 1 King. 15. 20. It is thought to be called in Chaldee, *Ginnosar* and *Gensar*, of *Princely gardens* which were in those parts. This sea had store of fishes, and from hence our Lord made his four first Apostles, fishers of Galilee, and made them *fishers of men*, by the preaching of his Gospel, *Mat. 4. 18, 19, 20, 21*. On this sea Christ walked, and allayed the waves thereof, *Mark. 6. 45. 48. 51. 53. John 6. 16, 21*, and here he appeared to his Disciples after his resurrection, at what time they took at one draught an hundred fiftie and three great fishes, *John 21. 1, 5, 11*.

12 Ver. 12. *Iordan* in Hebrew *Iardenzin* Greeke, and in the New Testament, *Iordanes*. It was the goodliest river of all Canaan, famous thorough the Scriptures. The waters of this river God did cut off, and made them stand upon an heap, (at that time when Iordan overflowed all his banks,) untill his people Israel passed over it on dry ground into the land of Canaan, *Job. 3. 23—17*. Elijah and Elisia the Prophets divided all the waters thereof, and went over on drie ground, *2 King. 2. 8. 14*. Naaman the Syrian washing seven times in it, by the word of the Prophet, was cleansed of his leprosie, *2 King. 5. 10. 14*. In this river our Lord Iesus himselfe, and the nation of the Jewes were baptized, *Mat. 3. 5. 9*. [*salt sea*] or *sea of salt*: See *ver. 11. 4. 5, 7, 8*. and from thence it ran and emptied it (sele into the sea of Chinnereth formerly named: and from that sea it passed along, till it ended at the *salt sea*, here spoken of, where also the limits of the land began, in *ver. 3*. The promised land being thus inclosed and guarded with the maine sea Westward, the inland seas and the river Iordan Eastward, and at each end North and South with mountaines, fore-thewed Gods providence towards his people for their safe defence on every side. And so it is written, *As the mountaines are round about Ierusalem, so the LORD is round about his people, from henceforth even for ever, Psal. 125. 2*.

14 Ver. 14. *fomes of the Reubenites*: Hebr. of the *Reubenites*, and after of the *Gadites*; which the Greeke and Chaldee translate, *fomes of Reuben*, and of *Gad*. Of these two tribes receiving their inheritance, see *Numb. 32*.

17 Ver. 17. *shall divide the land by inheritance unto you* or, *shall inherit the land for you*, that is, shall take possession of the land for you, and in your names, and after divide it unto you, as in *ver. 29*. See *ver. 18*. *Elezazar the Priest*, and *Iosua* in Greeke, *Iesus*. These were the two chiefe Princes, and both of them figures of Christ, who divided to his people the inheritance of the kingdom of heaven: the one figuring him in his Priesthood, the other in his kingdom: for if *Iesus* (that is, *Iosua*) had given them rest, then would he not afterward have spoken of another day, *Hebr. 4. 8*. The

Priest had any hand in parting the inheritance, to signifie that it was an holy worke, and a shadow of heavenly things. Also, that if difficultie did arise, he might aske counsell for Iosua, after the judgement of *Vrim* before *Iehovah*, *Numb. 27. 21*. And likewise for that the Priests and Levites, though they had no inheritance as the other tribes, yet had they cities and suburbs from among their brethren, *Numb. 35*, which also the Levites claimed of *Elezazar the Priest*, and of *Iosua*, and the other Princes, and had the cities and suburbs given them by lot before the Lord, *Job. 2. 1*. Thus also the truth of Gods promise to Abraham was manifested; for hee had said, that in the fourth generation they should returne from their affliction and servitude into the land of Canaan, *Gen. 15. 44, 15. 16*. And so it came to passe, for *Kobath* the sonne of *Levi* was one of them that went with *Iakob* into Egypt, *Gen. 46. 11. 26*. of *Koath* proceeded *Amram*, of him *Aaron*, and of him *Elezazar*, 1 *Cor. 6. 13, 3*.

Ver. 18. *one Prince, one Prince of a tribe* that is, of every tribe one Prince. See the like phrase in *Numb. 13. 2*, and *17. 6*. *Job. 3. 12*, and *4. 24*. to divide the land by inheritance] or, to inherit the land, as the Hebrew properly and usually signifieth; and this latter some of the Hebrewes, as *larchi* and *Kimchi*, do retaine, expounding it of the Princes, who in stead of the people, and as their tutors and governours, first tooke the possession in the name of their tribes, and after distributed it unto them by their families. But the Chaldee here, and againe in *Job. 19. 49*. (where the like phrase is also used) both the Chaldee and Greeke doe there translate it, *cause to inherit*, or *divide by inheritance*; and so *Moses* explaineth it in *ver. 29*.

Ver. 19. *Caleb* he was one of the Spies: (so to view the land: of whom see *Numb. 13. 7, 31*, and *14. 24*. *Job. 14. 6*, &c.

Ver. 20. *Samuel* or *Shemuel*: the notation of which name, see in *1 Sam. 1. 20*. The Greeke calleth him *Salamiel*, by a mistaking from *Numb. 1. 6*. *Ammihud* in Greeke, *Semiud*: so in *Numb. 1. 10*.

Ver. 21. *Elidad* in Greeke, *Eldas* the sonne of *Chafson*.

Ver. 22. *Bukki* in Greeke, *Bokher* sonne of *Iekli*.

Ver. 23. *Hanniel* in Greeke, *Aniel* sonne of *Senplid*.

Ver. 24. *Kemuel* in Greeke, *Kamuel* sonne of *Saphan*.

Ver. 25. *Parnach* or, *Pharnach*; in Greeke, *Charnach*.

Ver. 26. *Patiel* or, *Phaltiel*; in Greeke, *Phantiel* sonne of *Oza*.

Ver. 27. *Achbud* or, *Achibud*; in Greeke, *Achibud* sonne of *Selemi*.

Ver. 28. *Pedabel* in Greeke, *Phadeli*. Observe here the order of the tribes, as they were named with their Princes: 1. *Indab*, 2. *Simeon*, 3. *Benjamin*, 4. *Dan*, 5. *Manasser*, 6. *Ephraim*, 7. *Zabulon*, 8. *Issachar*, 9. *Aser*, 10. *Naphthali*. This order agreeth not with that in *Numb. 1*. nor with that in *Numb. 7*. nor in *Numb. 26*. nor any before

before see downe; but is thus disposed by Gods wisdom and providence before hand, as they did after inherit the land. *Indab* is first, having the first lot, and he dwelt in the South part of the land, *Job. 13. 1*, &c. *Simeon* is next him, because his inheritance was within the inheritance of the sons of *Indab*, *Job. 19. 1*. The next was *Benjamin*, who had his lot by *Judah*, betwixt the sons of *Indab* and the sons of *Issachar*, *Job. 18. 11*. The fourth was *Dan*, for his lot fell by *Benjamin* westward; in the Philistines country, as is to be seen by his cities, in *Job. 19. 40, 41*, &c. Then *Manasser*, and by him *Ephraim* his brother, whose inheritances were behind *Benjamin*, as before is noted, *Job. 16*, and *17*. Next them dwelt *Zabulon* and *Issachar*, of whose lots see *Job. 19. 10, 17*. Last of all dwelt *Aser* and *Naphthali* in the North parts of Canaan, of whose lots see *Job. 19. 24, 33*, &c. And as when they encamped about Gods Tabernacle, they were ordered according to their brotherhoods, as is noted on *Numb. 2*, so in the dividing and inheriting of the land we may see the like. For *Indab* and *Simeon*, both sonnes of *Leah*, dwelt abreast one by another. *Benjamin* of *Rachel*, and *Dan* of *Rachels* maid, dwelt next abreast, *Manasser* and *Ephraim*, both sons of *Ioseph*, by his mother *Rachel*, had the next place one by another. *Zabulon* and *Issachar*, who dwelt next together, were both sonnes of *Leah*. So the last paire were *Aser* of *Leah* maid, and *Naphthali* of *Rachels* maid. Thus God, in nominating the Princes that should divide the land, forefigined the manner of their possession; and that they should be seated to dwell as brethren together in unity, for the mutual helpe and comfort one of another, as is noted of the first two, *Indab* and *Simeon*, who joynted together in warre against the Canaanites, *Judg. 1. 1, 2, 3*.

Ver. 29. to divide the inheritance unto] or, to give the sonnes of Israel inheritance. According to this commandement, so was it fulfilled by *Elezazar the Priest*, and *Iosua* the sonne of *Nun*, and the heads of the fathers of the tribes of the sons of Israel, who divided the inheritance unto the people by lot, in Shiloh before the LORD, at the doore of the Tabernacle of the Congregation, *Job. 19. 51*.

CHAP. XXXV.

1 The Lord commandeth Israel to give eight and forty cities to the Levites, with their suburbs and measure thereof. 6 Six of them are to be cities of refuge. 9 The Lawes of murder, when the man-slayer might have the benefit of the cities of refuge, and when he might be put to death. 31 No ransom might be taken for the murderer that was worthy of death.

And *Iehovah* spake unto *Moses*, in the plaines of *Moab*, by *Iordan*, neere *Iericho*, saying; Command the sons of Israel that they give unto the Levites of the inheritance of their possession, cities to

dwelt in; and suburbs to the cities round about them, shall yee give unto the Levites.

And the cities shall be for them to dwell in, and the suburbs of them shall be for their cattell, and for their goods, and for all their beasts. And the suburbs of the cities which yee shall give unto the Levites, shall be from the wall of the citie, and outward, a thousand cubits round about. And ye shall measure from without the citie on the East-side two thousand cubits, and on the South-side two thousand cubits, and on the Sea-side two thousand cubits, and on the North-side two thousand cubits, and the citie shall be in the midst; this shall be to them the suburbs of the cities. And the cities which yee shall give unto the Levites, shall be the six cities of refuge, which ye shall give for the man-slayer to flee thither; and above them yee shall give fortie and two cities. All the cities which ye shall give unto the Levites, shall be forty and eight cities, them and their suburbs. And the cities which ye shall give for the possession of the sons of Israel, from them that have many, ye shall give many; and from them that have few, ye shall give few; every man according to his inheritance which they inherit, hee shall give of his cities unto the Levites.

And *Iehovah* spake unto *Moses*, saying; Speake unto the sonnes of Israel, and say unto them; When ye be come over Iordan into the land of Canaan; Then ye shall appoint for you cities, cities of refuge shall they be for you, that the man-slayer may flee thither, which smiteth a soule by error. And the cities shall be unto you for refuge from the avenger, that the man-slayer die not untill he stand before the Congregation for judgement. And the cities which ye shall give, the six cities of refuge shall be for you.

Three cities ye shall give on this side Iordan, and three cities shall yee give in the land of Canaan, cities of refuge shall they be. For the sonnes of Israel, and for the stranger, and for the sojourner among them, shall these six cities be for a refuge; that every one that smiteth a soule by error may flee thither. And if he smite him with an instrument of iron, and he die, he is a man-slayer, the man-slayer shall be surely put to death. And if he smite him with a stone of the hand, wherewith he may die, and he die, he is a man-slayer, the man-slayer shall be surely put to death. Or if hee smite him with an instrument of wood of the hand, wherewith he may die, and he die, he

19 is a man-slayer; the man-slayer shall be surely put to death. The avenger of the blood, he that put to death the man-slayer, when he meeteth him, he shall put him to death. And if he thrust him of hatred, and he die: Or in enmity smite him with his hand, and he die, the smiter shall be surely put to death; he is a man-slayer: the avenger of the blood shall put to death the man-slayer when he meeteth him. But if he thrust him suddenly, without enmity, or have cast upon him any instrument without laying of wait: Or with any stone, wherewith he may die, without seeing him; and hee hath caused it to fall upon him, and he die, and he was not his enemy, nor a seeker of his evil.

24 Then the Congregation shall judge betwene the smiter and the avenger of the blood, according to these judgements.

25 And the Congregation shall deliver the man-slayer out of the hand of the avenger of the blood, and the Congregation shall restore him unto the cite of his refuge, whither hee was fled; and hee shall abide in it untill the death of the great Priest, which was anointed with the oyle of holiness. And if the man-slayer going shall goe forth, out of the border of the cite of his refuge, whither hee was fled: And the avenger of the blood finde him without the border of the cite of his refuge, and the avenger of the blood shall slay the man-slayer, no blood shall be unto him.

28 Because he should have abidden in the cite of his refuge, untill the death of the great Priest; and after the death of the great Priest, the man-slayer shall returne into the land of his possession. And these things shall be unto you for a statute of judgement, throughout your generations, in all your dwellings.

29 Every one that smiteth a soule by the mouth of witnesses, the man-slayer shall be slaine; but one witness shall not answer against a soule, to die. And ye shall take no ransom for the soule of the man-slayer, which is guilty of death, but he shall be surely put to death. Neither shall ye take ransom for him that is fled unto the cite of his refuge, to returne to dwell in the land, untill the death of the Priest. And ye shall not pollute the land, wherein ye are, for blood, it polluteh the land; and for the land there shall be no expiation for the blood that is shed therein, but by the blood of him that shed it. And thou shalt not defile the land which ye inhabit in, within which I doe dwell, for I Jehovah dwell among the sonnes of Israel.

30 Every one that smiteth a soule by the mouth of witnesses, the man-slayer shall be slaine; but one witness shall not answer against a soule, to die. And ye shall take no ransom for the soule of the man-slayer, which is guilty of death, but he shall be surely put to death. Neither shall ye take ransom for him that is fled unto the cite of his refuge, to returne to dwell in the land, untill the death of the Priest. And ye shall not pollute the land, wherein ye are, for blood, it polluteh the land; and for the land there shall be no expiation for the blood that is shed therein, but by the blood of him that shed it. And thou shalt not defile the land which ye inhabit in, within which I doe dwell, for I Jehovah dwell among the sonnes of Israel.

32 Neither shall ye take ransom for him that is fled unto the cite of his refuge, to returne to dwell in the land, untill the death of the Priest. And ye shall not pollute the land, wherein ye are, for blood, it polluteh the land; and for the land there shall be no expiation for the blood that is shed therein, but by the blood of him that shed it. And thou shalt not defile the land which ye inhabit in, within which I doe dwell, for I Jehovah dwell among the sonnes of Israel.

34 by the blood of him that shed it. And thou shalt not defile the land which ye inhabit in, within which I doe dwell, for I Jehovah dwell among the sonnes of Israel.

Annotations.

That they give [or, and let them give unto the Levites.] The Lord having given order in Chap. 34. for dividing the land unto Israel, commandeth here a portion to bee given out of all their possessions unto him, which he bestoweth on his Ministers the Levites, for a part of their livelihood. The equite of which law, both for honouring the Lord with our substance, Prov. 3. 9. and for maintaining his Ministers, Gal. 6. 6. is perpetuall. Therefore speaking of the Church under the Gospel, according to these legall figures, hee saith, When yee shall divide by lot the Land for inheritance, yee shall offer an oblation unto the LORD, an holy portion of the land, &c. The holy portion of the land shall be for the Priests, the Ministers of the Sanctuary, which shall come neere to minister unto the LORD, &c. Ezek. 45. 1, 4, 5. and 48. 9, 10, 13. suburbs to the cities; or, as the Greeke translatheth, (suburbs of the cities: which suburbs are called in Hebrew Migraſh, that is, a place cast out, as lying without the walls of the cities; in Chaldee, Remoth, that is, a Space; in Greeke, Prostheia, as lying before the city; and in vers. 3. Aphorimata, as being separated from the cite; and in vers. 5. homora, confines, or limits.

Vers. 3. their goods [or, their substance, they gathered goods: see the notes on Gen. 12. 5. it is a general word, and sometime implieth cattell also, as 2 Chron. 31. 3. and 32. 29. and 35. 7. beasts] in Hebrew Chajah, which is a general name for living things; but here translated in Greeke four-footed beasts; and from hence the Hebrews gather, that they gave the Levites a place of buriall to every cite, without these bounds (or suburbs) for they buried not their dead in the suburbs of their cities, because it is said, AND FOR ALL THEIR LIVING THINGS; they gave it for the living, and not for buriall, Maimon Treat. of Release and Jubilee, chap. 13. sect. 3. That they used in Israel to bury their dead without the cities, appeareth by Luke 7. 11, 12.

Vers. 4. a thousand cubits [The Greeke saith, two thousand cubits, as it is in the verse following, where the Lord speaketh of two thousand cubits: so the thousand cubits here mentioned, some thinke to be meant of holy measure, double so much as the common measure, and that the latter doe expound the former. The Hebrews explaine it thus; The suburbs of the cities are expressed in the Law to be three thousand cubits on every side, from the wall of the cite, and outward, Num. 35. 4, 5. The first thousand are the suburbs, and the two thousand which they measured without the suburbs, were for fields and vineyards. Maim. Treat. of the Release and Jubilee, chap. 13. sect. 2.

Vers. 5. without the cite [by the cite, the Hebrews understand here the cite with the suburbs, that is, the thousand cubits forementioned, which were for their cattell, and these two thousand more for fields and vineyards, as is before noted.

East side [or, East quarter; in Chaldee, East side: See the notes on Num. 34. 3. Sea side] that is, the West side, as the Chaldee saith, the West winde. Moses useth to call the West, the Sea, as is noted on Gen. 12. 8. So in Num. 34. 6.

Vers. 6. of refuge [that cite is called in Hebrew Migraſh, of gathering, because the man-slayer was there gathered and detained; in Greeke, Phugadecton; a place of flight and exile; in Chaldee, Shechem, of deliverance and preservation. The six cities appointed for refuge, were these, Bezer of the Reubenites country, Ramoth in Gilead of the Gadites, and Golan in Basan of the Manassites; these three Moses separated, Deut. 4. 41, 43. the other three appointed by Joshua, were Kedesh in Galilee in mount Naphali, Shechem in mount Ephraim, and Kirjath-arba (which is Hebron) in the mount of Judah, Ios. 20. 7. the use of these is after shewed.

42. cities [These with the six cities of refuge, are declared in Ios. 21. how they were given out of every tribe. Of the Kohathites, the Priests the sons of Aaron had thirteen cities, Ios. 21. 19. the residue of the Kohathites had ten cities, Ios. 21. 26. The Gershonites had thirteen cities, Ios. 21. 33. The Merarites had twelve cities, Ios. 21. 40. So all the cities of the Levites, within the possession of the sonnes of Israel, were forty and eight cities with their suburbs, Ios. 21. 41. Thus Iakobs prophesie of Levi was fulfilled, that he should be scattered in Israel, Gen. 49. 5, 7. But because of the Levites zeale for the Lord the curse was turned into a blessing, (as is noted on Exod. 32. 29.) and they were teachers of the law unto the tribes of Israel, Deut. 33. 8, 10. Whereby God gaveth them cities out of every tribe. Howbeit, whatsoever remained of these cities, besides the habitations of the Levites, and the suburbs forementioned, as the fields of the cities, and their suburbs, continued under the dominion, and in the possession of the tribes, to whom they had been distributed before, as the example of Hebron given unto Caleb sheweth, Ios. 14. 13, 14. and 21. 11, 12.

Vers. 8. yee shall give many [or, yee shall multiply] to give: so the tribes that had many cities, and more inheritance, gave the more cities. For of the tribes of the sonnes of Judah and of Simeon were given nine cities, out of Benjamin foure, out of Ephraim foure, out of Dan foure, out of the tribe of Manasse two, out of the other halfe of Manasse two, out of Issachar foure, out of Asher foure, out of Naphthali three, out of Zabulon foure, out of Reuben foure, out of Gad foure, Ios. 21. 27, 28, &c.

Vers. 11. shall appoint [or, prepare, as the Chaldee translatheth; in Greeke, yee shall distinguish, for distinctly separate:] elsewhere it is called separating, Deut. 4. 41. and sanctifying, Ios. 20. 7.

Vers. 12. the avenger [or, ignorantly, unadvisedly, unawares: the Greeke translatheth, unwittingly: this is opened in Ios. 22. 23. and Deut. 19. 5. In Ios. 20. 3. it is declared by two words, by error; (or unawares;) and unwittingly; (or unwittingly.)

Vers. 13. the avenger [to wit, of the blood, as is declared in Ios. 19. and the Chaldee and Greeke

here adde the same. Goe, here Englished an avenger, elsewhere signifieth a Redeemer, but properly one of the same blood and kindred, as Job. 2. 20. and 3. 9, 12. who if things were told, was to redeem them, as Levit. 25. 25. if blood were shed, was to avenge it, as in this case. And so the Greeke here & usually calleth him Agchisteon, that is, one neere of kin. Of this kinsman the avenger, it is said in 2. 19. that he should put the murderer to death; see the notes there.

before the congregation] When a man had done a murder, he fled to some cite of refuge, the way being always prepared, that he might flee thither without hinderance, as is noted on Deut. 19. 3. Comming thither, at the entering of the gate, he shewed his cause to the Elders of the cite of refuge, who took him in till he was sent after, and fetched home to the cite where hee had done the murder, and there he stood before the congregation, Ios. 20. 4, 6. who if they found him worthy of death, they delivered him to the avenger, to kill him; if not, they returned him to his cite of refuge, where hee lived in a kinde of exile and imprisonment, untill the death of the high Priest, as after followeth. See Deut. 19. 12. Before the cities of refuge were appointed, the Altar was a place of refuge, as is probable by Exod. 21. 13, 14. And from that place the Hebrews gather that the Altar was a place of refuge. Maim. Treat. of Murder, chap. 5. sect. 12.

Vers. 14. Three cities [which were Bezer, Ramoth, and Golan, Deut. 4. 41, 43. and three cities] Kedesh, Shechem, and Hebron, Ios. 20. 7. And if the Lord enlarged their coast, and gave them all the land, they were to adde three cities more, Deut. 19. 8, 9.

Vers. 15. the stranger [in Greeke, the proselyte, meaning him that was not an Israelite by nature, but by religion. the sojourner] that dwelt a stranger in the land of Israel, and yet not of their Church and religion, Deut. 14. 21. These all had benefit by the cities of refuge; but if an heathen by error killed an heathen, the cities of refuge received him not, saith Maim. Treat. of Murder, chap. 5. sect. 4. smiteth a soule [that is, killeth any person] so vers. 11.

Vers. 16. if he smite him [to wit, purposely and presumptuously, as the punishment after sheweth. surely put to death] or, put to die the death; Hebr. dying hee shall be put to death so in vers. 17, 18, 21.

Vers. 17. a stone of the hand, that is, thrown with the hand; the Greeke translatheth it, a stone out of the hand; the Chaldee, a stone that is taken in the hand. he may die [the Chaldee more fully explaineth it, which is enough for him to die therewith; so in vers. 18.

Vers. 18. Wood of the hand [Greeke, out of the hand; Chaldee, wood taken in the hand, which is sufficient for him to die thereby; as in vers. 17. These cautions are here added to discern of murders; the Hebrews explaine them thus: He that smiteth his fellow presumptuously with a stone, or with wood, that hee die, they measure the thing wherewith hee smote him, and the place wherewith he smote him, so see of that thing

thing were enough to kill him upon such a member (of his body) or not, as it is written, **WIT H A STONE OF THE HAND, &c.** so that it be enough to kill him. They measure also the might of him that smote, &c. For iron instruments the Law gives no measure, Num. 35. 16. He is to die that killed him, no measure, Num. 35. 16. He is to die that killed him, though it were with a needle and whatsoever is sharp like a needle, as bodkin, knife, or the like. Hee that smiteth his fellow without any instrument, and killeth him, as with his hand, or his foot, &c. they measure the strength of him that smote, and of him that was killed, and the place of the blow, &c. Maim. Treat. of Murder, chap. 5. sect. 1. &c.

19 Vers. 19. he shall put to death [or he may put him to death, to wit, after he is adjudged to death by the Magistrate, ver. 12. If the avenger of blood will not, or if he be not able to kill him, or if he have no avenger of blood, then the Judges shall kill the murderer with the sword. Maim. Treat. of Murder, chap. 1. sect. 1. When he meeteth him [though it be within the cities of refuge, faith Iarchi. But this is to be understood, after lawfull judgement by the Magistrate; for the Elders of his cite were to send and fetch him from the cite of refuge, and deliver him into the hand of the avenger of blood, Deut. 19. 12. Wherefore the Chaldee, in stead of meeteth him, faith, When he shall be condemned unto him by judgement: So in ver. 21.

20 Vers. 20. of hatred] which is inveterate anger, and inward grudge, differing from enmity or open hostility, spoken of in v. 21. He that hateth, dissembler with his lips, and layeth up deceit within him, Prov. 26. 24. The Hebrewes say, He that hateth, if he kill by error (or unadvisedly) he is not kept in (the cite of) refuge, as it is said, And he was not his enemy, (Numb. 35. 23.) &c. And who is he that hateth? hee that for enmities sake speaketh not unto him for three dayes (space.) Maim. Treat. of Murder, chap. 6. sect. 10. cast upon him [to wit, any instrument, as is expressed in ver. 22. and (as the Greeke explaineth it here, by laying of wait] with intent and purpose of evill, when occasion is offered: so Saul laid wait (or hunted) for Davids foule, 1 Sam. 24. 11. the Jewes for Christ, Luke 11. 54, and for Pauls life, A. C. 23. 21.

21 Vers. 21. enmity [or hostility, ill will open and professed.

22 Vers. 22. suddenly] or, unawares, and as it were by chance.

23 Vers. 23. with any stone] that is, have smitten him with any stone, as in ver. 17. wherewith he may die [in Chaldee, which is sufficient that he may die therewith: See the notes on ver. 18.

25 Vers. 25. of the great Priest] a figure of Christ, called the great Priest over the house of God, Hebr. 10. 21. and the great High-Priest that is passed into the heavens, Hebr. 4. 14. who is the Mediator of the new Testament, that by means of death, for the redemption of the transgressions under the first Testament, they which are called might receive the promise of the eternall inheritance, Heb. 9. 15. As the high Priests, whilst they lived, by their service and sacrificing made atonement for the sinnes of the people, especially one day in the year, Levit. 16. wherein

they figured the worke of Christ for us: so at the high Priests death, by releasing such as were exiled for unwitting murder, there was a shadow of redemption in Israel.

Ver. 26. going [shall goe forth] that is, shall at any time, upon any occasion goe forth. So he was not only exiled from his owne cite, but confined as a prisoner within the limits of the cite of refuge. The Hebrewes say, Hee might never goe out of the cite of his refuge, so that though it were for a thing commanded [as to worship at the solemne feasts, or the like] or for to beare witness, whether it were in money matters, or to testifie in case of life and death, &c. Maim. Treat. of Murder, chap. 7. sect. 8.

Ver. 27. without the border] so not the cite onely, but the borders and limits of the territories thereof were his refuge. Every cite of refuge, the borders thereof are a refuge as well as it, &c. and if (the avenger of blood) kill him there, he is to be killed for him. Notwithstanding though the border be a refuge, yet the man-slayer may not dwell in it; for it is said (in ver. 25.) **AND HE SHALL ABIDE IN IT** in it (the cite), and not in the border of it. Maim. ibid. chap. 8. sect. 11. no blood [shall be unto him] that is, the avenger shall have no blood impured to him; or, as the Greeke translateth it, hee shall not bee guilty, to wit, of blood-fled.

Ver. 28. into the land of his possession] into his owne cite or village, that part of the land which he possessed. It is holden by the Hebrewes, that although by the high Priests death atonement was made for him, yet he never returned to the princely state (or dignitie) that he had (in the cite.) But was debased from his greatness all his dayes, because that great scandall came by his hand. Maimon. ibid. chap. 7. sect. 14. Moreover they say, A man-slayer upon whom sentence is past that he shall be exiled, if he die before he go into exile, they carry his bones thither. And a man-slayer that dieth in the cite of his refuge, they bury him there and when the high Priest dieth, they carry the man-slayers bones from thence unto the sepulchres of his fathers. Ibid. sect. 3.

Ver. 30. Every one that smiteth a foule] that is, who so killeth a person, to wit, him that is a murderer. by the mouth] that is, by the testimony of witnesses, which after is explained of two witnesses, or three witnesses, Deut. 17. 6. and 19. 15. See the Annotations there. not answer] that is, it is testifie, as the Greeke and Chaldee translate it, meaning, to have the sentence of death confirmed a-gainst him: See Deut. 19. 15. to die] that is, to cause him to die; or, that he should die: See the notes on Gen. 6. 9.

Ver. 31. the foule of the man-slayer] that is, the life of the murderer, to redeem him from death. The Judges are warned that they take no ransom of the murderer, and though he could give all the wealth that is in the world, and though the avenger of blood should be willing to free him; for the foule of him that is killed, is not the possession of the avenger of blood, but the possession of the holy blessed (God.) Maimon. Treat. of Murder, ch. 1. sect. 4. guilty of death] Hebr. which is wicked, to die, that is, as the Greeke

and Chaldee explaine it, guilty, or condemned to die. According to this phrase David faith, When he shall be judged, let him goe forth wicked, (that is, condemned.) P. sal. 109. 7.

Ver. 32. for him that is fled] Hebr. to flee; which is explained by Iarchi and others, for him that is fled, in the land [in the land of his possession, as in ver. 28.]

Ver. 33. polluteeth] or impiously staineth, foully defileth the land. This word which Moses here useth of murder, and the Prophets after apply unto spirituall whoredome or idolatry, Ierem. 3. 2. 9. and idolatrous blood-fled, P. sal. 106. 38. sheweth the heinousnesse of this sinne, that defileth not onely him that doth it, but the whole land, if it be not avenged. Hereupon the Hebrewes say, Thou hast not anything concerning which the Law giveth such a charge, as for bedding of blood; as it is said (in Numb. 35. 33.) And ye shall not pollute the land, &c. Maimon. Treat. of Murder, chap. 1. sect. 4. the blood of him that fled it] if it were willfull murder by the death of the high Priest, if it were unwilling man-slaughter. Hereupon it is said, A man that doth violence to the blood of any person, shall stie in the pit, let no man stay him, Prov. 28. 17.

Ver. 34. I doe dwell] the land of Israel was the LORDS land, Hof. 9. 3. and by his dwelling there among his people, was sanctified, and called the holy land, Zach. 2. 12. and though he dwelt most specially in his Sanctuary there, which afterward was in Jerusalem, P. sal. 74. 2. and 135. 21. yet the land was sanctified by his habitation there. It was a reason why the people might not pollute it, either with blood, or with any other wickednes; for holiness becometh his house forever, P. sal. 93. 5. And for this cause the unclean were to be put out of the campe of Israel, in the land whereof God did dwell, Numb. 5. 3.

CHAP. XXXVI.

1 The inconvenience of the inheritance of daughters is remedied by marrying in their owne tribes, lest the inheritance should be removed from the tribe.
2 The daughters of Zelophehad obey the Lords commandment, and marry their uncles sonnes.

AND the heads of the fathers of the family of the sons of Gilead, the son of Machir, the sonne of Manasses, of the families of the sonnes of Ioseph, came neere, and spake before Moses and before the Princes, the heads of the fathers of the sons of Israel. And they said, Iehovah commanded my lord to give the land for an inheritance, by lot, to the sonnes of Israel: and my lord was commanded by Iehovah to give the inheritance of Zelophehad our brother unto his daughters. And if they become wives

to any of the sons of the tribes of the sons of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shall be put to the inheritance of the tribe, unto whom they shall be; so it shall be taken away from the lot of our inheritance. And when the Iubilée of the sonnes of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe, unto whom they shall be: so their inheritance shall be taken away from the inheritance of the tribe of our fathers.

And Moses commanded the sonnes of Israel according to the mouth of Iehovah, saying; The tribe of the sonnes of Ioseph speake right. This is the thing which Iehovah doth command concerning the daughters of Zelophehad, saying; Let them become wives to whom it is good in their eyes, onely to the family of the tribe of their father shall they become wives. And the inheritance of the sonnes of Israel shall not remove from tribe to tribe; for every man of the sonnes of Israel shall cleave to the inheritance of the tribe of his fathers. And every daughter that possesseth an inheritance of the tribes of the sons of Israel, shall be wife unto one of the family of the tribe of her father, that the sonnes of Israel may possess, every man the inheritance of his fathers. And the inheritance shall not remove from one tribe to another tribe, but every man of the tribes of the sonnes of Israel shall cleave to his inheritance.

Even as Iehovah commanded Moses, so did the daughters of Zelophehad, for Machlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were wives unto their uncles sonnes. (To men) of the families of the sonnes of Manasses, the sonne of Ioseph, they became wives; and their inheritance was unto the tribe of the family of their father.

These are the commandments and the judgements which Iehovah commanded, by the hand of Moses, unto the sonnes of Israel, in the plaines of Moab, by Iordan, neere Iericho.

Annotations.

THE heads] in Greeke, the Princes, that is, the chiefe fathers. God having designed the limits of the holy land which Israel should inherit, in Numb. 34. and appointed his owne portion out of the same, to be given unto the Priests and Levites, Numb. 35. doth now conclude his lawes with an ordinance

dinance for the setled continuing of the inheritances unto the tribes, as they should at first be allotted unto them. The occasion of this ordinance is a complaint made by some of the Manassites, concerning Zelophehads daughters, if they should be married to men of other tribes. *Gilead* in Greece, *Galad*, of whom see *Numb. 27. 1.*

Verf. 2. *my lord*] meaning Moses, for to him was the commandment given, *Numb. 26. 52, 53.* &c. and 27. 6, 7. And by this title they give honour unto Moses, and shew their obedience; as the Scripture noeth by the like title given unto others, 1 *Pet. 3. 6.* *Matth. 22. 44, 45.*

Zelophehad in Greece, *Salpaad*: See *Numb. 27. 1.* &c. Verf. 3. *of the tribes*] of any of the other tribes, beside their owne.

be taken away] or, *be diminished*; contrary to adding or putting to, alter mentioned: so the inheritances of this, and of other tribes by like accidents might in time be changed, disturbed, and come to confusion, contrary to the order before set of God.

Verf. 4. *the tribes shall be*] which was every fiftieeth yeare, in which the inheritances that were alienated to others, were by the law given in *Lev. 25.* to returne unto the first owners; which ordinance also should by such marriages be disannulled.

Verf. 5. *the mouth*] that is, *the word of the Lord*, as the Chaldee translateth; in Greece, *by the commandment of the Lord*. So the answer which Moses gave, was not of himselfe, but by advice from God: See *Numb. 27. 5.*

Verf. 6. *good in their eyes*] that is, *pleaseth them*: Daughters are not to be forced to marry with such as they likenot: See *Gen. 24. 57, 58.* so the *family*] to some of the family, or, *in the family*: See *vers. 12.*

Verf. 7. *shall cleave to the inheritance*] keeping himselfe thereto, and (for the better performance hereof) marrying within his tribe. For this word *cleave*, is often used in case of marriage, *Gen. 2. 24.*

Dan. 2. 43. Thus God provideth that the order which he should set for the inheritances in his land, to be divided by lot, might continue throughout all generations; by which means strife also might be cut off, and peace preserved among his people.

Verf. 8. *that possesseth an inheritance*] or, *that is heire of a possession*; by reason that her father had no sonne to inherit, as in this case of Zelophehad. So here is no restraint of other women, save such as had inheritance. The Priests also and Levites, (which might have no inheritance with Israel, *Deut. 18. 1.*) had liberty to marry with the women of any tribe; as Iehojada the Priest had to wife the Kings daughter of Iudah, 2 *Chron. 22. 11.* another rooke a wife of the daughters of Barzillai the Gileadite, *Ezra 2. 61.* and the like. By reason of such marriages there might be kindred betweene Elizabeth the mother of Iohn the Baptist, who was of the daughters of Aaron, and Mary the Virgin, the mother of our Lord Christ, who was of the lineage of David, of the tribe of Iudah, *Luke 1. 5. 36.* and 3. 23.—31.

Verf. 11. For *Machlab*] Hebr. *And Machlab*, &c. Of these daughters see *Numb. 27. 1.* *their uncles sonnes*] the sonnes of their fathers brethren. Compare *Levit. 18. 12, 13, 14.*

Verf. 12. *was unto the tribe*] that is, *remained unto* (or *in*) the tribe. So Daniel was (that is, continued) even unto the first yeare of King Cyrus, *Dan. 1. 21.* and they were (that is, continued) there, *Ruth 1. 2.* and sundry the like. By this example and observation of the Law for inheritances in the holy land, the people of God are taught to hold fast their inheritance in his promises, and right in Christ, which they enjoy by faith; that as the Father hath made them meet to be partakers of the inheritance of the Saints in light, *Coloss. 1. 12.* so they may keepe the faith and grace which they have obtained unto the end, 1 *King. 2. 3.* *Ezek. 46. 18.* *Iude vers. 3.* *Hebr. 6. 12.*



ESAY 65. 9.

I Will bring forth out of Iakob a seed, and out of Iudab an inheritor of my mountaines, and mine elect shall inherit it, and my servants shall dwell there.

EZEK. 20. 35, 36, 37.

I will bring you into the wilderness of peoples, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to passe under the rod, and I will bring you into the bond of the Covenant, &c.

HEBR. 9. 15.

Christ, he is the Mediator of the New * Covenant, that by means of death, for the redemption of the transgressions that were under the first Covenant, they which are called, might receive the promise of the eternall inheritance.

* Or,
Testa-
ment.

ANNOTATIONS
V P O N T H E F I F T H
B O O K E O F M O S E S
C A L L E D
D E V T E R O N O M I E :

WHEREIN, BY CONFERENCE OF THE
Holy Scriptures, by comparing the Greeke and Chaldee
Versions, and Testimonies of Hebrew Writers, the Histories, Lawes,
and Ordinances, which M O S E S (a little before his death)
repeated and enlarged unto I S R A E L in this Booke,
are explained.

BY HENRY AINSWORTH.

I O S V A 1. 8.

*The booke of the Law shall not depart out of thy mouth ; but thou shalt meditate there-
in, day and night, that thou maiest observe to doe, according to all that is written there-
in: for then thou shalt make thy way prosperous, and then thou shalt have good successe.*

L V K E 16. 31.

*If they beare not Moses and the Prophets, neither will they be perswaded, though one
riseth from the dead.*



L O N D O N,

Printed by John Haviland for John Bellamie, and are to be sold
at his shop neere the ROYALL EXCHANGE. 1626.

Aaaaa

The summe of the Booke of DEVTERONOMIE.

IN this fifth Booke, Moses, to prepare the Israelites unto their inheritance in the Holy Land, rehearseth the chiefe things that had befallen them in their forty yeares travell thorow the wildernesse; exhorteth them to the love of God, and observation of his Law; repeareth the ten Commandements, and explaineth them particularly; with the Ordinances to them belonging, adding some more which he had not before mentioned; confirmeth the whole Law, with promises to those that keepe it, and threatnings to the disobedient; reneweth the Covenant between God and his people; prophesieth of things that should come to passe in ages following; blesteth the Tribes of Israel with severall blessings; and having viewed the Land of promise from an high mountaine, he dyeth, and is buried of God; Iosua being his successor in the Government of the people.

More particularly.

Moses rehearseth Gods calling of Israel from Horeb towards Canaan. The Officers set to governe them. The Spies sent to view the land, and the peoples rebellion thereupon. Chap. 1

How they passed by Edom, Moab, and Ammon; but fought with the Amorites, and conquered King Sihon. Chap. 2

How Og was conquered, and their Countries allotted to some tribes of Israel. Chap. 3

An exhortation to obey Gods law, and to shun idolatry. Chap. 4

Of the ten Commandements given at Horeb; and how the people were affected at the giving of the Law. Chap. 5

An exposition of the first Commandement, how God should be knowne, loved, and obeyed. Chap. 6

To root out the Canaanites, and their Idolatry. Chap. 7

To beware lest forgetfulness of former mercies, or plenty of good things in Canaan, turne them from God. Chap. 8

Moses would humble Israel under the Lord their God, by remembrance of their former many rebellions, and Gods mercies renewed and continued, notwithstanding. Chap. 9 and 10

Hee exhorteth them to love and obey the Lord, by many weighty reasons. Chap. 11

An explanation of the second Commandement, of abolishing false worship, and serving God according to his law. Chap. 12

The third Commandement expounded against abuse of Gods name, by false prophets, inticers, and revolvers to Idolatry. Chap. 13

The holy Communion of Gods people, taught by shadows, of cleane meats, tribes, &c. Chap. 14

The fourth Commandement explained, by the rites

of the Sabbath yeare, and the solemn feasts, &c. Chap. 15 and 16

The fifth Commandement, of obedience to governors civil and ecclesiasticall, appointed of God; but not to hearken to any heathenish ministers, or false Prophets. Chap. 17 and 18

The sixth Commandement, touching manslaughter, wars, murder by one unknowne, &c. Chap. 19, 20, 21

The seventh Commandement, touching adultery, rape, fornication, incest. Chap. 22

The eighth Commandement, touching usury, payment of vows, liberty in anothers field, pledges, man-stealers, wages, almes, justice, weights and measures, &c. Chap. 23, 24, 25

The solemn profession of homage unto God in Canaan, at the bringing of first-fruits, tithes, &c. Chap. 26

Of writing the Law upon stones, the blessings and curses openly pronounced, and confirmed by the people. Chap. 27

Moses promiseth many blessings to them that kept the Law, and threatneth many curses to the disobedient. Chap. 28

The renewing of the Covenant between God and Israel. Chap. 29

A promise of mercie to repentant sinners, believing in Christ. Chap. 30

The people are encouraged to enter into Canaan, with Iosua their Captaine. Their falling from God is foretold. Chap. 31

Moses song, wherein he prophesieth of the state of Israel untill the latter daies. Chap. 32

Before his death Moses blesteth the Tribes of Israel. Chap. 33

Moses vieweth the land, and dyeth; is buried of God, mourned for of the people, and praised above all Prophets. Chap. 34

THE FIFTH BOOKE OF MOSES, CALLED DEVTERONOMIE.

CHAPTER I.

1 Moses speech in the end of the fortieth yeare, highly rehearsing the Story. 6 Of Gods promise and how to give Israel the Land of Canaan. 9 Of Officers given them. 19 Of Spies sent to search the Land. 34 Of Gods anger for Israels incredulitie, and disobedience.

THese bee the words which Moses spake unto all Israel on this side Iordan, in the wildernesse, in the plaine, over against the red Sea, betwene Pharan and Tophel, and Laban, and Hazeroth, and Dizahab. Eleven daies journey from Horeb, by the way of mount Seir unto Kadesh-Barnea. And it was in the fortieth year, in the eleventh moneth, in the first day of the moneth, Moses spake unto the sonnes of Israel, according unto all that Iehovah had commanded him, unto them. After he had smitten Sihon King of the Amorites, which dwelt in Heshbon, and Og king of Bashan, which dwelt in Ashtaroth, in Edrei. On this side Iordan, in the Land of Moab, began Moses to declare this Law, saying; Iehovah our God spake unto vs in Horeb saying; Yee have dwelt long enough in this mountaine. Turne you and take your journey, and goe to the mount of the Amorite, and unto all his neighbours, in the plaine, in the mountaine, and in the vale, and in the south, and by the Sea side: to the land of the

Canaanite, and Lebanon, unto the great River, the river Euphrates. Behold, I have given the land before you, goe in and possesse the land which Iehovah sware unto your fathers, to Abraham, to Isaac, and to Iakob, to give unto them, and to their seed after them.

And I spake unto you at that time, saying, I am not able my selfe alone to beare you. Iehovah your God hath multiplied you: and behold you are this day, as the Starres of the heavens for multitude. Iehovah, God of your fathers, adde unto you a thousand times so many as you are, and blesse you as hee hath spoken unto you. How shall I beare my selfe alone, your cumberance, and your burden, and your strife? Give yee for you wife men, and understanding, and knowne among your tribes, and I will appoint them for to be your heads. And yee answered me and said, The word which thou hast spoken is good to doe. And I tooke the heads of your tribes, wise men and knowne, and gave them to be heads over you; rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, and officers among your tribes. And I commanded your Iudges at that time, saying, Hear between your brethren, and iudge justice betwene a man and his brother, and his stranger. Yee shall not respect persons in judgement; you shall heare alike, the small and the great; you shall not be afraid of the face of man, for the judgment, that is Gods: A a a a a and

and the cause which shall bee too hard for you, bring it unto mee, and I will hear it. And I commanded you at that time, all the things which yee should doe.

And we journeyed from Horeb, and went thorow all that great and fearfull wilderness which you have seene, by the way of the mountaine of the Amorites, as Iehovah our God commanded us; and we came unto Kadesh Barnea. And I said unto you, Yee are come unto the mountaine of the Amorites, which Iehovah our God giveth unto us. Behold, Iehovah thy God hath given the land before thee, goe up, possesse it, as Iehovah the God of thy Fathers hath spoken unto thee; feare not, neither be discouraged.

And yee came near unto me, all of you, and said, We will send men before us, and they shall search out for us the land, and shall bring us word againe, by what way wee shall goe up, and into what Cities we shall come.

And the word was good in mine eyes, and I tooke of you twelve men, one man of a tribe.

And they turned & went up into the mountaine, and came unto the valley of Eshcol: and they searched it out. And they tooke in their hand of the fruit of the land, and brought it downe unto us, and brought us word againe and said, It is a good land which

Iehovah our God giveth us. But ye would not goe up, but rebelled against the mouth of Iehovah your God. And murmured in your Tents, and said, In the hatred of Iehovah towards us, he hath brought us forth out of the land of Egypt, to give us into the hand of the Amorite to destroy us. Whither goewe up? Our brethren have caused our heart to melt, saying, The people is greater and taller than wee; the Cities are great and walled up to heaven: and moreover we have seene the sonnes of the Anakims there.

And I said unto you, Bee not terrified; neither be afraid of them. Iehovah your God, that goeth before you, he will fight for you, according to all that hee did for you in Egypt, before your eyes: And in the wilderness, which thou hast seene, how that Iehovah thy God bare thee, as a man doth bear his sonne, in all the way that ye went, untill yee came unto this place. Yet in this thing you did not beleeve in Iehovah your God.

Who went before you in the way, to search you out a place to pitch your tents in: in fire by night, to shew you by what way ye should goe; and in a cloud by day. And Iehovah heard the voice of your words, and was

wroth, and sware, saying, If there shall a man see, of these men, of this evil generation, the good land which I sware to give unto your fathers. Except Caleb, the sonne of Iephunnah, hee shall see it, and to him will I give the land, that he hath trodden upon, and to his sonnes, because he hath fully followed Iehovah. Also Iehovah was angrie with mee for your sakes, saying, Thou shalt not goe in thither. Ioshua the son of Nun, which standeth before thee, hee shall goe in thither; strengthen thou him, for hee shall cause Israel to inherit it. And your little ones, which you said should bee for a prey, and your sons which know not this day good and evil, they shall goe in thither, and unto them will I give it, and they shall possesse it.

But as for you, turne ye, and take your journey into the wilderness, by the way of the red sea. And yee answered and said unto mee, wee have sinned against Iehovah: wee will goe up and fight, according to all that Iehovah our God hath commanded us: and ye girded on every man his weapons of war, and pressed forward to go up into the mountaine. And Iehovah said unto me, Say unto them, Goe not up, neither fight, for I am not among you, that yee bee not smitten before your enemies. And I spake unto you, and you heard not, but rebelled against the mouth of Iehovah, and you were presumptuous, and went up into the mountain. And the Amorite that dwelleth in that mountain, came out against you; and they pursued you as Bees doe, and destroyed you in Seir, even unto Hormah. And yee returned and wept before Iehovah: but Iehovah heard not your voyce, neither gave care unto you, And yee abode in Kadesh many daies, according to the daies that ye abode there.

Annotations.

Deuteronomie:] A Greeke word, by interpretation, The repetition, (or second declaration) of the Law. This name is borrowed from Dent. 17. 18. where *Mishneh hasorab*, the Copie of the Law, is in Greeke translated Deuteronomie, which title is given to the whole booke, as that which containeth a repetition and explanation of the Lawes before given, as v. 5. The Hebrew call this booke by the first words thereof, *ELLEH HADBARIM, THESE BE THE WORDS*. And here beginneth the 44. Section, or Lecture of the Law: see the notes on Gen. 6. 9. Ver. 1. On this side] or, on the other side; that is, beyond

Jordan, as the Greeke translatheth. The word *Elphath* both sides, and by circumstance of place, is to be understood. To thole out of the land of Canaan, it was on this side: to the Israelites in Canaan, it was beyond, or the out side of Jordan, where Moses spake these things: For Moses might not enter into the land. Here *Thargum Ierusalem* (whom *Onkelos* the Chaldee Paraphrast also followeth) explaineth it thus: *These be the words which Moses spake unto all Israel; heere hee rebuketh them, for that they had sinned on this side Jordan, &c.* Hereupon the Rabbins call this booke, *Saphor Thobebot*, that is, the booke of Rebukes.

Jordan. Hebr. *Jarden*: a River springing out of mount Lebanon, in the north end of Canaan, running along the Countrey. Of it, and the mystery thereof, see Num. 34. 12. *Ioshua 3. the plaine*] to wit, of *Moab* land, as vers. 5. see Num. 22. 1. There Moses spake these things and died. Dent. 34. 5. The Chaldee faith, Moses rebuked them, because they had provoked God in the plaine, the red sea] so both Greeke and Chaldee do translath it, adding the word *sea*: others keepe the Hebrew name *Saph*, which significth *flag*, such as grow by the sea and rivers sides, Exod. 2. 3. and expound it, not of the Sea *Saph* (called the Red Sea) but of a flagg place by the sides of Jordan towards the wilderness of Arabia. So in Num. 21. 14. *Pharan* for *Pwan*, a wilderness fourth from the place where Moses now was, thence which Israel had passed, Num. 13. 1. in the mountaine so named, Dent. 33. 2. The Chaldee addeth, in *Pharan*, where they murmured against the *Manna*. *Tophel* this is thought to be, called afterwards *Pella*, which was removed from where Moses now spake. *Laban* in Greeke, *Lobon* of others, *Lybian*, a City lying from them north west. *Hazroth* by interpretation, Court-yard, and so the Greeke expound it: a place lying eastward. Of *Hazroth* we read also in Num. 11. 35. and 13. 1. Unto the Chaldee here referreth it, saying, In *Hazroth* they provoked God for flesh. *Dizabon*, wherein was the Citie *Mezabab*, a supplye. *Zabab* signifies gold; and so where translatheth, by the Gold-mines. *Edce* referreth it to the golden Calfe which

All these are limits of the place where Moses Deuteronomie, which was with holy Land, and river Jordan (wherein was admittred, Matth. 3.) environed, which in name and situation, signified to teach us the use of this Law, which the soules by shewing it sin, and to prepare Christ, who by faith bringeth us to the heavenly Canaan, Hebr. 4. 1, 2,

Eleven daies journey] so the Chaldee doth it, adding also the word *journey*. Some Hebrews thinke, that in eleven daies, all in this Booke of Deuteronomie were by rehearsed. Neither could it bee any long time, before Moses began the first day of the eleventh day, and having ended all things in this

booke, died and was mourned for thirty daies, Dent. 34. 8. Then Ioshua sendeth spies to view the land, Ios. 2. Ieadeh the people thorow Jordan, Ios. 3. circumcised them, and after keepeth the Passover the fourteenth day of the first month, Ios. 5. *Horeb* called also *Sinai*, the mount where the Law was given, see Exod. 3. 1. *Mount Seir*: the mountainous countrey of Seir, wherein the Edomites dwelt, Gen. 36. 8, 9. *Kadesh barnea* the southerne border of the land of Canaan, Num. 34. 4. Though the way was so short, yet Israel for their sinnes wandred forty yeares in the wilderness, as God had threatned, Num. 14. 33, 34. in which time all the fathers died.

Verse 3. *Fortie* [year] of Israels comming out of Egypt. In the first month of this yeare, *Marie*, Moses sister, died, Num. 20. 1. in the first day of the fifth month thereof, *Aaron* his brother died, Num. 33. 38. and now at the end of the yeare, Moses himselfe dieth, when he had repeated the Law, and renewed the Covenant between God and his people Israel.

Ver. 4. *Sibon*] the storie hereof see in Num. 21. and after in Dent. 2. 26. &c. The slaughter of *Sibon* and *Og*, was an encouragement to Israel, for their after warres; and an argument to move them unto thankfull obedience to the Law now repeated. in *Astaroth*, in *Edrei*] hee dwelt in *Astaroth*, and was smitten in *Edrei*, where the battell was fought, Num. 21. 33. or as the Greeke translatheth it, he dwelt in *Astaroth* and in *Edrei*; for they were both Cities in *Ogy* land, Ios. 13. 31. and *Og* is said to have reigned in *Astaroth*, and *Edrei*, Ios. 13. 12. In Gen. 14. 5. it is called *Astoth Karnaim*.

Verse 5. *began* [or, willingly rooke upon him: for the word implieth willingness and contentednes: see Gen. 18. 27. So all Ministers should feed their flocks willingly, and of a ready minde, 1 Pet. 5. 2. And Moses began to declare, that is, he declared as Iesus began to say unto his Disciples, Luk. 12. 1. that is, he said unto them, Mat. 10. 6. and his disciples began to plucke the eares of come, Mat. 12. 1. that is, they plucked, Luk. 6. 1. to declare] or, to make plaine, clearly manifest, to the understanding of the people, as in *Habak. 2. 2.* a thing is said to be made plaine in writing, that hee may run that readeth it.

Verse 6. *dwelt*] or *sit* (that is, continued) much. They came to that mount, in the third month after their departure out of Egypt, Exod. 19. 1, 2. and removed from it to the mount, the 20. of the second month in the second yeare, Num. 10. 11, 12. so they remained there almost a whole yeer, where they received the Law, or Old Testament, and had made a Tabernacle for God to dwell among them: from thence God calleth them by word and signe, the cloud removing, Num. 10. 11. 13. 33. to journey towards Canaan, the land promised to Abraham, the figure of their heavenly inheritance by faith in Christ. The law is not for men to continue under; but for a time, till they be fitted and brought unto Christ: see Gal. 3. 16, 17, 18. and 4. 1. 5. Heb. 3. 18, 19. and 4. 6. 11. Verse 7. *Amorite*] put for *Amorites*, as the Greeke translatheth, whose neighbours were the Ca-

naanites, Pherezites, and other Nations promised to be their possession, *Exod. 23. 23, 28, 31.* side [or, sea Port, which was their western border, *Num. 34. 6.* *Lebanon*] which was a mount on the north part of the Land. *Esphraim* [in Hebrew, *Phrath*, which was their eastern bound, in the utmost extent without Jordan. And so far Salomon reigned, *1 King. 4. 21.* Of this *Esphraim*, see the notes on *Gen. 2. 14.*

8 Ver. 8. *I have given* [or, *I give*: which implieth both Israels right unto that land, *Levit. 25. 23. Judg. 11. 23, 24.* and their assured victorie over the inhabitants, *Exod. 23. 27-31.* Both these proceeding from the gracious gift of God: as eternal life (shadowed by this land) is also the gift of God through *Iesus Christ* our Lord, *Rom. 6. 23.* Seed [that is, children, or posterity: see the notes on *Gen. 13. 15.*

9 Ver. 9. *I said* [Moses was occasioned unto this motion, not only by the conscience of his own inability (here mentioned,) but by the counsel of Iehro, and commandment of the Lord, *Exod. 18. 14, 18, 19, 21, 23.* Thus the people were furnished with all helps, for their orderly and peaceable travels.

10 Ver. 10. *As the Staries* [so the promise was fulfilled which Abraham beleved, *Gen. 15. 5, 6.* They were fix hundred thousand men, besides women and children, *Exod. 12. 37. Num. 1. 46.* so *Deut. 10. 22.*

11 Ver. 11. *Added* [that is, increase: Moses envied not their multitude, but wished them still more, as David also did, *Psal. 135. 14.* And the increase of the Church is a special blessing, fulfilled in Christ, as *Eph. 4. 20, 21.* and *54. 1, 2, 3.*

12 Ver. 12. *Your cumberance* [or, wearisome molestation; trouble, as *Eph. 1. 14.* this sheweth the Magistrates office to be weighty and laborious. And by your cumberance, understand, the cumberance that cometh unto me by you. For when a people is increased, the care and trouble of their Governours is increased also, *1 King. 3. 8, 9. 2 Cor. 11. 28.*

13 Ver. 13. *Give ye* [of your own looking out, and choise. So Ministers were lookt out, and presented by the people, *Mat. 1. 15, 23.* and *6. 3, 5, 6.* In *Ex. 18. 25.* it is said, *Moses chose men of ability, &c.* Here the people gave them: and after in *v. 15.* Again, *Moses gave*, that is, made them heads: for when things are done by many, under the government of one principall, they are said to be done by them, or by him. See the Annotations on *Num. 21. 21.* *understanding* [or *prudent*: the Greeke translatheth, *skillfull*, or *instructed with knowledge*: which word the Apostle useth, *1am. 3. 13.* *knowing* [or expert, as the word significth in *Eph. 5. 3.* This latter the Greeke favoureth here, and in *v. 15.* Compare *Exod. 18. 21.* where the qualities of Rulers are set downe. *Heads*: that is, *Captaines, Governours, or Leaders*, as the Greeke here translatheth; and in *v. 15.* and *e. 5. v. 23.* and often elsewhere.

15 Ver. 15. *and gave them* [that is, set them, made them, or constituted them, as the Greeke and Chal-

dee versions explaine it. So, hee hath given thee over them for king, *2 Chron. 9. 8.* is expounded, *hee hath set* (or constituted) thee King, *1 King. 10. 9.* Officers [in Hebrew, *Shoirim*: they were such as executed the Magistrates laws, as the Hebrews thinke: see the notes on *Deut. 16. 18.* among] or, to your Tribes. The Greeke translatheth it, to your Judges: which seemeth to be a mistaking, *Shophet* for *Shibte*: although even in the Hebrew text wee may see one of these put for another, as Judges in *1 Chron. 17. 6.* which in *2 Sam. 7. 7.* is Tribes.

Ver. 16. *Hear betweene your brethren* [to wit, the causes and controversies betweene them, *Hebr. To heare*, which phrase is often used in commandments, as is noted on *Exod. 13. 3.* and it may be a defective speech for hearing, *heare ye*; that is, *heare diligently.* judge [justice] that is, just and righteous judgment: which is opposed unto judging according to the appearance, *Iob. 7. 14.* his stranger] that is, the stranger that is with him, or contendeth with him: as, *hee that eateth my bread*, *Psal. 41. 10.* that is, which eateth bread with me, *Iob. 13. 18.*

Ver. 17. *respect persons* [or, acknowledge faces, either by honouring the person of the mighty, or by countenancing a poore man in his cause, *Levit. 19. 15. Exod. 23. 3.* Salomon noteth this as one of the things belonging to themselves, that is, not good to acknowledge faces (or respect persons) in judgment, *Prov. 24. 23.* alike the small, &c.] that is, like small as well as the great, and the great as well as the small. *Hebr. like small, like great.* It implieth both persons, and causes. of man] or, of any man: that is Gods] or, of God, and belonging to him: appointed by his Law. So in *2 Chron. 19. 6.* *Iee judge not for man, but for the LORD.* And a like phrase is in another case, *The battell is not yours, but Gods*, *2 Chron. 20. 15.* the cause] or, the word, the matter. See *Exod. 18. 22.*

Ver. 18. *all the things*] *Hebr. alle the words.* Thus Moses faithfully taught the Judges and people all their duties, and they had a perfect law. So Christ, (who was faithful to him that appointed him, as Moses was, *Heb. 3. 2.*) made knowne to his Disciples, *all things* that he had heard of his father, *Iob. 15. 15.* which they should teach also his people to observe, *Mat. 28. 20.*

Ver. 19. *journeyed* [or departed. Here Moses sheweth the obedience which they begin to shew unto God, in leaving the mount of God, the place which might seeme sanctified, and where men might have said, *Lord, it is good for us to be here:* as *Mat. 17. 4.* great] for it bordered upon many countries, *Madian, Edom, Moab, &c.* and many troubles and tedious in it, *Num. 11. 1.* &c. it was a land of deserts and of pits, a land of drought and of the shadow of death, a land that no man passed thorough, and where no man dwelt, *Ier. 2. 6.* wherein were fiery serpents and scorpions, *Deut. 8. 15.* It was the wilderness of Pharan, *Num. 10. 12.* and *13. 1.* where *Ismael* dwelt, when his mother *Agar* and hee had lost themselves in wandering, after that they were cast out of Abrahams house, *Gen. 21. 21.* It figured the estate and domi-

nion of the law, thorow which Gods people passe with many wants, sinnes, tedious, and stings of conscience, &c. Compare *Psal. 63. 2.* and *32. 4.* and *107. 4, 5.* and the healing of all these spirituall defects by the Gospell, *Eph. 4. 40, 34.* *Mark. 16. 18.* of the mount] that is, which leadeth to the mount of the Amorites; a people high as Cedars, strong as Oakes, *Amos 2. 9, 10.* Kadesh Barnea] called sometime Kadesh only; it was in the wilderness of Pharan, *Num. 13. 26.*

11 Ver. 21. *discouraged* [or, cast downe, broken: which word, when it is applied to the minde, significth discouragement through feare. Here Moses shewed them the right that they had in the promises of God; the ability which they had in him to obtaine them; and his commandment to take their inheritance before them.

13 Ver. 23. *was good*] that is, pleased, or liked me well: because it was approved, or at least permitted of the Lord, *Num. 13. 2, 3.* For prudent policie (so it be not mixed with unbeliefe) doth well become us, in the execution of Gods commandments. So *Iosua* (sendeth spies and useth other stratagems, *Ios. 2. &c.* one man of a tribe] or, for a tribe, of every tribe one: See *Num. 13. 2, 4.* &c. where their names are set downe, and the charge given them.

14 Ver. 24. *Escol*] that is, the Cluster of grapes, whereof the place had the name, *Num. 13. 25.*

15 Ver. 25. *the fruit*] as grapes, pomegranates, figs, &c. *Num. 13. 23.* a good land] flowing with milke

16 *Num. 13. 27.* *the rebell*] in Greeke, *disobeyed*: properly it significth turned, or changed, as in *Ezek. 14.* which figuratively is used for rebellion or disobedience, whereby Gods word is as it were changed and disannulled. the mouth] that is, the word, the Greeke translatheth. So *Exod. 17. 1. Gen. 24. 55.* and after here in *ver. 43.* Of their rebellion, *Num. 14. 2, 3, &c.*

17 Ver. 27. *In the battell*] or, for the battell of *Iehovah* (wherwith hee hatched us; that is, for that hee had battell us; as is in the Greeke version. See the phrase in *Gen. 19. 16.* and *29. 20.* *Hof. 3.* He will saying Moses would not have to come to the mouth of their enemies, *Deut. 9. 28.* he with the height of their sinne, which immineth to be hated, wherein God manifested his power, *Deut. 4. 37.* and *7. 8.*

18 Ver. 28. *to melt*] that is, discouraged, or (as the Greeke translatheth it) broken. The Greeke saith, *David turned away our heart.* David amplified this word, in *Psal. 22. 15.* *My heart is as wax, it is melted.* So *Ios. 2. 11.* and *7. 5.* and *14. 8.* *19. 1.* These brethren were ten of the twelve apostles sent to view the Land, *Num. 13. 28.* &c. *Giants*] in Greeke and Chaldee, *Gigants*: See *Gen. 14. 28.* *31.* where it is singular *Anak*, *Num. 13. 30.* He] the Chaldee paraphratheth, *his heart melted for you.*

19 Ver. 31. *bare thee*] this word meaneth not bearing of the body onely, but bearing of their iniquities, and suffering the evils and troubles in

the education of them, as a father doth in his children: which the Greeke explaineth by *etropphorese*, a word that Paul useth in *1st. 13. 18.* where the Syriack expoundeth it *inwilled*: or, as some copies have it, *etropphorese*, hee suffered their manner.

Ver. 32. *yet in this thing*] or, for this word: notwithstanding this exhortation and encouragement, you beleved not. in *Levobah*] Chald. in the word of the LORD. This unbeliefe Paul noteth to be the cause why they entred not into the Lords rest, *Heb. 3. 1, 2.* *18. 19.*

Ver. 33. *Who went*] namely, by his *Arke, Fire, and Cloud*, the signes of his presence, *Num. 10. 33, 34.* or, who goeth, to wit, I still before you.

Ver. 35. *If there shall*] that is, surely there shall not: as Paul openeth the phrase, *Heb. 3. 11.* 18. Though Moses intreated for the people, *Num. 14. 13-19.* and the Lord pardoned them, that they were not then destroyed, *Num. 14. 20.* yet hee sware (and so it was irrevocable, and without repentance, *Psal. 110. 4.*) that they should not come into the promised land: See the notes on *Num. 14.* [see] that is, come into and enjoy: as to see good, is to enjoy the same, *Psal. 106. 5.*

Ver. 36. *Caleb*] one of the twelve Spies who was faithful: see *Num. 13. 6, 30.* and *14. 6.* &c. fully followed] *Hebr. fulfilled after Levobah*, which the Greeke translatheth, followed the things pertaining to the Lord. This he did, being guided by another spirit, *Num. 14. 24.*

Ver. 37. *with me*] with Aaron also; for they both were in one transgression and punishment, *Num. 20. 10, 12, 24.* for your sake] for the people provoked his spirit, whereupon hee sinned his sinne with his lips, *Psal. 106. 32, 33.* his sinne proceeded also from unbeliefe: see *Num. 20. 12.* Thus God shewed feverity towards all, after many provocations: and by it the people were taught, that not Moses Law, but Iesus Gospell should bring them into their heavenly rest.

Ver. 38. *Iehobab*] or, *Iehobab* in Greeke, *Iosua*: he was another of the Spies; see *Num. 13. 8, 16.* and *14. 6, 38.* *Handeth*] that is, ministereth, or is thy servant, as the phrase meaneth, *Gen. 18. 8.* and so hee is named *Moses minister*, *Ios. 1. 1.* strengthen] by word and signe, which was imposition of hands, whereby Moses put off his honour upon Iesus, and hee was filled with the Spirit, *Num. 27. 18. 20. 25. Deut. 34. 9.*

Ver. 39. *for a prey*] to be spoiled and devoured of the enemy: of this their speech see *Num. 14. 3.* they shall goe in] after forty yeares wandering in the wilderness, and bearing their fathers whoredomes: see *Num. 14. 31. 33.* So God sheweth grace to weaklings and babes in Christ, *1 Cor. 1. 28. Mat. 11. 25.*

Ver. 40. *way of*] that is, which leadeth towards the red sea, where Israel had been baptized, *Exod. 14.* and whither they were now led againe, to learn repentance and a new life. See *Num. 14. 25.*

Ver. 41. *sinned*] The people mourned greatly, when they heard that evil tidings from the Lord; confessed their sinne, and offered amendment, *Num.*

Nam. 14. 39, 40. but their repentance was not according to God; (for presently they rushed into another extremity;) neither could they reverse the decree passed against them. *his weapons of war*] or, *the weapons of his warre*, which is an Hebrew phrase very common, translated in Greeke, *his weapons of War*: so in *Dan. 9. 24.* *city of thy holiness*, that is, *thy holy city*; and *the house of my prayer*, *Ezek. 56. 7.* that is, *my house of prayer*; and many the like. *pressed forward*] *assayed of your own accord*, or *thronged*; as the Greeke translatech, *gathered together*; the Chaldee, *ye began*. The Hebrew word is used here only: in *Nam. 14. 44.* there is said, *they lustily presumed*, or *lifted up themselves*; answerable to their presumption here following.

Verf. 42. *I am not*] the Chaldee expoundeth it, *my majesty* (or *presence*) *dwelleth not among you*: see *Nam. 14. 42.* *smitten*] in Greeke, *broken*, or *crushed*. The Lord threatened their fall by the sword of the Amalekites and Canaanites; *Nam. 14. 43.*

Verf. 43. *were presumptuous*] or, *were proud, arrogant*: compare *Nam. 14. 44.* The people having by their evilhearted and unfaithful, departed from the living God, would require to him by the workes of their own hands; which was a presumptuous sin, and shewed their repentance not to be sincere, but that the flesh repined and strugled against the chastisement of God; not willing to bear the punishment of their iniquity. See the notes on *Nam. 14.*

Verf. 44. *Amorites*] with the Amalekites: see *Numb. 14. 45.* *Bees*] or, *Bees use to do*: to which when they are angered, get them together; and bite on the faces of their provokers: see *Psal. 118. 12.* Our sinnes are enemies, like Bees, many compact in the hive of the heart: being troubled and provoked, they become more eager and fierce, sting and pursue us. They cannot be subdued but by faithful Christ, (as they that were stung of Serpents were healed by him, *Nam. 21.*) for, by the workes of the Law, no sinne can be expelled, *Rom. 7. 7. 8.* See *Hormab*] the Greeke saith, *from Seir unto Hirma*: see *Nam. 14. 45.*

Verf. 45. *returned*] the Greeke saith, *ye sate downe and wept*. *heard not*] Chaldee, *accepted not your prayer*. This figured, how Israel following the Law of justice, could not attain unto it, because they sought it not by faith, but as it were by the workes of the Law, *Rom. 9. 31. 32.*

Verf. 46. *Kadesh*] a large wilderness, where Israel abode long, as appeareth by *Nam. 13. 27.* and *Ps. 114. 21.* *Judg. 11. 17.* *Deut. 2. 14.*

CHAP. II.

1. The storie is continued, that the Israelites were not suffered to meddle with the Edomites; 9. nor with the Moabites; 19. nor with the Ammonites; 24. but with Sihon the Amorite; who refusing peace, and opposing himselfe, 33. was subdued by them.

AND wee turned and tooke our journey into the wilderness, by the way of the Red sea, as Iehovah had spoken unto me: and we compassed mount Seir, many daies. And Iehovah spake unto me, saying, Yee have compassed this mountain, long enough: turne you northward. And command thou the people, saying, Yee are to passe thorow the coast of your brethren, the sonnes of Esau, which dwell in Seir: and they shall be afraid of you; and take ye great heed unto your selves. Meddle not with them, for I will not give you of their land, even to the treading of the sole of the foot, because I have given mount Seir, for a possession unto Esau. Yee shall buy meat of them for money, that yee may eat: and yee shall also buy water of them for money, that yee may drink. For Iehovah thy God hath blessed thee in every work of thy hand; and knoweth thy walking thorow this great wilderness: these forty years Iehovah thy God hath beene with thee, thou hast not lacked any thing. And wee passed by from our brethren the sonnes of Esau, that dwell in Seir, thorow the way of the plaine, from Elath, and from Ezion-Gaber: And we turned and passed by, by the way of the wilderness of Moab. And Iehovah said unto me, *Diffre* not Moab, neither meddle thou with them in battell: for I will not give thee of his land, for a possession, because I have given Ar unto the sons of Lot for a possession. The Emims before time dwelt therein, a people great & many, & tall as the Anakims. They also were accounted Giants, as the Anakims: and the Moabites call them Emims. And in Seir the Horims dwelt, before time; and the sonnes of Esau possessed them, and destroyed them from before time, and dwell in their stead, as Israel did, unto the land of his possession, which Iehovah gave unto them. Now rise up, and passe you over the brooke Zered: and wee passed over the brooke Zered. And the daies, in which wee came from Kadesh-Barnea, until we passed over the brooke Zered, were thirtie and eight yeares, until all the generation of the men of war were wasted out from among the campe, as Iehovah sware unto them. And indeed, the hand of Iehovah was against them, to destroy them from among the Campe, until they were consumed. And it was, when all the men of war were consumed, and dead, from among the peoples: Then Iehovah spake unto me, saying, Thou art to passe over this day, thorow

thorow Ar, the coast of Moab. And thou shalt come nigh, over against the sonnes of Ammon; diffreest them not, neither meddle with them: for I will not give thee of the land of the sonnes of Ammon any possession, because I have given it for a possession to the sonnes of Lot. That also was accounted a land of Giants: Giants dwelt therein before time; and the Ammonites call them Zamzummims. A people great, and many, and tall, as the Anakims: and Iehovah destroyed them from before time; and they possessed them, and dwell in their stead. As hee did to the sonnes of Esau, which dwell in Seir, when he destroyed the Horims from before time; and they possessed them, and have dwell in their stead unto this day. And the Avims, which dwell in Hazerim, even to Gaza: the Caphthorims, which came forth out of Caphthor, destroyed them, and dwell in their stead. Rise ye up, take your journey, and passe over the brooke Arnon: see, I have given unto thy hand, Sihon king of Heshbon, the Amorite, and his land; begin, possesse it, and meddle with him in battell. This day will begin to give the dread of thee, and the fear of thee upon the peoples under all the heavens, who shall heare report of thee, and shall tremble and bee in anguish because of thee. And I sent messengers out of the wilderness of Kedemoth, unto Sihon, king of Heshbon, with words of peace, saying, Let me passe thorow thy land; by the way, by the way will I goe; I will not turne aside, to the right hand or to the left. Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drinke: only I will passe thorow on my feet. As did thou to the sons of Esau that dwell in Seir, and the Moabites that dwell in Ar: until I have passe over Iordan, into the land which Iehovah our God giveth us. But Sihon king of Heshbon would not let us passe thorow him, for Iehovah thy God hardened his spirit, and made his heart obstinate, that he might give him into thy hand, as this day. And Iehovah said unto me, Behold, I have begun to give before thee, Sihon & his land; begin, possesse it, that thou maiest possesse his land. And Sihon came out against us, hee and all his people to battell, at Iahaz. And Iehovah our God delivered him before us: and wee smote him, and his sonnes, and all his people. And wee tooke all his cities at that time; and utterly destroyed of everie one the men, and the women, and the little

ones; wee left none to remaine. Onely the cattell wee tooke for a prey unto our selves, and the spoile of the Cities which wee tooke.

From Aroer, which is by the brinke of the brooke Arnon, and the citie which is by the brooke, even unto Gilcad, there was not a citie that exalted it selfe above us; Iehovah our God delivered all before us. Onely unto the land of the sonnes of Ammon, thou approachedst not; nor unto any place of the brooke Iabbok, or the cities of the mountain, or whatsoever Iehovah our God commanded us.

Annotations.

HAD spoken] as is before mentioned, *Deut. 1. 40.* which then the people were unwilling to doe, but would needs goe fight, till they had learned by their discomfure, what it was to disobey, and were enforced to yield unto the word of God. *mount Seir*] the mountainy country of Seir, which was Edoms Land, *Gen. 36. 8, 9, 20.* but they went in the wilderness, and were fore cumberd in the way: see *Nam. 21. 4.*

Verf. 3. *Long enough*] a like speech God used before, *Deut. 1. 6.* so here is mentioned a second calling of Israel, from the desarts of Seir, to goe northward againe towards Canaan, after they had wandered almost thirty eight yeares in Kadesh wilderness, about mount Seir, *vers. 14.* by which travell, God taught them to mortifie their unruly affections, and by the death of so many thousands there, ledde them to seek life (by repentance and faith) in the heavenly Canaan, seeing they could not come into the earthly. In the meane while, the Amorites, Canaanites, &c. (unto whom God gave this long time of repentance) were hardened in their sinnes, and took occasion to insult over Gods people, beholding their afflictions: but the posterity of Israel were humbled and prepared for to receive the land promised. *Northward*] towards Canaan; Not the way they went before by Kadesh Barnea, but betweene the coasts of Edom on the one hand, and of Moab and Ammon on the other; so to enter into Canaan, thorow Sihon the Amorites land. Thus Gods word was their director, unto all places, and in all actions: in which respect these histories of holy Scripture excell all humane histories in the world.

Verf. 4. *afraid*] as was prophesied of them and others, in *Exod. 15. 15.* &c. yet Edom was a mightie people, settled in their mountain, and fortified. See also *Nam. 22. 3.* *great*] or *vehement* *beed*, meaning, that they offered Edom no wrong, neither suffered themselves to bee overcome by them: *Walke wisely towards them that are without*, *Col. 4. 5.*

Verf. 5. *Meddle not*] or, *contend not with them*.

to wit, in *batrell*, as is explained in *vers. 9.* and fo
the *Greeke* here faith, *Make not warre with them.* Per
As all warres should be made by *wise counsels*, *Per.*
24. 6. chiefly by the mouth of *God*, who teach
man's hands to war, *Isa. 1. 44. 1.* who hath win
led us, If it be possible, as much as lyeth in you, bee at
peace with all men, *Rom. 12. 18.* In speciall it was
commanded, *Thou shalt not abhorre an Edomite: for*
hee is thy brother. *Deut. 23. 7.* to the 'reading,
&c.] that is, *not a foot breath*; the *Greeke* transla
ter it, *not the fep (or breath) of a foot*: which
phrase *Luke* useth, in *Att. 7. 5.* concerning *Abra*
ham in *Canaan*. *Thou* the *Edomites* were wic
ked, yet *God* continued their state for a time; du
ring which no man might lawfully disturbe them.
By this *God* teacheth also the difference between
Esaus portion and *Iakobs*: see *Rom. 9. 11. 12.* &c.
Col. 1. 12. See the notes on *Gen. 36. 43.* a *posse*
ssion or, an inheritance to *Esaus*; that is (as the
Greeke transla^{ter}) to the *sonnes* of *Esaus*. The mo
high divided to the *Nations* their inheritance, *Deu*
32. 8. and *Esaus* had their portion and state
before *Israhel*, *Gen. 36. 8. 31. 43.* *Iof. 24. 4.* with
such worldly baits *God* people should not be a
lured.

lured. 6
 Verſ. 6. buy] *Hebr. break*: which both Greek
 and Chaldee tranſlate, *buy*: ſee *Gen. 41. 56.* in the
 Annotations. In the ſtrangers land nothing was
 to be had freely, but with money, figuring the effluſion
 of thoſe under the Law: in Canaan they had all
 things freely; ſignifying the free grace in Chriſt.
Num. 11. 9, 10, &c. Eſa. 55. 1. Rev. 21. 6.
 money. *Hebr. ſilver.* buy] *Hebr. dig*, which the
 Chaldee tranſlatech, *buy*, the Greek, *receive by*
 meaſure. It may be meant of buying wells digged
 out of Edom ground; for ſo they were wont; ſee
Gen. 26. 18, &c. Num. 21. 18. or, after the Arabic
 plain manner, which uſeth this word for *buying*.

7 Verſ. 7. *he knoweth*) this is meant of carefull regarding their eſtate, wants, &c. wherefore the Chalde paraphraſeth, *He bath ſufficiently given thee things neceſſarie when thou walkeſt.* Iehovah is Chaldee the word of the LORD.

8 Verſ. 8: *was paſſed by* though the Edomites ſhewed great unkindneſſe, that would not ſuffer Iſrael to paſſe thorow their countrey quietly, *Num. 20. 14. 18.* &c. yet upon warning and charge given from God, his people turned away from fight, and contented themſelves in their tentations, with the promiſes of God. See *Num. 20. 21. Iſa. 11. 17.* Afterward this favour of Iſrael, and the ill-reward of Edom, Moab, and Ammon; is remembered in the prayer of King Iſeholaphat, *2 Chron. 20. 10. 11. 12.* *Edom = aber* [theſe were portowes, by the brink of the Red ſea, in the land of Edom, 1 King. 9. 26.]

Ver. 9. *Moab* that is, the *Moabites*, as the next words manifest: So the *Greeke*, *deale not enmiously with the Moabites*. They were the posterity of *Lor*, *Gen. 19. 37.* which dealt unkindly with *Israel*, as *Edom* had done; *Judg. 11. 17.* and were (for their neglect of duty) not to enter into the congregation of the *Lor*, *Deut. 23. 3, 4.* They were also become *Idolaters*, *Nam. 25. 1, 2.*

and 21. 29.. yet God suffered not Israel to hurt
them, for the reasons before alleaged. *medd.*
or, contend, as before in *vers. 5.* *Ar* a chiefe
mountaine, and citie thereon, *Num. 21. 15. 28.*
put here for the whole country. The Greeke for
Ar here hath *Arder*, whereof see *vers. 36.* so in v.
18. 26.

Verse 10. *Ennims*] in Greeke, *Omnims*, by interpretation, *terrible ones*, and so the Chaldee translate: see *Gen. 14. 5.* *Anakims*] in the Chaldee, *Giants*: see *Num. 13. 29.*

Verf. 11. *Giant* in Hebrew, *Rephaim*, which the Greeke keepeth as a proper name *Rapha*in, of one *Rapha*, who was a Giant; whereupon it is a name for all Giants: see the notes on *Gen.* 14. 5. fo after in *Dent.* 3. 11.

Verf. 12. *Horim* [or, Choriety in Greek, Chora-
nas: see Gen. 14. 6. and 36. 20. Possess'd] or,
despoil'd, and so succeeded in their inheritance:
the Greeke translated, *deſtroyed them*. as *Iſrael*
died to wit, afterward, in the daies of Iofua: thus
it is ſpoken by way of propheticke; or, it may have
reference to that part of Iſaels inheritance which
they had now conquered on the out ſide of Iordan.
By this and the like, in verſ. 22, 23. G. would
teach Iſrael not to inſult upon their outward con-
queſts (ſuch as he had given to other nations before
them) but to ſeek for an heavenly country. This
he remembred to them by the Prophet, *Amos* 9.
Are ye not as the ſonnes of Ethiopians unto me, O ſon
of Iſrael, &c.

Verse 13. *brooke*] or *bourne*: a valley and river running therein. So the Greeke saith, *the valley Zareth*. Of it see *Num.* 21. 12.

Verse 14. *from Kadeshbarnea*] to wit, from the time that they came to Kadeshbarnea (where they abode in the wilderness of Kadesh many daies, *Deut. 1. 46.*) and after till they passed over Zared, *swore*] or, *had sworn*: see *Numb. 14. 21, 22, 23.*

Verfe 15. *the hand* the Chaldee expounds it, *Aplague from before the Lord*. This is after-mentioned, how God consumed their daies in vanities, and their yeares in haſtie terrors, *Pſal.* 78. 33. and upon occaſion of this mortality, Moſes made the 90. *Palme*. *to deſtroy* with trouble and tumult: for the word *elſewhere* ſignifieth, *to trouble*, *Exod.* 14. 24. ſo in *Deut.* 7. 23.

Verse 19. (*sonnes of Ammon*) the Ammenites,
the posteritie of *Ben-ammi* the sonne of Lot, Gen.
19. 38. so in *vers.* 37.

Verfe 20. *Giants* or *Rephaims*, as verſ. 11.
Zammims [that is, preſumptuous wicked ones ;
in Greeke *Zommein*. Theſe are thought to be
thoſe that were of old called *Zuzims*, Gen. 14. 5.
The Chaldee calleth them *Chufbamin*. Ubr. the Cho

Verse 22. *Horims*] or *Horites*; Hebr. the *Chorrite*; in Greece, the *Chorraan*: see Gen. 14. 6.

Verse 23. *Avims*] or *Avites*; in Greek, *Avim*, these were the ancient inhabitants of the Philistines country, *Ios*, 13. 3. *Caphorims*] the Philistines: see *Gen*. 10. 14. Though Israel fought battles of the Lord, and had their limits and territories in special manner appointed by his Word.

Num. 34. yet other nations also had by his secret providence, their times appointed, and the bounds of their habitation, *Act. 17. 26.* Hee increaseth the nations, and doth destroyeth them; Hee enlargeth the nations, and straiteneth them, *Iob. 12. 23.* Wherefore be faith by the Prophet, *Have not I brought up Israel out of the land of Egypt? And the Philistines from Caphtor, and the Syrians from Kir?* *Amos 9. 7.*

Verf. 24. brooke] or, as the Greek translateth, the valley Arnon: as verf. 13. see Num. 21. 13. Sihon] in Greeke. Seonking of Efebon. Hee had a

time taken this Country from the Moabites, *Numb. 21, 26.* which now God taketh againe from him, and giveth to the Israelites, who else might not have taken any of Moabs poffeſſion, *verſ. 9.* *meddle* or contend. Here after long travell in the wildeſſe, God calleth his people unto warres (which their fathers before were afraid of :) and gave them his word to embolden them, as his truth was their ſhield and buckler.

Verl. 25. report] or *fame*; Hebr. *bearing*, which the Greeke tranſlateth, *name*. See this promiſe fulfilled among the Canaanites, *Iof.* 2. 9, 10, 11. *be in anguiſh* have paines as a woman in travell. A ſimilitude often uſed to ſhew the terrors of conſcience in the wicked, *Pſal.* 48. 7. and the mighty power of God, who *taketh away the heart of the chief of the people of the earth*, *Iob* 12. 24.

Yefte 26. Kedemoth] there was a City of that name in Sihons Countrey, which after was given to the tribe of Ruben, *Iof. 13. 18.* and by them given to the Levites, *Iof. 21. 37.* neare which there was a wilderness where Israel now lay, when they fought this battallage. *of peace*] according to the law then given, *Deut. 20. 10.* which being refused, the war was now just before God and men.

Vers. 27. *by the way by the way*] that is, *only by the way*, and not turning aside into fields, or into vineyards. See Num. 21. 21, & 22. where it is called, *The way way*. So in Deut. 16. 20. *Justice justice*, that is, *only justice*, and all manner justice.

29. *of Esau*] the *Edomites*, who though they denied Israel passage thorow their land, Gen. 32. 18. &c. yet as they passed along their way they suffered them to buy necessaries.

It appeareth by this, that if Sihon had
permitted them to passe thorow his land, they would
at that time have taken his countrey, but first
they conquered the Canaanites beyond Iordan:
upon Sihons deniall they now set upon him.

doth not impart all his counsell at once to
all; but they refusing to yeeld unto any
doe hasten their owne destruction. Com-
pare 2. Cor. 3. 18. So the Gospell, the word of peace,
is sent unto all; which they that refuse, hasten

own judgment.
[*Num. 20. 18.* *hardened*] as is spoken
of Pharaoh, and others; see *Exod. 4. 21.* in the
Scriptures. The like is said of the Canaanites be-

Verse 32. *to battell for, unto war; refusing peace,*
to they of whom David saith, *when I speake* (for

peace) they are for war, *Psal.* 120. 7. *Iahaz*] in
Greece, *Iaffa*: see *Num.* 21. 23.

Verbe 33, (*smote him*) with the edge of the sword, Num. 21: 24. *his sonnes*) or, *his sonne*: the Hebrew hath both readings, the one in the consonant letters, the other in the vowels: so in *Deut.* 33: 9. The Greeke and Chaldee translate, *his sonnes*: it may intend all and every of his sonnes, or all the sonnes hee had, which were but one. So Manasse caused *his sonnes* to passe thorow the fire, 2 *Chron.* 33: 6. See another Prophet writeth, *his son*, 2 *King.* 21: 6. See the notes on *Gen.* 46: 23.

Verſe 34. *of every citie* or, *wee deſtroyed every citie*, (confiſing) *of men, and women, and little ones*: or, *citiefull of men, and women, &c.* This was according to the law, *Dent. 20. 14, 15, 16.* and here is fulfilled upon the wicked, the judgement which is written, *His roots ſhall bee dried up beneath, and above (ſhall his branch bee cut off: for his remembrance ſhall periſh from the earth. Job. 18. 16, 17.)*

verse 36, by the brook *or*, in the bourn (or valley) as the Greek translareth it. This river was *Ar*, Num. 21. 15. *Gilead* the mount *Galaad*, as the Greek faith. Of it see *Gen*. 31. 21. &c. *exalt* [itself] that is, was too strong for us; or, as the Greek expounds it, *escaped us* before us] as the Greek faith, *into our hands*. Here the whole victory is ascribed unto God, *which removeth the mountains*, and they know not; *which overturneth them in his anger*; *which breaketh the earth out of her place*, and the pillars thereof tremble. *Ioh*. c. 6.

Ver 32, and the pillars thereof tremble; Job 9.5,6.
 Ver 33, they approached thereof; in Greek, *me*
came not, meaning, to war against the Ammonites,
 or to invade their possessions. *any place* or, *all*
the place; Heb. *all the land*; in Greek, *all* (places)
 pertaining to the brooke Labok; to wit, on the out-
 side thereof, for Sihon ruled from Ator &c. unto
 the river Labok, which was the border of the *foanes*
 of Ammon, *Iof. 12. 2.* and all that the Israelites pos-
 sessed; but the land of the Ammonites, which al-
 so reached unto Labok, *Num. 21. 24.* they rooke
 not; to wit, Ephraim answered truly, *Israel took not*
away the land of Moab, nor the land of the mountains
of Ammon, Iudg. 11. 15. of the [fontaine]
 possessed also by the Ammonites, whose border
 was strong, *Num. 21. 24.* *commanded us* or,
charged us, namely, to abstain from, that is, forbade
 us to meddle with. The word *commanded* is used also
 in things forbidden: see *Deut. 2. 3.* Now though
 the Moabites and Ammonites were thus spared
 by Israel, yet they ill rewarded them after ward;
 when they warred against Gods people, to call
 them out of their possession, *Iudg. 11. 4. 5. &c.*
Chren. 20. 1. 7, 10, 11. and *vipt up the women with*
the child of Gilead, that they might enlarge their border,
Amos 1. 13. and dwell in the cities of Gad, *Ier.*
49. 1. For which the Lord God of Israel plagued
 them, as also for their unkindness already said, a
 law was enacted against them, in *Deut. 21. 1.*—6.

СНАР. III.

1 The Story of the conquest of Oeking of Basan:

11 The bigneſſe of his bed. 12 The diſtribution of thoſe lands to the two Tribes, and halfe. 18 Who were to goe out armed before their brethren till they alſo had reſt. 21 Moſes encourageth Iſrael. 23 Prayer that himſelfe might goe into the land. 26 Which God would not permit, but ſuffereth him to ſee it a far off.

AND we turned and went up the way of Baſhan: and Og the king of Baſhan came out againſt us, hee and all his people, to the battell at Edrei. And Iehovah ſaid unto mee, Feare him not, for into thy hand have I given him, and all his people, and his land: and thou ſhalt doe unto him, as thou diſt unto Sihon King of the Amorites, which dwelt in Heſhbon. And Iehovah our God gave unto our hand Og alſo, the king of Baſhan, and all his people: and wee ſmote him, until there was none left him remaining. And wee tooke all his Cities at that time; there was not a Citie which wee tooke nor from them: threeſcore Cities, all the region of Argob, the kingdome of Og in Baſhan. All theſe Cities were fenced with high walls, gates, and barres: beſides un- walled Cities very many. And wee utterly deſtroyed them, as wee did unto Sihon king of Heſhbon; utterly deſtroying of every Citie, the men, the women, and the little ones.

But all the cattell, and the ſpoile of the cities, we tooke for a prey to our ſelves. And we tooke at that time, out of the hand of the two kings of the Amorites, the land which is on this ſide Iordan, from the brooke of Arnon, unto mount Hermon. The Sidonians call Hermon, Shiron; and the Amorites call it Shenir. All the cities of the plaine, and all Gilead, and all Baſhan, unto Salcah and Edrei, cities of the kingdome of Og in Baſhan. For only Og king of Baſhan remained of the remnant of Giants; behold his bed-ſted was a bedſted of iron; it is not in Rabbah of the ſonnes of Ammon; nine cubits was the length thereof, and four cubits the breadth thereof, after the cubit of a man. And this land, which wee poſſeſſed at that time, from Aroer which is by the river Arnon, and halfe mount Gilead, and the cities thereof, gave I to the Reubenites, and to the Gadites. And the reſt of Gilead, and all Baſhan, the kingdome of Og gave I to the halfe tribe of Manafſes: all the region of Argob, with all Baſhan, that which is called the land of Giants. In the ſonne of Manafſes, tooke all the countrey of Argob, unto the coaſt of Geſhuri, and Maachathi, and called

them after his owne name, Baſhan Havor-lair, unto this day. And to Machir I gave Gilead. And to the Reubenites, and to the Gadites, I gave from Gilead, even unto the river Arnon, halfe the valley, and the border: and unto the river Iabbok, the border of the ſonnes of Ammon. And the plaine, and Iordan, and the coaſt thereof, from Chinnereth, and unto the ſea of the plaine, the ſea of ſalt, under Aſhdoth Piſgah, eaſtward.

And I commanded you at that time ſaying, Iehovah your God hath given you this land to poſſeſſe it; yee ſhall paſſe over armed before your brethren the ſonnes of Iſrael, all ſonnes of power. But your wives, and your little ones, and your cattell, (I know that you have much cattell,) ſhall abide in your Cities which I have given you. Untill Iehovah ſhall have given reſt to your brethren, as unto you; and they alſo poſſeſſe the land which Iehovah your God giveth them, on that ſide Iordan: and then yee ſhall returne, every man unto his poſſeſſion, which I have given unto you. And I commanded Iſrael, at that time, ſaying, Thine eyes have ſeene all that Iehovah your God hath done unto theſe two Kings; ſo will Iehovah doe unto all the Kingdomes whither thou paſſeſt. Yee ſhall not feare them; for Iehovah your God, hee fighteth for you.

□ □ □

And I beſought Iehovah for grace, at that time, ſaying, O Lord Iehovah, thou haſt begun to ſhew thy ſervant thy greatneſſe, and thy mighty hand; for what God (iſt there) in the heavens, or in the earth, that can doe according to thy workes, and according to thy powerfull arm? Let mee paſſe over, I pray thee, and ſee the good land that is beyond Iordan; this good mountaine, and Lebanon.

But Iehovah was exceeding wroth with mee, for your ſakes; and would not heare me: and Iehovah ſaid unto me, Let it ſuffice thee, ſpeake no more unto mee of this matter.

Goe thou up to the top of Piſgah, and liſt up thine eyes, Seaward, and Northward, and Southward, and Eaſtward, & ſee it with thine eyes: for thou ſhalt not paſſe over this Iordan. But command thou Iſrael, and encourage him, and ſtrengthen him: for hee ſhall paſſe over before this people; and hee ſhall cauſe them to inherit the land which thou ſhalt ſee. And wee abode in the valley over againſt Beth Peor.

Amos.

Annotations.

WAT of Baſhan] in Greeke, the way that (leadeth) unto Baſan; which Baſan the Chaldees name Maſtan: ſo in Num. 21. 33. Edrei in Greeke, Adraein. Of this battell, ſee Num. 21. 33. &c.

Verſ. 3. his people] in Num. 21. 35. his ſonnes alſo are mentioned. none remaining] the Greeke tranſlatech it, no ſeed: meaning none left alive, of whom, as of a ſeed, others might ſpring. So when the Prophet ſpeaketh of a remnant, Eſay 1. 9. the Apoſtle in Greeke calleth it, a ſeed, Rom. 9. 29.

Verſ. 4. threeſcore Cities] which ſheweth the large dominion of this Giant Og, who reigned in mount Hermon, and in Salcah, and in all Baſhan, unto the border of the Geſhurites, and the Maachabites, &c. Iſ. 12. 4. 5. region] in Hebrew, a ſinagoga, ſuch as lands are metred by, Amos 7. 19. Michah 2. 5. uſed figuratively for a countrey or region (as the Greeke and Chaldee alſo tranſlate it) which is meſured by line. Argob] a province or threſe in Baſhan formerly called, 1 King. 4. 13.

Verſ. 5. unwall'd] or, villages ſin Hebr. Perazim which the Greeke miſtake, turned cities of the Phereſites; but it meaneth unwall'd townes (as Eſay 9. 29. Zach. 2. 4.) ſo named of their dwellers.

Verſ. 6. deſtroying of every citie the men] or, deſtroying every citie of men, &c. as in Deut. 2. 34. The God deſtroyed the Amorite before them; his height was like the Gedars, and his ſtrength like the Okes, yet deſtroyed hee his fruit from above, and his roots from beneath, Amos 1. 11.

Verſ. 8. the land] The killing of the Amorites, ſpeaketh of their land, was teſtimony of Gods power and love unto his people, Pſal. 136. 17. encourage me] of them to fight againſt the ſonnes of the heathen, Deut. 3. 21, 22. and a ſermon to the heathen themſelves, Iſ. 2.

Sidonians] the dwellers in Sidon the great Greeke calleth them Phœnicians. Shiron, Greeke, Senior: This mount had five names, Shiron, Shenir, and Sin, Deut. 4. 48. Num. 34. 7. for that divers peoples call it divers names. and becauſe of divers of this mountaine: wherefore in Song 4. 8. and Hermon are ſet downe as diſtinct: Shiron, Pſal. 29. 6. is by the Chaldee paraphraſt expounded, the mount that bringeth forth

and Shenir (in Greeke Senior) is by the Chaldee expounded, the ſnow-mount: for it was ſo ſnow covered to lye on the top of it. Amos 1. 11. the Amorite, they call it: which ſheweth a ſingular number to be put for the whole

Verſ. 11. Giant] in Hebrew, Rephaim, which the Greeke tranſlatech Rephaim, as before in Deut. 2. 11. This Og ſeemeth to bee of the remnant of Rephaim whom Chedorloamer

and the Kings ſmote in Aſheroth, Gen. 14. 5. for Og reigned in Aſheroth, Iſ. 13. 12. is it not in Rabbah? [that is, it is in Rabbah: the queſtion maketh it an earnest affirmation, as the Greeke alſo tranſlatech it. Rabbah was the chiefe City of the Ammonites, their royal City, 2 Sam. 12. 26. The Greeke here tranſlatech it, the chiefe of a man] which ordinarily is a foot and a halfe; but the Chaldee here tranſlatech it, the cubit of the King.

Verſ. 12. Reubenites] Hebr. the Reubenite, which the Chaldee expoundeth, the tribe of Reuben, to verſ. 16. Of this gift, ſee Num. 32. 1. &c.

Verſ. 13. of Manafſes] for conquering the Amorites there, Num. 32. 39, 40. Argob] this the Chaldee calleth Træcon. Baſan] in Chaldee, Maſtan. Giant] in Hebrew, Rephaim, which the Chaldee expoundeth, Mighties.

Verſ. 14. Baſan Chazoth Iair] the Chaldee ſaith, Maſtan the townes of Iair: ſee Num. 32. 41.

Verſ. 15. Gilead] in Greeke, Galad; that is, the reſt of Galaad, 25 verſ. 13.

Verſ. 17. Chinnereth] or, Kinnereth, as the Greeke writeth it, which the Chaldee calleth Ginnuſan ſin the new Teſtament, Geneſ. 32. 14. 34. ſee the notes on Num. 34. 11. ſea of ſalt] or, ſalt ſea: ſee Gen. 14. 3. Aſdodth Piſgah] in Greeke, Aſdodth Phalgā, by interpretation, the Streames (or Sheddings-out, that is, the Springs) of Piſgah (or, of the hill) and ſo the Chaldee tranſlatech it, The ſhedding (or, pouring-out) of the waters of Rama- tha. Piſgah is a hill, mentioned after in verſ. 27: and Aſdodth Piſgah was afterward the name of a city there adjoining in Reubens land, Iſ. 13. 20. So Iſ. 12. 3.

Verſ. 18. you] hee ſpeaketh to the Reubenites, and the reſt on this ſide Iordan: ſee Num. 32. 20. &c. ſonnes of power] or, ſonnes of valour; that is, able and valiant men, as in 2 Sam. 13. 28. hee ſee ſonnes of valour, that is, bee valiant men: ſo in 2 King. 2. 16. 1 Chron. 5. 18. The Greeke here expounds it, every prudent man ſin the Chaldee, all armed men of the arme.

Verſ. 21. Iſrael] in Greeke, Iſus: ſee Num. 27. 18. &c. ſawſt Iehovah doe.] The examples of Gods former mercies, ſerve for the encouragement and ſtrengthening of the faith of his people, in the like, or greater trials that may follow: ſuch uſe alſo David made, 1 Sam. 17. 36, 37. and Paul, 2 Tim. 4. 17, 18.

Verſ. 22. hee fighteth] or, he it is that fighteth, or (as the Greeke tranſlatech) will fight. The Chaldee for Hee, ſaith, his word. As Moſes here encouraged Ieſus the ſonne of Nun, to fight the Lords barrells in Canaan; ſo Moſes and Elias, talking with Ieſus the Sonne of God, told him of his departing which hee ſhould accompliſh at Ieruſalem, Luk. 9. 30, 31. at what time this figure was fulfilled.

□ □ □

Here beginneth the 45 Lecture of the Law: ſee Gen. 6. 9.

B b b b b

Verſ.

23 Verse 23. *I besought Jehovah for grace* or, *I supplicated for grace unto Jehovah*. Here Moses repeating his earnest prayer to go into the land, and Gods denial of his request, sheweth how greatly the peoples sinne, and his owne, displeased the Lord, Num. 20.

24 Verse 24. *Lord Jehovah* or, *Lord God*: the Greeke hath, *Lord Lord*. See Gen. 29. 2. for what God? meaning, there is none. The Chaldeesurneth it thus, *That thou art God, whose glorious habitation is in the heavens above, and whose rule is in the earth beneath, and there is none that can do according to thy works*. powerfull acts] Hebr. power: whereby powerfull and mighty works are often meant; as Psal. 106. 2. and 145. 4. Matt. 7. 22. 2 Cor. 12. 12. Gal. 3. 5.

25 Verse 25. *mountaine* that is, *mountainy country*: see Exod. 15. 17. *Lebanon* in Greeke, *Antilibanon*; in Chaldees, *the house of the sanctuary*, because the Temple was builded of the Cedars that grew on mount Lebanon, 1 King. 5. 6. 14. So the Temple is called Lebanon in Zach. 11. 1. But that seemeth not to be meant here; but rather the mount Lebanon, in the north part of the Land, which was both an high and fragrant mountaine, with sweet and goodly trees growing thereon: whereto the Scripture hath reference in Song 4. 11. This great desire Moses had, because of the promises which God had made to Israel, to be accomplished in that land, the figure of our heavenly heritage.

26 Verse 26. *for your [akes]* for they rebelling, grieved Moses, and caused him to sinne; for which, this wrath came upon him, Num. 20. 3. 12. Psal. 106. 32, 33. And the Lord sware that Moses therefore should not come into Canaan, Deut. 4. 21. which oath Moses, though he repented and intreated for grace, could not get reversed: for when the Lord's wrath, he repenteth not afterward, Psal. 110. 4. would not hear me: Hebr. heard mee not, or, hearkened not unto me: wherby Gods will is signified; (as David removed: not the Arke, 1 Chron. 13. 13. that is, would not remove the Arke, 2 Sam. 6. 10.) for, *If wee aske any thing according to his will, he heareth us*, 1 Job. 5. 14.

27 Verse 27. *Pisgab* the Greeke here translatheth, *of the heaven hill*, because it seemeth they used to heewlottes out of it, as they did out of other mounts, 2 Chron. 2. 18. The Chaldees of the height calleth it *Ramath*: see Deut. 34. 1. *Seaward* that is, *Westward*, as the Chaldees expresseth. As the Fathers sawe the promises a farre off, and beleaved, Heb. 11. 13. so Moses a farre off vieweth the promised Land, and is comforted: see Deut. 34. 1-4.

28 Verse 28. *Iesus* or, *Iesus* into the promised land: not Moses, bringeth Israel into the promised land: So the Gospell of Iesus, not the Law of Moses, bringeth us into the kingdom of heaven, 1ob. 1. 17. Gal. 2. 16. and 3. 12, 23, 24. So it is said of the Tabernacle, that it was brought in with Iesus, into the possession of the Gentiles, Act. 7. 45.

29 Verse 29. *Beth-peor* in Greeke, *the house of Phogor*, an Idol temple on the mount Peor, where Baal-peor was worshipped: see Num. 23. 28. and 25. 9. Deut. 4. 3.

CHAP. IIII.

1 An exhortation to obedience unto the Law, 6 because of the wisdoms and righteousness, 9 and the miraculous giving of the same. 15 Against images, and worshipping of Creatures, 25 which provoke Gods anger, and cause mens destruction, 29 unless they repent, and so finde mercy with the Lord. 32 No people like Israel, who heard God speake, and saw his wonders, 37 and were his beloved and chosen. 41 Moses appointeth three Cities of refuge on the out side of Iordan.

AND now Israel, hearken thou unto the statutes, and unto the judgments which I teach you for to doe; that ye may live, and goe in, and possesse the land, which Iehovah the God of your fathers giveth you. Ye shall not adde unto the word which I command you, neither shall ye diminish from it, for to keepe the commandments of Iehovah your God, which I command you. Your eies have seene that which Iehovah did, because of Baal-peor: for every man which went after Baal-peor, Iehovah thy God hath destroyed him from the midst of thee. But ye that did cleave unto Iehovah your God, are alive all of you, this day. Behold, I have taught you statutes, and judgments, as Iehovah my God commanded me, for to doe so, within the land, whither ye are going, to possesse it. And ye shall keepe and doe them: for this is your wisdom, and your understanding, in the eies of the peoples, which shall heare all these statutes, and say, Surely, this great nation is a wise and understanding people. For what nation is there so great, which hath God nigh unto the same, as Iehovah our God is, in all that wee call upon him for. And what nation is there so great, which hath just statutes, and judgments, as all this law which I set before you this day. Onely take heed to your selfe, and keepe thy soule diligently, lest thou forget the things which thine eies have seene, and lest they depart from thine heart, all the daies of thy life: but thou shalt make them knowne to thy sonnes, and to thy sons sons. The day that thou stoodst before Iehovah thy God in Horeb, when Iehovah said unto me, Gather together the people unto mee, and I will make them heare my words, that they may learne to feare mee, all the daies that they live upon the earth, and that they may teach their sonnes. And ye came neare, and stood

under the mountaine: and the mountaine burned with fire, unto the heart of the heavens, with darkness, cloud, and thicke darkness. And Iehovah spake unto you out of the midst of the fire: you heard a voice of words, but saw no similitude, save a voyce.

And hee declared unto you his covenant, which hee commanded you to doe; the ten Words: and hee wrote them upon two tables of stone. And Iehovah commanded mee at that time, to teach you statutes and judgments, that yee may doe them in the land whither ye are going over to possesse it.

And take yee heed diligently unto your soules; for yee saw not any similitude, in the day that Iehovah spake unto you in Horeb, out of the midst of the fire. Left ye corrupt your selves, and make unto you a graven thing, the similitude of any figure: the likeness of male or female. The likeness of any beast that is on the earth: the likeness of any winged fowle, that flieth in the heavens.

The likeness of any thing that creepeth on the ground: the likeness of any fish that is in the waters beneath the earth. And lest thou lift up thine eies to the heavens, and seest the Sunne, and the Moone, and the Stars, all the Host of the heavens; and beest driven away, and bowest downe thy selfe unto them, & servest them: them which Iehovah thy God hath imparted to all peoples under all the heavens. But Iehovah hath taken you, and brought you forth out of the furnace of iron, out of Egypt, to be unto him a people of inheritance, as this day.

And Iehovah was angry with me, for your sakes, and sware; that I should not goe over Iordan, and that I should not goe into the good land, which Iehovah thy God giveth thee as an inheritance. For I must die in this land: I must not goe over Iordan: but ye shall goe over and possesse that good land.

Heed unto your selves, lest yee forget the covenant of Iehovah your God, which hee strooke with you, and make to you a graven thing, the likeness of any thing, which Iehovah thy God hath charged thee. For Iehovah thy God, hee is a consuming fire, Iehovah God.

When thou shalt beget children, and children children; and ye shall have waxen old, and shall corrupt your selves, and make a graven thing, the likeness of any thing, which Iehovah thy God hath charged thee, and shall doe evil in the eyes of Iehovah thy God, to provoke him to anger. I call the heavens & the earth to witnesse against you,

this day, that perishing ye shall perish soone, from off the land, wherunto you passe over Iordan to possesse it; yee shall not prolong your daies upon it, but shall utterly be destroyed. And Iehovah will scatter you among the peoples; and yee shall be left few men in number, among the heathens, whither Iehovah shall lead you. And there ye shall serve Gods, the worke of mens hands, wood and stone, which neither see, nor heare, nor eat, nor smell. But if from thence ye shall seeke Iehovah thy God, then thou shalt find him: if thou shalt seeke him with all thy heart, and with all thy soule. When tribulation shall be on thee, and all these things shall finde thee, in the latter daies, and thou shalt turne to Iehovah thy God, and hearken unto his voice. For Iehovah thy God, is a mercifull God; he will not leave thee, neither destroy thee: neither will he forget the covenant of thy fathers which hee sware unto them. For aske now of the daies forepast, which were before thee, since the day that God created man upon the earth; and (aske) from the utmost part of the heavens, and unto the (other) utmost part of the heavens, whether there hath beene (any such thing) as this great thing is; or hath beene heard like it. Hath a people heard the voyce of God speaking out of the midst of the fire, as thou hast heard, and lived? Or, hath God alayed to come to take him a nation, from the midst of a nation, by tentations, by signes, and by wonders, and by war, and by a strong hand, and by a stretched-out arme, and by great terrors, according to all that Iehovah your God did for you, in Egypt, before your eyes. Thou hast beene made free to know, that Iehovah he is God: there is none else besides him. Out of the heavens hee made thee to heare his voyce, to instruct thee; and upon the earth hee made thee to see his great fire; and thou heardest his words out of the midst of the fire. And because hee loved thy fathers, therefore hee chose his seed after him; and he brought thee out, in his sight, with his great power, out of Egypt. To drive out nations greater and mightier than thou, from before thee; to bring thee in, to give thee their land for an inheritance, as it is this day. And thou shalt know this day, and cause it to returne into thy heart; that Iehovah, hee is God, in the heavens above, and on the earth beneath: there is none else. And thou shalt keepe his statutes & his commandments, which I command thee this day,

day, that it may be well with thee, and with thy sonnes after thee; and that thou maifest prolong thy daies upon the land, which Iehovah thy God giveth thee, all daies.

Then Moses separated three Cities on this side Iordan, towards the Sunne rising. For the man-slayer to flee thither, which should kill his neighbour unwittingly, and he hated him not in times past: and ~~that~~ hee might flee unto one of these cities and live. Bezer in the wilderness, in the plaine country of the Reubenites: and Ramoth in Gilead, of the Gadites: and Golan in Basan, of the Manassites. And this is the law, which Moses set before the sonnes of Israel. These are the testimonies, and the statutes, and the judgments, which Moses spake unto the sonnes of Israel, after they came forth out of Egypt.

On this side Iordan, in the valley over against Beth-peor, in the land of Sihon, king of the Amorites, who dwelt in Heshbon: whom Moses and the sonnes of Israel smote, after they were come forth out of Egypt. And they possessed his land, and the land of Og, king of Basan, two kings of the Amorites, which were on this side Iordan, toward the Sunne rising. From Aroer, which is by the banke of the river Arnon, and unto mount Sion, that is Hermon. And all the plaine of this side Iordan, Eastward, and unto the Sea of the plaine, under Ashtoth Pigah.

Annotations:

Statutes or Ordinances, which taught the service of God, (Heb. 9.1.) as the next word judgments, are for duties towards men, and punishments of transgressors. These are often joyned together: see Deut. 5. 1. and 6. 1. and 12. 1. Mal. 4. 4. And that Statutes meaneth the legal services, appareth by the continuall use of this word, as in Exod. 12. 24. 43. and 27. 21. and 29. 9. and 30. 21. teach or am teaching: this sheweth the worke of the law, still urging the conscience. to doe for, nor the bearers of the Law are just before God, but the doers of the Law shall be justified, Rom. 2. 13. may live. Moses describeth the justice which is of the law, that the man which doeth those things shall live by them, Rom. 10. 5. possess or inherit the land, which was a figure of our heavenly inheritance (Gal. 3. 18. 29.) proposed to them that do the Law, but given to them that are of the faith of Christ, Joh. 3. 17. Rom. 4. 13. — 16. and 6. 23. Ver. 2. not add. Hereby all doctrines of men are condemned, Mat. 23. 9. and the all-sufficiency and authority of Gods word, established for ever, Gal. 3. 15. 2 Tim. 3. 16. 17. Adde thou not unto his words, lest hee reprove thee, and thou be found a liar, Prov. 30. 6. diminish for every word of

God is pure, Prov. 30. 5. and profitable for doctrine, for reproofe, for correction, for instruction in righteousness, 2 Tim. 3. 16. Till heaven and earth passe, one jot, or one tittle shall in no wise passe from the Law, Mat. 5. 18. for to keep that is, that you may keepe; understanding the persons forementioned: so in vers. 5. see the notes on Gen. 6. 19.

Ver. 3. Bad-peor in Greeke, Beel-phagor, the Idoll of the Moabites; unto which many of Israel declined, by the counsell of Balaam: see Num. 25. 1. 2. 18. and 31. 16. Psal. 106. 28. The Chaldee translateth, against them that served Baal-peor, destroyed; or, abolished: by sending a plague, to the death of twenty foure thousand, Num. 25. 9. This judgment was remembered after, in Ios. 22. 17. Have wee too little for the wickednesse of Peor? &c.

Ver. 4. unto leviathans the Chaldee saith, unto the feare (or religion) of the Lord. Thus they that keepe themselves pure in generall detestations, are saved from the common destruction, Ezek. 9. 4. 6. 2 Tim. 2. 19. Rev. 20. 4.

Ver. 6. wisdom Hereupon the Oracles of God are often commended, as making wise the simple, Psal. 119. 8. making us wiser than our enemies, and to have more understanding than all our teachers, Psal. 119. 98. 99. and able to make us wise unto salvation, through the faith which is in Christ Iesus, 2 Tim. 3. 15. On the contrary it is said, They have rejected the word of the Lord, and what wisdom is in them? Ier. 8. 9. Surely for, Onely, The Greeke turneth it, Behold.

Ver. 7. what nation is there so great? or, what other great nation is there? meaning, there is not any. So in vers. 8. God nigh for, God nigh. The Hebrew words are both of the plural number, yet meaning one God in the plurality of persons: as the like is in Deut. 5. 26. Ios. 24. 19. The Greeke and Chaldee here translate it singularly, God. And he is said to be nigh, specially when he heareth, and granteth our requests, Psal. 145. 18. So the Chaldee here paraphraseth, nigh unto the same, receive the prayer thereof, in the time of the tribulation thereof. Wee likewise are said to draw nigh unto God, when wee call upon him in faith, Psal. 73. 28. Heb. 7. 19. Eze. 5. 2. and both are conjoynd in Iam. 4. 8.

Ver. 9. thy soule that is, thy selfe: the soule is often put for the whole man. So where one Evangelist saith, lose his soule, Mat. 16. 26. another saith, lose himselfe, Luk. 9. 25. diligently for, vehemently, to vers. 15. and often. The word implieth strength as well as diligence. See Deut. 6. 5. things. Hebr. words, which the Greeke also and Chaldee here keepeth. lest or, that they depart not: in Greeke, Let them not depart from thy heart. Compare Prov. 3. 1. 3. and 4. 21.

Ver. 10. Hebr. or, Chores, called also Sinai: see Exod. 19. Paul calleth it, The mount that might be touched, Heb. 12. 18.

Ver. 13. where, that is, the midst: as the heart of the Sea is the midst thereof, Exod. 15. 8. So here, the heart of heaven is the midst of the aire, thick darknesse, or, tempestuous darknesse, glo-

as the Greeke version, and the holy Ghost in Heb. 12. 18. implieth. See Exod. 20. 21. Unto the mount where the Law was given, Paul opposeth mount Sion, or the state of grace by the Gospel, Heb. 12. 18. — 22. It noteth the hidden glory of Gods kindly administration in his Church, Psal. 97. 1, 2.

Ver. 12. voice of words. This also Paul mentioneth, Heb. 12. 19. In the next verse Moses calleth them ten words; that is, ten commandments, whereof see the notes on Exod. 24. 28. no similitude to wit, of God: so after, (ave a voice, that is, the voice of God, as in vers. 33. Hereupon it is said, To whom then wilt thou liken God, or what like will thou compare unto him? Eze. 40. 18.

Ver. 13. of stone signifying the perpetuity of these words, and also the stoneiness of mens hearts, as is noted on Exod. 31. 18.

Ver. 14. statutes for the worship of God, as judgments were for the repressing and punishing of vice, Exod. 21. 1. These were spoken to Moses only, and by him written to Israel: but the ten words were spoken to all the people, and written by the finger of God.

Ver. 19. the sunne. It was a common corruption, not onely amongst the heathens, but in Israel, to worship the Sunne, and Starres, and host of heaven, 2 King. 21. 3. and 17. 16. Amos 5. 25. 26. of which Iacob cleareth himselfe, Iob 31. 26. driven away, or thrust, to wit, out of the way, as after exprest in Deut. 13. 5. which is the seduction of others, or of their own heart. Therefore the Greeke and Chaldee here translate it, be deceived, or made to erre and wander, which the Hebrew word implieth, being often used for the straying of cattell, Deut. 22. 1. or, divided, distributed as a portion, it noteth Gods bountie in giving all peoples beasts of those creatures, (as on the contrary false gods are said to divide or impart nothing unto men, Deut. 29. 26.) and the base minde of men, to worship such things as are given for servants unto men.

Ver. 20. for a name of you that is, for a name wherein you are called: so Egypt is called for the cruel oppression of inheritance, that is, whom God hath taken for his possession: the Greeke and Chaldee here, as this day, understanding, or, as see for this day. Ver. 21. of your words, as the Greeke and Chaldee here, spoken by you: meaning the things which you have obeyed, not the commandments of God, Num. 20. 12. Psal. 106. 32. 33. Ver. 22. before Deut. 3. 26. and now 23. to shew Gods severity against all idolaters.

Ver. 23. hearkened, that is, conjoynted or united. The Jews do often speake of the covenant first betwixt God and them, as that which is the bond of all religion, to them, and their seed after them: and whatsoever men added, altered, or diminished from it, was to be reputed evil. So

Paul reforming abuses in the Churches, calleth them to the first institution, 1 Cor. 11. 23. 24. charged thee, or, commanded thee, that is, commanded thee not to doe, or, forbidden thee: so in Deut. 2. 37. for Gods precepts in the Decalogue, are for the most part forbids, or prohibitions; yet usually called commandments. The whole phrase is exprest in Ge. 3. 11, which I commanded thee not to eat of it, that is, which I forbade thee to eat of.

Ver. 24. fire to consume all his enemies; and thine, if thou obey him; as Deut. 9. 3. and thee thy selfe, if thou disobey him; as Zeph. 1. 18. Heb. 12. 29. See also Exod. 24. 17. The Chaldee addeth, his word is a consuming fire: which is also true, Ier. 23. 29. Deut. 33. 2. jealous the former word signified Gods power, this his will: having a jealous affection, whereby he will not spare, as Prov. 6. 34. 35. See Exod. 20. 5.

Ver. 25. waxen old that is, continued long, as the Greeke explaineth it, and become ancient inhabitants. Gods blessings were by Israel abused to sin, as is here foretold, and againe in Deut. 32. 15.

Ver. 26. perishing (see shall perish) that is, surely and speedily perish: in Greeke, perish with perdition: so in Deut. 30. 18, 19, where againe hee calleth heaven and earth to witness.

Ver. 27. few men. Hebr. few of number; that is, soone numbred for your knowlesse; as the Greeke translateth, few in number; and in Iob 16. 22. few of number, are few years: see Gen. 34. 30. This is contrary to that promised blessing in Gen. 15. 5.

Ver. 28. serve gods being given over to your owne lusts, as it is written, God turned, and gave them up to worship the host of heaven, Act. 7. 42. This same God threatened afterward, in Ier. 16. 13. But the Chaldee here turneth it, ye shall serve people that serve Idols, the worke of mens hands. nor [small] the vanity of Idols is after this sort described in Psal. 115. 4. — 7. Ier. 10. 3. — 9.

Ver. 29. seeke leviathans. The Chaldee translateth, seeke the feare of the Lord; meaning his true service. Here Moses annexeth promises, to comfort repentant sinners: as also in Deut. 30. 1, 2, 3, &c. all thy heart [see an example of this in 2 Chron. 15. 15.]

Ver. 30. finde thee that is, come upon, or befall thee, as the Chaldee explaineth it.

Ver. 31. thy fathers Abraham, Isaac, and Jacob. See Levit. 26. 42. &c.

Ver. 32. of the heavens that is, from one utmost part of the world unto the other. By the heavens are meant the parts of the world under the heavens: and the holy Ghost openeth this phrase: for in Mat. 24. 31. it is written, from the utmost parts of the heavens, unto the utmost part of them: for which in Marke. 13. 27. is said, from the utmost part of the earth, unto the utmost part of the heavens. By which it is evident, that the heavens in this speech, is put for the earth under the heavens; for heavens comprehendeth the Aire also: wherein wee breathe, as is noted on Genesis 1. 8.

Ver. 33. great thing. Hebr. great words. Moses hereby would reach, that Gods words and works unto his Church are more great and marvellous than all

his actions to other peoples whatsoever; and therefore ought the more seriously to be considered.

Verſe 33. *voice of God*] the Chaldee ſaith, *the voice of the word of the Lord*: the Greeke, *of the living God, and lived*] As at the apparitions of God, men were wont to ſcare they ſhould die, *Judg. 13. 22. and 6. 22.* So at the giving of the law, all Iſrael deſired that they might heare the voice of God no more, leſt they died, *Exod. 20. 19. Dent. 18. 16.* which maniſteſt the power of the law, and the weakneſſe of men, *Heb. 12. 19.* So no man can ſee the face of God, and live, *Exod. 33. 20.* when God giveth his voice the earth melteth, *Pſal. 46. 7.*

Verſe 34. *hath God*] or, *hath any God*; ſpeaking of the true God, and his workes unto Iſrael, above all other people: or of the reputed gods of the Gentiles, none of which ever did ſuch a thing, *aſſured*] or, *tempted*. This is ſpoken not of God trying his owne ſtrength, but proving the obedience of his people, and trying the ſtrength of his adverſaries. The Chaldee tranſlatech, *Or the tentations*, (or *ſignes*) *which the Lord hath made to reveale himſelfe, &c.* *temptations*] Moſes here reckoneth ſeven things, about Iſraels deliverance; *Tentations*, whereby God, propounding his will, tried their obedience: (as when God tempted Abraham; *Gen. 22. 1.*) *Signes*, which many times are of ordinary workes and naturall, as *Exod. 3. 12. Wonders*, which are of extraordinary, and ſupernaturall workes, as *Exod. 4. 21. and 7. 9. Warre*, upon the reſuſall and reſiſtance of the enemy, *Exod. 8. 12. 2. Strong hand*, not by cunning policies and ſtratagems, as men often uſe in war; but by force, compelling the enemy to yeeld, *Exod. 6. 1. Streched out arme*, by open maniſteſting his power, and plagues continually upon the reſiſters, *Eſay 9. 12. 17. Exod. 6. 6. and Great terrors*; which wounded the hearts of the very enemies, *Exod. 9. 20, 27. 28. and 10. 7. and 12. 30. terrors*] or, *ſignes*, the Greeke and Chaldee tranſlate, *viſions*, or, *ſignes*, which are oftentimes fearefull; but the Hebrew for *fears*, and *viſions*, are one much like another, which might cauſe the miſtaking. So in *Dent. 26. 8.*

Verſe 35. *acknow*] that is, *that thou mighteſt know*, and acknowledge. The end of all Gods workes was the maniſteſting of his glory, to the information and ſalvation of his people. This Moſes often urgeth in this booke.

Verſe 36 to *inſtrud*] or, *to nurture*, *chaffice*: by reſtraining from vice. So Gods *chafficing*, and *teaching* out of his law, are joynted together, in *Pſ. 94. 10.* Though *chafficing* bee often with workes (*as Levitic. 2. 6. 8. 28. Dent. 8. 5.*) yet is it alſo with words; here, (where the Chaldee tranſlatech it *teach*) and *Proov*, *9. 7. and 32. 1. Dent. 4. 8. Job 4. 3.* *the fire*] before, he ſaid, *out of heaven*; and now, *out of the middeſt of the fire*: for though the voice *quinted* of heaven; Iſrael perceived it not; but only out of the fire; ſaith R. Menachem on *Dent. 4.*

Verſe 37. *therefore beſeech*] or, *and choſe* (that is, *loved*) his ſeed *aſter him*, therefore he brought thee out. Gods love; and election out of love, is the cauſe of mans redemption and ſalvation. *his ſeed*] that is, the ſeed of thy fathers, every one par-

ticularly; as the promiſe was made to Abraham, then to Iſaac, and after that to Iacob ſeverally. The Greeke and Chaldee tranſlate it plurally, *their ſeed* (or *ſonnes*) after them. in *his fight*] or, *with his face* (or *preſence*) The Greeke ſaith, *he brought thee out himſelfe*; the Chaldee, *he brought thee out by his word*. Thus the face or preſence of God, may imply Chriſt; the word, the Angel of Gods face, *Eſa. 63. 9.* He it was that brought Iſrael out; *1 Cor. 10. 1. 9.* and the ſigne of his preſence was in the pillar of the cloud and fire, *Exod. 13. 21. and 14. 19, 20.*

Verſe 38. *to drive out*] to wit, *out of poſſeſſion* (as the original word implyeth) or, *to diſinherit*; as the Greeke ſaith, *to deſtroy*, (or, *not out*.) as it is the Greeke addeth, *as thou haſt this day*. Meaning of the land of Sihon and Og, which they had now in poſſeſſion, a ſigne of further victory, *Dent. 3. 21.*

Verſe 39. *And thou ſhalt know*] or, *know* (and acknowledge) therefore: ſee *verſe. 35.* The knowledge of, and obedience unto God, is continually urged, upon the remembrance of his former mercies. So *1 Chron. 28. 9.* *cauſe it to returne*, or, *bring againe*, reduce, that is, call to minde, and conſider, that not only for the preſent, but alwaies after, Gods true feare might continue in them. So in *Dent. 30. 1.* where this phraſe is uſed: ſee the annotations there.

Verſe 40. *all daies*] this may be referred both to the latter, the poſſeſſing of the land; and to the former, the welfare and length of life. In *Mat. 8. 20. all daies*, is explained, *unto the end of the world*.

Verſe 42. *unmiſtingly*] or, *without knowledge* (that is, *unawares*). See the law for this, in *Num. 35. 9. 10. &c.* and after in *Dent. 19. 2.* in *time pſſ*] or, in former daies; *Hebr. from yeſterday*, and the third day. See *Gen. 3. 12.*

Verſe 43. *Bezar*] in Greeke, *Beſor*: ſee *Job. 20. 8. and 21. 36. 38. 27. 1 Chron. 6. 78. 80. Galan*] in Greeke, *Gaulan*.

Verſe 44. *this is*] He meaneth, that which he after ſolloweth; ſo this belongeth to the next chapter, where the repetition of the lawes beſinneth.

Verſe 45. *after they came forth*] *Hebr. in their coming forth* (but *In* is often uſed for *After*, as is noted on *Exod. 2. 23.* fo againe, in *verſe 46.*)

Verſe 46. *Beſt-ſpoer*] in Greeke, the hoſt of Phogor; an Idoll Temple: ſee *Dent. 32. 9. Amorites*] in Greeke, *Amorites*; (ſaith) that is, *killed*, as is noted on *Gen. 14. 17.* This victory is here again touched, the more to ſtir up the hearts of the people, to obey Gods law, who had begun to ſlew them his power and goodneſſe.

Verſe 48. *banke*] *Hebr. ſip*. *Sin*] in Greeke, *Sin*. This is not that which uſually the Scripture callith mount *Zion*, in Jeruſalem; but otherwise written; and called *Hermon*: ſee *Dent. 3. 9.*

Verſe 49. *ſea of the plaine*] the ſea of ſalt, *Dent. 3. 17.* the lake of Sodom, or dead ſea. *Aſhath Piſgab*] or, *the ſprings of Piſgab*: ſee the notes on *Dent. 3. 17.*

CHAP. V.

1 Moſes rehearſeth the covenant that God made

with Iſrael at Horeb. 6 The ten Commandments; as the manner of the ſpeaking and writing of them. 24 The people being afraid, did requeſt Moſes to receive the Law from God, and to ſpeak it unto them. 28 The Lord liked their motion, and ſent them into their tents; 31 but willed Moſes to ſtay, and heare the Law, which hee was to teach Iſrael to obſerve and doe, for their good.

AND Moſes called unto all Iſrael, and ſaid unto them, Heare O Iſrael, the ſtatutes and the judgments which I ſpeake in your cares, *this day*: and yee ſhall ſeame them, and keepe, to doe them. Iehovah our God ſtroke a covenant with vs in Horeb. Not with our fathers ſtroke Iehovah this covenant, but with us; *even us*, who are all of us here alive *this day*. Iehovah ſpake unto you, face to face, in the mount, out of the middeſt of the fire. I ſtanding betweene Iehovah and you, at that time, to ſhew unto you the word of Iehovah; for yee were afraid, by reaſon of the fire, and went not up into the mount, ſaying,

I, Iehovah thy God, which have brought thee out from the land of Egypt, from the houſe of ſervants. Thou ſhalt not have any other Gods before my face.

Thou ſhalt not make unto thee a graven image, any likenesse, of things which are in the heavens above, or which are in the earth beneath, or which are in the waters beneath the earth.

Thou ſhalt not bow downe thy ſelfe to them; neither ſerve them: for I, Iehovah thy God, am a jealous God, viſiting the iniquitie of the fathers upon the ſonnes, and upon the third and upon the fourth generation of them that hate me. And doing mer- cy unto thouſands, of them that love mee, and of them that keepe his commandments.

Thou ſhalt not take up the name of Iehovah thy God in vaine; for Iehovah will not hold him guiltles that ſhall take up his name in vaine.

Keepe thou the Sabbath day, to ſanctifie thy ſelfe to Iehovah thy God: *in it* thou ſhalt do any worke; thou, or thy ſonne, or thy daughter, or thy man-ſervant, or thy woman-ſervant, or thine oxe, or thine aſſe, or thy cattell, or thy ſtranger which is within thy gates, that thy man-ſervant and thy woman-ſervant may reſt as well as thou.

And thou ſhalt remember that thou waſt a ſervant in the land of Egypt; and Iehovah thy God brought thee out thence, by a ſtrong hand, and by a ſtreched-out arme: Therefore Iehovah thy God hath commanded thee to doe the Sabbath day.

Honour thy father and thy mother, as Iehovah thy God hath commanded thee; that thy daies may be prolonged, and that it may be well with thee, upon the land which Iehovah thy God giveth thee.

Thou ſhalt not kill. Neither ſhalt thou commit adulterie. Neither ſhalt thou ſteale. Neither ſhalt thou anſwer a falſe witneſſe againſt thy neighbour.

Neither ſhalt thou covet thy neighbours wife, neither ſhalt thou deſire thy neighbours houſe; his field, or his man-ſervant, or his woman-ſervant, his oxe, or his aſſe, or any thing which is thy neighbours.

Theſe words Iehovah ſpake unto all your aſſembly in the mount, out of the middeſt of the fire, of the cloud, and of the thicke darkneſſe, with a great voyce, and he added no more: and he wrote them on two tables of ſtones, and gave them unto mee. And it was, when yee heard the voice, out of the middeſt of the darkneſſe, and the mountain burning with fire, that yee came neere unto mee, all the heads of your tribes, and your Elders. And yee ſaid, Behold, Iehovah our God hath ſhewed us his glory and his greatneſſe, and wee have heard his voyce out of the middeſt of the fire: this day wee have ſcene, that God doth ſpeake with man, and hee liveth. And now why ſhould wee dye; for this great fire will conſume us: if we adde to heare the voice of Iehovah our God any more, then we ſhall dye. For who is there of all fleſh, that hath heard the voice of the living God, ſpeaking out of the middeſt of the fire, as wee have, and lived? Go neere thou, and heare all that Iehovah our God ſhall ſay, and do thou ſpeake unto us all that Iehovah our God ſhall ſpeake unto thee, and we will heare, and do it. And Iehovah heard the voyce of your words when yee ſpake unto me; and Iehovah ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee; they have well ſaid, all that they have ſpoken. Who will give that their heart may be ſuch in them, to feare me, and to keepe all my commandments, all daies, that it may be well with them, and with their ſonnes for ever. Goe ſay to them, Get you againe into your tents.

31 tents. But thou stand thou here with me, and I will speak unto thee, all the commandment, and the statutes, and the judgements, which thou shalt teach them, that they may do them in the land which I give to them to possess it. And yee shall observe to doe, as Iehovah your God hath commanded you: yee shall not turne aside, to the right hand or to the left. You shall walke in all the way which Iehovah your God hath commanded you, that yee may live, and (that it may bee) well with you, and yee may prolong your dayes, in the land which yee shall possess.

Annotations.

1 **I** *all your eares* [that is, in your hearing, and to your understanding: the Chaldee translateth it, *before you*. Here Moyses purposing to repeat the commandments, prepareth the eares and hearts of the people unto obedience. *to do* [or, *doe*: see the notes on Gen. 2. 3.]

2 **V**ers. 2. *stroke* [Heb. *an covenant*, the reason of which phrase is shewed on Gen. 15. 18. in *Ebre*] or, *an Chereb*, called also *Sinas*: see Exod. 19. 20. and 24. 8. God, though he might absolutely command, yet vouchsafed to enter into covenant with his people, that by mutual stipulation and promises, he might have not constrained, but free and voluntary obedience performed by them, to his glory, and their further good.

3 **V**ers. 3. *father* [which are dead: hereby all the promises unto Adam may be meant, who had the promise of the covenant of Christ] but the covenant of the Law came after, as the Apostle observeth, Gal. 3. 17. Or it may mean, *our fathers* only, as Iarchi here expoundeth it, such as died in the wilderness, after the Law was given. See also Deut. 11. 2. *even us* [or, *we are they*, which are *here this day*] the Greeke translateth, *& you are here all alive this day*. So the covenant was yet fresh in their minds. Also they had a greater benefit than their fathers, for though the Law could not give the life, yet was it a *Schoolemaster* unto Christ, Gal. 3. 21. 24.

4 **V**ers. 4. *face to face* [that is, openly, clearly, plainly: as Exod. 33. 11. Gen. 32. 30. Deut. 34. 10. 1 Cor. 13. 12. opposed to the darke visions, by which God before time revealed his will.

5 **V**ers. 5. *standing* [or, *stood*, as the Greeke translateth, and *I stood betweene thee and the Lord*, which the Chaldee calleth, *the Word of the Lord*. Thus the Law was given in the hand of a mediator, Gal. 3. 19. for God and the people were not one; by reason of their sinnes: therefore they were afraid.

6 **V**ers. 6. *servant* [in Greeke and Chaldee, *servant*. God redeemed Israel, not onely from outward slavery, but from the idolatrie of Egypt, Exod. 20. 5. *and from their gods*: 2 Sam. 7. 23. therefore he commanded them to have no other gods before his face. See the annotations upon Exod. 20. where these commandments are more largely opened.

Vers. 7. *any other gods* [or, *another god*: see the notes on Deut. 4. 7.]

Vers. 8. *graven thing* [the Chaldee translateth it *Image*. any] the Greeke saith, *nor the likeness of any thing*. The word *or*, is in Exod. 20. 4.

Vers. 10. *his commandments* [or, *his commandment*; meaning all and every one of them, or the whole Law in general: see the notes on vers. 31. The like is in Deut. 8. 2. and 27. 10. The Greeke and Chaldee translateth, *my commandments*, and so Moyses wrote in Exod. 20. 6. but here he changeth the person, as Daniel also in his prayer saith, O Lord, &c. *keeping covenant and mercie to them that love him*, &c. to them that keep his commandments, Dan. 9. 4. We may also observe such changes in the other Prophets; as, *to make him a name*, 2 Sam. 7. 23. for which, in 1 Chron. 17. 21. is written, *to make thee a name*: so in 2 Sam. 14. 22.

Vers. 12. *Keep* [or, *Observe* for this, in Exod. 20. 8. he said, *Remember*, as Iehovah, &c.] this sentence is added, more than in Exod. 20. 8. So againe in the fifth commandment, *verse*, 12. And these two charges onely are affirming, all the other are prohibitions.

Vers. 14. *Oxe*, &c. [these particulars are also here added, for explanation. as well as they] or, *even as thou*. This reason was not exprest in Exod. 20. 10. And it sheweth that the Sabbath was commanded in part for the ease of servants, which were of the heathens that were round about them, Lev. 25. 44.

Vers. 15. *to doe* [that is, to celebrate: the Greeke translateth, *to keep the Sabbath day, and to justify it*. In Exod. 20. 11. the creation of the world is there rendered as a reason, which is here omitted; and the coming out of Egypt (which seemeth to be on the Sabbath day:) is here made a reason of observing this day. For it was a figure of deliverance out of spiritual bondage by Christ (as is shewed upon Exodus,) and so fit to bee mediated on upon the Sabbath.

Vers. 16. *be well with thee* [or, *god may be done unto thee*. This branch of the promise is more than was exprest in Exod. 20. 12. and this addition the Apostle also citeth, in Ephes. 6. 3. but putteth it there in the first place, changing the order of the words, which the Scripture order doth, as may be seen, in 2 King. 11. 8. compared with 2 Chron. 23. 7. Ioh. 2. 28. with Act. 2. 17. 1 King. 19. 10. with Rom. 11. 3. *Esa*. 45. 1. with Rom. 10. 20. Mar. 21. 13. with Marke 12. 8.

Vers. 18. *Neither shalt thou* [or, *And thou shalt not*, and so in the precepts following] all which are joynted to the former, with this copulative *And*, otherwise than was in Exod. 20. 1. to teach the copyjoyning of all these commandments, as into one bodie of the Law: which must be likewise in our obedience. Because, *Whosoever shall keep the whole Law*, and yet offend in one point, he is guilty of all. For he that said, *Doe not commit adultery*, said also, *Doe not kill*, &c. 1am. 2. 10. 14. 15.

Vers. 20. *False* [or, *falsly*, *waive*. The same word is used before in verse 11. but for in Ex. 20. Moyses

21 **M**oses useth the word *Shoker*, *false*: and so the Chaldee hath in this place.

Vers. 21. *wife* [in Exod. 20. 17. our neighbours *wife* is put in the first place, and his *wife* in the second, otherwise than here. So they that would divide this commandment into two, cannot then which is the ninth, and which is the tenth, seeing Moyses hath purposely changed the order.

Vers. 22. Here againe Moyses useth another word, *habroveh*, whereas in Exod. 20. 17. he keepeth one word in all the particulars, *tachmad*, *covet*: which are two words in sound, but one in signification; (though it may be with some difference of degree) whereof there be sundry other examples in Scripture; as *Hinneb*, *Behold*, 1 Chron. 17. 1. for which another Prophet saith, *Reeb*, See, 2 Sam. 7. 2. [Chazak, a trope, in 2 Sam. 25. 13. or *Maachab*, an host, in 1 Chron. 11. 15. he returned, *Jaiah*, 2 Sam. 6. 20. or, hee turned againe, *Jishob*, 1 Chron. 16. 43. *Iaghal*, he offered up, 2 Sam. 6. 17. or, *Lakib*, he offered, 1 Chron. 16. 1. and many the like: so that from two words of like sense, here cannot be gathered two sundry commandments. The like was in the ninth commandment before, in vers. 20. And if this *Desire* be another commandment, there were but nine given in Exod. 20. Or if there were ten, as is avouched in Exod. 34. 28. then here must be eleven, contrary to Deut. 10. 4. The degrees of the same sinne, make not here five precepts. The Hebrews make this *desire* to be less than *coveting*, and say, *Desire* bringeth a man to coveting, and coveting bringeth him to unjust taking away; for if the owners be not willing to sell, then when they, then hee shall be taking by violence, as it is said (in Mic. 2. 2.) *And they covet fields, and take them by violence*. Maimony com. 4. *of Rape*, &c. 1. 10. 11. his field] the Greeke saith, *nor his field*: this also is added more upon Exod. 20. 17. And usually, when any thing is compared, either by the Prophets or Evangelists, to such variety of words and phrases; of which, compared, there is very great use, for the understanding of the Scriptures.

Vers. 22. *added no more* [meaning, no more comments of this sort, (for they were but ten in Deut. 4. 13.) or no more unto the people: were spoken to Moyses, Exod. 21. 1. &c. The translateth, *ceased not*: see the notes on vers. 25. of *stones*] both to have them to his Church, 1ob 19. 23. 24. and in answer to the stone nature of mens hearts: annotations on Exod. 31. 18. *unto mee*] which might carry them to the people, and see they executed. So the Magistrate is the keeper of the tables of the Law; for Moyses was *deposited*, Deut. 33. 5.

Vers. 23. *and the mount* [understand, and saw] as Deut. 18. 16. Exod. 20. 18. The things people heard and saw, were terrible unto them, because they were sinners; but a means to humble them, and drive them unto Christ, 1 Cor. 10. 24. Gal. 3. 19. 24. Elders] in Greeke, *Senes*, or *Eldership*. The people all, and

even the greatest and best, fled from before the Lord, and came to Moyses for to be a Mediator. See Exod. 20. 18. 19. in the annotations.

Vers. 24. *his voice* [the Chaldee saith, *the voice of the Lord*. So in vers. 25.]

Vers. 25. *why should we die?* [The Greeke translateth, *let us not die*: so it is a deprecation. This speech implieth the sentence of death also, which their owne hearts pronounced against them for their finnes: for such a question is likewise an affirmation; as, *Why doth hee speake blasphemies?* Mark. 2. 7. is expounded, *this man blasphemeth*, Matt. 9. 3. And this sheweth the effect of the Law in our consciences; it causeth the spirit of bondage to feare, Rom. 8. 15. and when the voice of God in his Law is heard and understood of men, it terrifieth and killeth; before that, they thinke they are alive without the Law, Rom. 7. 9. 10. fire] which signified the force of the fire Law, Deut. 33. 2. that it is in mans heart, as a burning fire sent up in his bones, as 1er. 20. 9. both manifesting finnes, and tormenting the conscience; wherein it differeth from the Gospell, Heb. 12. 18. then] or, *surely*; Heb. *and we should die*. Thus there was not a Law given which could give life, Gal. 3. 21. but the letter killeth, 2 Cor. 3. 6. and the law is not of faith, Gal. 3. 12. the hearing of it, and escaping death, caused them not to believe: but the just shall live by faith, through the Gospell of Christ, Rom. 1. 16. 7. unto whom the Law was a Schoolemaster, Gal. 3. 24.

Vers. 26. *all flesh* [or, *who is any flesh*, that is, any frailer man: for, *all flesh* is *grasse*, Eja. 40. 6. The Greeke translateth, *For what flesh?* Which word *flesh* is often used for unregenerate man, as is noted on Gen. 6. 3. and to such especially, the Law is the terrors of death: though all humane nature being in sinne, is here condemned. So in Psal. 143. 2. *the living God*] The Hebrew words are both plural, implying the myserie of the Trinitie, as is noted on Gen. 1. 1. and he is called the living God, (as here, so in 1os. 3. 10. 1 Sam. 17. 26. Eja. 37. 4. Psal. 42. 3. Hof. 1. 10. and in sundry other places) to oppose him unto all falle gods, which are called the dead, Psal. 106. 28. whereupon it is said, *Tee turned to Gods, from Idols, to serve the living and true God*, 1 Thess. 1. 9. Also to shew that God is powerful in operation, being not onely living in himselfe, (so that he only hath immortality, 1 Tim. 6. 16.) but the giver of life unto all; *For in him we live, and move, and have our being*, Act. 17. 28. and he is the fountain of living waters, 1er. 17. 13. who continually and abundantly refresheth his people. It signifieth also his eternitie, as he that liveth for ever and ever, Revel. 10. 6. of whom it is said, *For he is the living God, and continuing for ever*, Dan. 6. 26. Wherefore that speech of 1ob, *My Redeemer liveth*, 1ob 19. 25. is translated in the Greeke, *The Eternal is he that shall undo me*: and lived] Men till they be redeemed by Christ, are through force of death, all their life time, subject to bondage, Heb. 2. 15. Though God came not now to judge them, neither so much as upbraided them with their sinnes past, yet could they not heare his voice, but (as the Apostle noteth) they that heard

it, *intended that the word should not be spoken to them any more, for they could not endure that which was commanded.* Heb. 12. 19, 20.

27. *Vers. 27. Goe neere thou* The people being terrified, fecke for a Mediatour; and that is the end and use of the Law, to drive men unto Christ. Wherefore their affection now pleased God, *vers. 28. 29.* and he gave them Moses to helpe them for the present, and further promised them a Prophet like unto him, which was Christ, *Deut. 18. 15. 18. 18. 22. 26. then speak unto us* The office of a Mediatour, as he is a Prophet, (*Deut. 18. 15*) is here described; which is, to goe neere unto God, & having received the word from him, to speake it unto the people. This was fulfilled in Christ, *Ioh. 1. 18.* and *3. 13.* and *8. 28.* Here in the Hebrew doe thou speake, the words are in the feminine gender, as it they had spoken to a woman; which is thought to be a note of the peoples troubled minde: see the like in *Num. 11. 15.* and doe The like they promised before God spake these words, *Exod. 19. 8.* not knowing the impossibility of the Law: but how farr they were from performing this, the golden calf which they made ere forty dayes were expired, is a witnesse; for which sinne Moses brake the Tables of the covenant, *Exod. 32. Deut. 9. 9.* &c. yet their good affection pleased the Lord.

28. *Vers. 28. well said* The Greeke translatheth, *they have spoken all things rightly* (or well.)

29. *Vers. 29. Who will give* An Hebrew phrase, meaning, *O that some would give, or, O that there were,* and so the Chaldee explaineth it. The like is in *Iob 6. 8. Psal. 14. 7.* and *55. 7.* and otherwise. *to feare, &c.* The things that God approveth in men, are, feare, humilitie, distrust in themselves, and a confidence in him, with love unto his Law. Hereunto God called them, by this his covenant, drawing them unto Christ.

31. *Vers. 31. all the commandments* that is, the Law in general, or commandments, as the Greeke translatheth it, the singular being often put for the plural, *for every commandment.* So in *Deut. 6. 1.* and *8. 1.* also in *2 Pet. 2. 21.* and *3. 2.*

32. *Vers. 32. observe to doe* or, and doe, as this phrase often significth: see the notes on *Gen. 2. 3.* *right hand or to the left* This significth an exact care to walke in Gods Law, as in the high way, from which men may not turne aside; as in *Deut. 2. 27.* Therefore all aberration from the right way, is noted by the turning to the right hand or to the left, *Esa. 30. 21.* So after in *Deut. 17. 11. 20.* and *28. 14. Prov. 4. 27.*

CHAP. VI.

1. *Moses setting himselfe to explaine Gods commandments, exhorteth Israel unto obedience. 4 He beginneth with the first and great commandment, the love of the Lord, 6 and of his Law as their heart, 7 and of teaching it to their children, 8 and professing*

it by outward signes, 10 He warneth them that they forsake not God by prosperitie, 16 nor by adversitie, 17 but to keepe his Law, for their good, 20 and to endeavour the continuance and propagation of his religion among their posteritie.

And this is the Commandement, the Statutes and the Iudgements, which Iehovah your God commanded to teach you, to doe in the Land, whither ye passe over to possesse it. That thou maist feare Iehovah thy God, to keepe all his statutes and his commandments, which I command thee; thou, and thy sonne, and thy sonnes sonne, all the dayes of thy life; and that thy dayes may be prolonged. Heare therefore, O Israel, and observe to doe, that it may be well with thee, and that ye may multiply mightily, as Iehovah the God of thy fathers hath spoken unto thee, in the land that floweth with milke and honey.

Heare, O Israel: Iehovah our God, Iehovah is one. And thou shalt love Iehovah thy God, with all thy heart, and with all thy soule, and with all thy might. And these words, which I command thee this day, shall be in thy heart. And thou shalt whet them on thy children, and shalt speake of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest up. And thou shalt binde them for a signe upon thy hand, and they shall be for phylacteries betweene thine eyes. And thou shalt write them upon the dooreposts of thine house, and on thy gates. And it shall be, when Iehovah thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Iakob, to give unto thee, cities great & good, which thou buildedst not; And houses full of all good things, which thou filledst not; and wells digged, which thou diggedst not; vineyards, and olive-trees, which thou plantedst not; and thou shalt have eaten, and be full: Take heed to thy selfe, lest thou forget Iehovah, which brought thee forth out of the land of Egypt, out of the house of servants. Thou shalt feare Iehovah thy God, and serve him, and shalt sweare by his name. Ye shall not go after other gods, of the gods of the peoples, which are round about you. For Iehovah thy God is a jealous God, in the midst of thee; lest the anger of Iehovah thy God be kindled against thee, and he destroy thee from off the face of the earth.

Ye shall not tempt Iehovah your God, as ye tempted him in Massah. Keeping ye shall

18. keepe the commandments of Iehovah your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt doe that which is right and good in the eyes of Iehovah, that it may be well with thee, and thou maist goe in, and possesse the good land which Iehovah sware unto thy fathers. To drive out all thy enemies from thy face, as Iehovah hath spoken.

20. When thy sonne shall aske thee to morrow, saying, What are the testimonies, and the statutes, and the judgements, which Iehovah our God hath commanded you? Then thou shalt say unto thy sonne, Wee were servants to Pharaoh in Egypt, and Iehovah brought us forth out of Egypt with a strong hand. And Iehovah shewed signes and wonders, great and evil, upon Egypt, upon Pharaoh, and upon all his house, before our eyes.

22. And he brought us out from thence, that he might bring us in, to give unto us the land which he sware unto our fathers. And Iehovah commanded us to doe all these statutes, to feare Iehovah our God, for good unto us, all dayes, to preserve us alive, as (it is) this day. And justice shall it be unto us, when we observe to doe all this commandment, before Iehovah our God, as hee hath commanded us.

Annotations.

1. Commandment [put generally for Commandments, as the Greeke translatheth it: see *Deut. 10. 1.*] Here Moses entrench upon the explanation of the first commandment of the ten before rehearsed, chap. 5. to doe [that yee may doe them, continually. For practise and obedience is that which the Law requireth for blessednesse, *Amos 4. 1.* And that which one propheth calleth Doing and observing of the covenant, *2 Chron. 34. 31.* another calleth Stablishing (or Confirming) *2 King. 23. 3.* Confirming is expounded by the holy Ghost, *Gal. 3. 12.* from *Deut. 27. 26.*

2. *to wit*, the river Iordan, that he they might come into Canaan. This was by the conduct of Iohna, *Ios. 1. 1, 2, 3.* &c. and it figured the Church under Christ, by whom these commandments are fulfilled in us, that believe, *1 Cor. 10. 1, 2, 3.* &c. In the same, the possession of Canaan and good things, was a gracious inducement of that which voluntary obedience and keeping of the Law, which notwithstanding they perform, *Psal. 105. 44. 45. Nehem. 9. 38. 39. 40. 41.* &c. *1 Pet. 1. 10.* and by it we depart from evil, *Prov. 1. 10.* and comprehendeth generally Gods wor-

ship, and true religion, *Esa. 29. 13. Matt. 15. 8, 9.* therefore it is mentioned in the first place, as prolonged [under which, eternal life is also implied; for Gods commandments when they are kept, doe adde unto men, length of dayes, and yeeres of life, and peace, *Prov. 3. 2. 1 Pet. 3. 10, 11.* &c.]

3. *Vers. 3. and honey* signifying heavenly graces, as is observed on *Exod. 3. 8.*

4. *Vers. 4. Heare* The last letter of this first word Heare, and of the last word One, are extraordinary great in the Hebrew, and so noted in the margin, to cause heed and attention. And here beginning the first and great commandment, as our Saviour calleth it, *Mark. 12. 29, 30. Matt. 22. 38.* And this place of Scripture, unto the end of the ninth verse, was one of the foure paragraphs which the Iewes were wont to write upon their Phylacteries, as is noted on *Exod. 13. 9.* and fastned to their doore-posts, and read in their houses twice a day: as the Hebrews say, *Twice every day doe men read the leſſure, HEARE O ISRAEL, &c.* at evening and at morning, as it is written (in *Deut. 6. 7.*) when thou liest downe, and when thou risest up, at the time when men are wont to lie downe, which is at night; and at the time when men are wont to rise up, which is at day. And what is it that he readeth? Three sections, 1. to wit, Heare O Israel, &c. (*Deut. 6. 4.*) And it shall be if you shall hearken, &c. (*Deut. 11. 13.*) And Moses said unto the people, &c. (*Exod. 13. 3.*) And they read first the section, Heare O Israel, because in it there is the propriety of God, and the love of him, and the doctrine of him, which is the great foundation, whereupon all doe depend. Maim. in Misn. b. 2. in Kerith Shemangh, ch. 1. *sid. 1. 2.* is one] so in *Mark. 12. 29.* the LORD our God, the LORD is one: where the word is (which the Hebrew wanteth) is supplied in the Greeke, and explained by a learned Scribe, saying; Well, Master, thou hast said the truth, for there is one God, and there is none other but he, *Mark. 12. 32.* So Paul saith, *There is no other God but one, 1 Cor. 8. 4.* Here it is probable, that Moses closely taught the unitie of the Godhead, and trinitie of persons; Iehovah, the Father; our God, the Sonne; and Iehovah, the Holy Ghost: thus many doe understand these words. But the Apostle cleerely openeth the mysterie, saying, *There are three that beare record in heauen, the Father, the Word, and the Holy Ghost; 3. and these three are one, 1 Ioh. 5. 7.* And here is the ground of faith.

5. *Vers. 5. love* The end of the commandment is love, out of a pure heart, and of a good conscience, and of faith unfeigned. *1 Tim. 1. 5.* See the notes on *Exod. 20. 6.* Iehovah thy God] these implie the causes of our love of the Lord; the one, for his owne nature and being, *Iehovah*; the other, for the covenant of his grace, whereby he is our God: These two are often joynd together by Moses and all the Prophets. *1 Ioh. 1. 3.* *1 Pet. 2. 2. 10.* and he is in God, differing from confession with the mouth, *Rom. 10. 10.* and it is opposed unto hypocrisie, *Matth. 23. 8.* *1 Ioh. 1. 3.* the fear of the

the will and affections, *Deut.* 21. 14. and 24. 15. and 1. 2. 10. 21. might in Hebrew, *Meod*, which signifies might or vehemently, all that we can. The Chaldee tranſlatech it riches the Greeke, *power* (*dynamis*) but the holy Ghoſt uſeth a more ſignificant Greeke word, (*ſcibus*) might; or, ability, *Mark.* 12. 32. where alſo another word is added for explanation, *diavola*, which is the efficacy both of the mind and will, and the ſcribe uſeth a ſic word, *Sennex*, underſtanding, *Mark.* 12. 33. By which variety of words God would teach us to love him unfeignedly, with all whatſoever is in vs, and in our power; for we ought to honour him with our ſubſtance alſo, *Prov.* 3. 9. This praiſe is of King Iſoſias above all kings, that he returned to the Lord, with all his heart, and with all his ſoule, and with all his might, according to all the law of Moſes, *2 King.* 23. 25. Moreover from this word, with all thy might, the Hebrews teach, that a man is bound to bleſſe (God) with cheerfullneſſe of ſoule, for evil (or affliction) even as he bleſſeth for good (or proſperity) with gladneſſe. Maimony in Berachoth, chap. 10. ſect. 3. And hereof we have a good example in Iob, *Iob* 1. 21.

6 Verſ. 6. theſe words] the Oracles of God are alſo to be loved, as the outward meanes, whereby we are brought to the love and obedience of God, *Pſal.* 119. 97, 98. in thy heart] as the ſteady table, wherein Gods law is to be written, *Prov.* 3. 3. and 7. 3. *1 Cor.* 3. 3. The Greeke addeth, in thy heart, and in thy ſoule.

7 Verſ. 7. *What ſhould* that is, often, earnestly, and diligently teach them, that they may pierce the hearts of thy children, to underſtand and affect them. So the Greeke and Chaldee explain it, to inſpire, instruct, and teach. thy children] or, thy ſonnes: under this name the Hebrews underſtand, not the natural ſonnes onely, but ſchollers alſo, or diſciples; becauſe diſciples are called ſonnes, as it is written (*in 2 King.* 2. 3.) and the ſonnes of the Prophets came forth, &c. Maimony in Thalmud Torah, chap. 1. ſect. 2. Children are to be trained up. (or catechiſed) in the way they ſhould goe, and brought up in the nurture and admonition of the Lord, *Prov.* 22. 6. *Eph.* 6. 4.

8 Verſ. 8. *phylacteries*] or, frontlets: ornaments ſuſtained unto the head; the Greeke therefore calleth them *amphoteria*. Of theſe, ſee the notes on *Ex.* 13. 9. &c. By theſe outward rites, God would teach them to apply all their study, and all their practice, unto the keeping of his law.

9 Verſ. 9. *doorpoſts*] by this ſigne to profeſſe unto all their love unto the Law, and to have all lawes in remembrance. So the blood of the Paſchal Lamb was ſuſtained on their doorpoſts, *Exod.* 12. 21. Of this rite the Jewes were to this day very careful, and very deſpectivouſ. The manner of obſerving it they have recorded thus: They wrote two ſeveral places of the Law, namely, *Hebr.* Oſeal, &c. *Deut.* 5. 4. *And ſhall be if you ſhall bearken* &c. *Deut.* 10. 1. and upon one piece of parchment, which they rolled up beginning at the bottom, and ſo to the top; that when any ſhould open to read it, he might read from the beginning to the end. After it was rolled up, they put it with-

in a pipe of reed, or of wood, or of any other matter, and faſtened it to the doore poſt with a nail; but bleſſed God before they ſo faſtened it, who had commanded them that thing. If it were hung upon a ſtick, it was unlawful, for that was notaſtaining; or if it were laid behind the doore, it was as good as nothing. The writing was faſtened a good height upon the doore poſt within, and it muſt be on the right hand, as a man went into the houſe: if it were on the left hand, it was unlawful. Theſe things Maimony ſheweth at large, in Miſneh, treat. Tephilin, (or of Phylacteries &c.) chap. 5. and 6. adding this in the end 3. A man muſt be warned of the poſt writings, becauſe it is every ones duty continually. And every time that he goeth in, and goeth out, hee meeteth with the name of the holy bleſſed God, and ſhall remember the love of him, and awake out of his ſleepe, and his errors among the vanities of the times, and know that there is nothing which abideth for ever, and for ever and ever, but the knowledge of (God) the everlaſting Rock; and forthwith hee returneth to his knowledge, and walketh in the ſtrait & even waies. Our ancient wiſe men have ſaid, Whoſoever hath his phylacteries on his head and on his arme, and ſinges on his garment, and poſtwriting on his doore, hee iſtified that he ſhall not ſin: for behold, hee hath many remembrances, and they are the Angels which deliver him from ſinning, as it is written, The Angel of the Lord encampeth round about them that feare him, and delivereth them, *Pſal.* 34. 8. Thus have they magnified their outward obſervances; and were taxed by our Saviour, for making their phylacteries broad, and the fringes of their garments large, *Matth.* 23. 5. See the annotations on *Exod.* 13. 9.

Verſ. 10. to give unto thee] underſtand, he ſware that he would give unto thee: ſo in verſ. 19.

Verſ. 11. digged] or, bowed, to wit, out of the Rocke. Under theſe particulars, all other good things are implied: for which men ought to ſerve the Lord with joyfullneſſe, and with a good heart, *Deut.* 28. 47. *Prov.* 3. 9, 10. And by earthly riches, the ſpiritual graces of God in Chriſt, are alſo underſtood; as *1 Cor.* 1. 4, 5, 7. *Eph.* 1. 18. and 2. 5, 6, 7. full] or, ſatisfied: which alſo is a bleſſing of God, *Levit.* 26. 5. But by mens corruption may eaſily be abuſed, unto laſciviuſneſſe, *Deut.* 32. 13, 14, 15.

Verſ. 12. *forget Jehovah*] the Chaldee ſaith, forget the feare of the LORD; that is, his true Religion. The Greeke addeth, left thy heart be deceived, and thou forget the Lord. When men doe corrupt their religion, they are ſaid to forget God, *Pſal.* 106. 20, 21. and 44. 21. *Iudg.* 3. 7. *1 Jer.* 3. 21. and 18. 15. And this weare prone unto in proſperity: therefore the Prophet prayeth, Give me not riches, left I be full, and belye thee, and ſay, who is the Lord? *Prov.* 30. 8, 9. This doctrine Moſes repeateth *Deut.* 8. 10, 11. ſervants] the Greeke addeth, Chaldean ſlave, ſervant (or bondage.) Of this the Jewes made verely mention, when they brought their firſt-fruits unto God, *Deut.* 26. 5, 6. &c.

Verſ. 13. feare] this is for the inward worſhip

of God, as the two next are for his outward ſervice; and profeſſion of the ſame. Feare is expounded worſhip, *Matth.* 15. 9. from *Eſay.* 29. 13. and ſo Chriſt ſpeaketh, having reference to this Scripture, *Matth.* 4. 10. See alſo on *Deut.* 10. 12. ſerve him] the Greeke addeth, ſerve him with all thy heart, and with all thy ſoule, and with all thy might, and ſo Chriſt allegeth it againſt Saran, *Matth.* 23. 10. The like is to be underſtood of the other two things here mentioned. Under ſervice, prayer is comprehended, which Chriſt hath taught us, that it muſt be to our Father which is in heaven, *Luca.* 11. 2. So of the Hebrews it is ſaid, We are commanded to pray every day, as it is written, And ye ſhall ſerve the Lord your God, *Exod.* 23. 25. We have been taught, that this ſervice is prayer, as it is written, And to ſerve him with all your heart: Our wiſe men have ſaid, What ſervice is this with the heart? It is prayer. And there is no number of prayers by the Law, neither is there any ſet forme of this prayer by the Law, nor any appointed time for prayer by the Law. And therefore women and ſervants are bound to pray, becauſe it is a commandement, the time whereof is not determined. But the dutie of this commandement is this, That a man make ſupplication and prayer every day, and ſhew forth the praiſe of the holy bleſſed God, and afterward aſke ſuch things as are needfull for him, by requeſt, and by ſupplication; and ſhew give praiſe and thanks unto the Lord for his goodneſſe which hee abundantly miniſteth unto him every one according to his might. If hee be accounted unto it, let him ſe ſuch ſupplication and prayer, and if hee be of uncircumciſed lips, let him pray according as hee is able, at any time when he will; and ſo they make prayers every one according to his ability. Maimony in Miſneh, treat. of prayer, chap. 1. ſect. 1, 2, 3. ſwear] before the Greeke addeth, and ſhalt cleave unto him, which words are uſed by Moſes in *Deut.* 10. 20. and from thence here taken. Swearing is uſed for all other profeſſion of Gods name and truth: as when the Prophet ſaith, Every man ſhall ſwear, *Eſay* 45. 23. the Apoſtle expounds it, Every tongue ſhall confeſſe unto God, *1 Cor.* 12. 11. other gods] which the Chaldee interpreteth, Idole of the peoples. By going, or walking, ſuch, is meant, worſhipping or ſerving them; afterward is ſhewed, *Deut.* 8. 19. and 10. 14.

Verſ. 15. in the middleſt] the Chaldee expounds it, Myſtic dwelleth in the middleſt of thee. Greivouſneſſe, and diſſent looking to the waies of the people, is hereby meant, *Eſay* 12. 6. *Rev.* 18. 2. Of jealousie, ſee *Exod.* 20. 5. by it was ſhewed, that God would not forgive their tranſgreſſions, *Iſa.* 24. 19.

Verſ. 16. in Maſſuh] or, in the tentation (as the Greeke and Chaldee explaine it;) where in the diſtreſſe and want, they tempted the Lord, ſaying, Is the Lord among us or no? *Exod.* 17. 7. As proſperitie, ſo adverſitie often tempteth men to ſiſne; therefore the Prophet prayeth againſt both extremities, *Proverb.* 30. 8, 9.

Verſ. 18. right] in Greeke, pleaſing, which the word alſo ſignifies, as is noted on *Exod.* 15. 26. And ſo our Saviour did alwaies, theſe things that pleaſed his Father, *Iob.* 8. 29. By things right and good, are meant the things commanded of God, and the doing of them with a ſincere heart. To performe this, the Apoſtle ſaith, Bee ye transformed by the renewing of your minde, that ye may prove what is that good, that well-pleaſing and perfect will of God, *Rom.* 12. 2.

Verſ. 19. to drive out] that is, hee (ware unto thy fathers, that he would drive out, &c. But becauſe the people obeyed not the voice of God, hee would not drive out all from before them, *Iudg.* 2. 1, 2, 3, 12, 14. and 3. 1, 4.

Verſ. 20. to morrow] that is, hereafter in time to come. See *Exod.* 13. 14. Here followeth a brieſe Catchſime, containing the grounds of religion, what are things, what meanes, or ſignific. The word are is ſupplied alſo in the Greeke, (as before in verſ. 4.) and by the meaning of Gods precepts is intended, as the anſwer following ſheweth. Here God provideth for the continuance and propagation of his true religion in Iſrael, in reſpect of the whole Law, morall, ceremoniall, and judiciall. commanded you] The Law was commanded the Fathers, that they ſhould make them knowne to their children, that the generation after, even children that ſhould be borne, might know, might riſe up, and tell their children, *Pſal.* 78. 3, 6.

Verſ. 21. to Pharaoh] the Hiſtorie hercof is in *Exod.* 1. 2. and 2. &c. the myſtery was, our ſervitude unto ſinne and Saran, from which God hath redeemed us, as *Rom.* 6. 17, 18. *Heb.* 2. 14, 15. The memoriall whereof is alwaies to be continued amongst us and our poſterity, to the praiſe of Gods grace, *Deut.* 26. 5, 6, 7, 8, 9. (ſtrong hand) that is, by force and constraint, through great judgments: ſee *Exod.* 6. 1. and 3. 19.

Verſ. 22. evil] that is, hurtfull, grievous, noyſome to the enemy, as were all the plagues of Egypt, *Exod.* 7. and 8. &c. So in *Revel.* 16. 12. a noyſome and evil ſore. houſe] that is, houſhold, as the Chaldee tranſlatech it, men of his houſe. our eyes] that is, our ſight. This is one of Gods promites to ſuch as truſt in him; With thine eyes ſhalt thou behold, and ſhalt ſee the reward of the wicked, *Pſalme* 91. 8.

Verſ. 24. for good] or as the Greeke explaineth, that it may bee well with us. The end of our redemption from miſery is, that wee may ſerve God, and keep his Law, for his glory in our good and ſalvation, *Rom.* 6. 17, 18, 22. to preſerve] meaning, that hee may preferre us alive: the Greeke tranſlatech, that wee may live. Here Life is promited to the doers of the Law; as alſo in *Luca* 10. 28. but this is a legal promiſe, unpoſſible for us to fulfill, *Romans* 8. 3. and is not of faith, (as the Apoſtle teacheth) by which the juſt ſhall live, *Galatians* 3. 11, 12.

Verſ. 25. juſtice] or righteouſneſſe; the Greeke B b b b b tranſlatech,

translateth, *Mercy shall be to us: so the word justice sometime signifieth, Psal. 112. 9. But here it meaneth justice or righteousness, whereby men if they could doe the law, might bee justified before God; and differeth from the justice of faith which wee have obtained in Christ, as Paul saith, Moses describeth the justice which is of the Law, that the man which doth those things shall live by them. But the justice which is by faith, speaketh, Ecc. Rom. 10. 5. 6. Thus the law was a Scholemaster unto Christ, that wee might bee made righteous by faith, Gal. 3. 24.*

CHAP. VII.

1 A commandment to root out the seven nations in Canaan, 4 left they corrupted Israel, 5 To abolish their idolatry. 6 The holiness and election of Israel, whence it proceedeth, 9 and what use they should make thereof. 12 The blessings promised upon the keeping of the Law, 16 The commandment repeated, to abolish idolaters and their religion. 17 A confirmation of the faith of Israel against the multitude of their enemies, 22 whom God promiseth to destroy, but not all at once. 25 The abomination of their idolatry.

WHEN Iehovah thy God shall have brought thee in, into the land whither thou goest in, to possess it, and hath cast out many nations from thy face; the Chethite, and the Girgashite, and the Amorite, and the Canaanite, and the Pherezite, and the Evite, and the Jebusite; seven nations, greater and mightier than thou. And Iehovah thy God shall have delivered them before thee, and thou shalt smite them; utterly destroying thou shalt utterly destroy them: thou shalt not strike any covenant with them, nor have them grace.

Neither shalt thou make marriages with them: thy daughter thou shalt not give unto his sonne, and his daughter thou shalt not take unto thy sonne. For hee will turne away thy sonne from after me, that they may serve other gods; and the anger of Iehovah will be kindled against you, and will destroy thee suddenly. But thus shall yee doe unto them; yee shall destroy their altars, and breake downe their pillars, and cut downe their groves; and their graven images yee shall burne with fire. For thou art an holy people unto Iehovah thy God: Iehovah thy God hath chosen thee to be unto him a peculiar people, above all peoples that are upon the face of the earth. Not for your multitude above all peoples did Iehovah fetch his love up-

on you, and chose you, for ye were the fewest of all peoples. But because Iehovah loved you, and because hee would keepe the oath which he had sworn unto your fathers, hath Iehovah brought you out with a strong hand, and hath redeemed thee out of the house of servants, out of the hand of Pharaoh king of Egypt. Know therefore that Iehovah thy God, hee is God, the faithfull God, that keepeth covenant and mercy to them that love him, & that keepe his commandments, to the thousand generation. And repayeth them that hate him unto his face, to destroy him: hee will not delay to him that hateth him, unto his face he will repay him. Therefore thou shalt keepe the commandment, and the statutes, and the judgments which I command thee this day, to doe them.

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And it shall be, because yee shall hearken to these judgments, and shall keepe and doe them, that Iehovah thy God will keepe unto thee the covenant, and the mercy which hee swore unto thy fathers. And hee will love thee, and will blesse thee, and multiply thee: and he will blesse the fruit of thy wombe, and the fruit of thy land, thy corne, and thy new wine, and thy new oyle, the increase of thy kine, and the flocks of thy sheepe, upon the land which hee swore unto thy father to give unto thee. Blessed shalt thou be above all peoples: there shall not be a barren male, or a barren female, among thee, or among thy cattell. And Iehovah will take away from thee all sickness, and all the evil diseases of Egypt, which thou knowest, hee will not put upon thee, but will lay them upon all that hate thee. And thou shalt tear up all the peoples which Iehovah thy God giveth unto thee; thine eye shall not spare them, neither shalt thou serve their gods, for that will be a snare unto thee. If thou shalt say in thine heart, These nations are more than I, how shall I be able to dispossesse them? Thou shalt not bee afraid of them: remembering thou shalt remember that with Iehovah thy God did unto Pharaoh, and unto all Egypt. The great tentations which thine eyeflaw, and the signes, and the wonders, and the strong hand, and the stretched-out arme, with which Iehovah thy God brought thee out: so will Iehovah thy God do unto all peoples, of whose faces thou art afraid. And also Iehovah thy God will send the hornet among them.

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all they people that are left, and that hide themselves from thy face. Thou shalt not be afflicted at their faces: for Iehovah thy God is in the midst of thee, a great God, & a fearful. And Iehovah thy God will plucke out these nations from thy face, by little and little: thou shalt not be able, to consume them suddenly, as the wilde beasts of the field multiply upon thee. But Iehovah thy God will deliver thee before thy face, and will destroy them with a great destruction, untill they be wasted out. And hee will deliver their Kings into thine hand, and thou shalt destroy their name from under the heavens: there shall not a man stand before thy face, untill thou have wasted them out. The graven images of their gods shall yee burne with fire; thou shalt not desire the silver and gold that is on them, nor take it unto thee; lest thou be snared therein; for it is an abomination to Iehovah thy God. And thou shalt not bring an abomination unto thine house, lest thou bea cursed thing like it: dwelling, thou shalt dwell it; and abhorring, thou shalt abhorre it, for it is a cursed thing.

And thou shalt say in thine heart, These nations are more than I, how shall I be able to dispossesse them? Thou shalt not bee afraid of them: remembering thou shalt remember that with Iehovah thy God did unto Pharaoh, and unto all Egypt. The great tentations which thine eyeflaw, and the signes, and the wonders, and the strong hand, and the stretched-out arme, with which Iehovah thy God brought thee out: so will Iehovah thy God do unto all peoples, of whose faces thou art afraid. And also Iehovah thy God will send the hornet among them.

Esay. 33. Maimony. in Shureb. chap. 12. f. 1. Ver. 4. from after me; that is, from following me and my Law. The Chaldee explaineth, from me the Chaldee, from after myselfe. other gods the Chaldee explains, the idols of the peoples. This was fulfilled even in Solomon the wise, who clave in love unto strange women, and they moved away his heart after other gods; and his heart was not perfect with the L O R D. See God in King. 11. 2. 4. will be kindled; so it was against Solomon for his sake, the L O R D was angry with him, because his heart was turned from the L O R D; the God of Israel, King. 11. 2. 4. Ver. 5. pillars; or, statues, or standing images: see Exod. 23. 24. and Levit. 26. 1. This law was executed by the good Kings of Judah, 2 Kings 8. 4. and 23. 6. 14. groves; or, trees planted for religious use, whereof see the notes on Exod. 34. 13. here they are commanded to be cut downe, in Dent. 12. 3. to be burne with fire. The Hebrews say, A tree which is planted at the first to be served (or worshipped) is unlawful for any use, and that in Abrahah (the grove) spoken of in the Law. If it were not planted for religious use, at the first, but that afterward some man had worshipped it, though all the body (or flock) be not unlawful at the boughs, and the leaves and the branches, and the fruit bar- bringeth forth all the while that it is worshipped, they are unlawful for any use. A tree under which they have set up an idol, all the while that it is under it, (the tree) is unlawful for any use. If (the idol) be taken from under it, then, (the tree) is lawful, (as) is not the tree itself which was worshipped, (as) in treatise de idolatria, chap. 8. f. 1. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 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and fed thee with Manna, which thou knewest not; neither did thy fathers know: that he might make thee know, that man liveth not by bread only; but by every word that proceedeth out of the mouth of Iehovah doth man live. Thy raiment waxed not old upon thee, & thy foot swelled not these forty years. And thou shalt know with thine heart, that as a man chasteneth his son, so Iehovah thy God chasteneth thee. And thou shalt keep the commandments of Iehovah thy God; to walk in his ways, and to fear him. For Iehovah thy God bringeth thee into a good land, a land of brookes of waters, of fountains, and of depths, that issue out in the vallies, and in the mountaine, a land of wheat, and of barley, and of vines and fig-trees, and pomegranats: a land of olive and honey. A land wherein thou shalt eat bread without scarceness, thou shalt not lacke any thing in it: a land whose stones are iron, and out of whose mountaines thou shalt hew brasse. And thou shalt eat and be full, & thou shalt bless Iehovah thy God, for the good land which he hath given thee. Take heed to thy selfe, lest thou forget Iehovah thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day. Lest thou eat, and bee full, and builde good houses, and dwellst in them. And thy herds, and thy flocks multiply, and silver and gold bee multiplied to thee; and all that thou hast bee multiplied. And thine heart bee lifted up, and thou forget Iehovah thy God, which brought thee forth out of the land of Egypt, out of the house of servants. Who led thee thorow that great and fearefull wilderness, wherein were fierie serpents, and scorpions, and drought, where there was no water: who brought forth unto thee waters, out of the rocke of flint. Who fed thee with Manna in the wilderness, which thy fathers knew not; for to humble thee, and for to tempt thee, to doe thee good at thy latter end. And thou say in thy heart, my power, and the might of my hand hath gotten unto mee this wealth. But thou shalt remember Iehovah thy God, that it is hee that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers, as it is this day. And it shall bee, if forgetting thou shalt forget Iehovah thy God, and shalt walke after other gods, and serve them, and bow thy selfe downe unto them; I testify against you this

day, that perishing yee shall perish: As the nations which Iehovah causeth to perish from your faces: so shall yee perish, because yee would not heare the voice of Iehovah your God.

Commandments. As the Greeke translates, *commandments*. See *Deut. 5. 31.* and *6. 2.* *obedience* for *doe*, or *keepe* and *doe*, as the phrase sometime signifies. See the notes on *Gen. 2. 2.* *the way*, that is, continue long in a prosperous life, for as for sorrows, plagues, miseries, are called *deaths*. *Exod. 10. 37.* *2 Cor. 11. 23.* a quiet and blessed estate is called *life*; as, *years of life*. *Prov. 3. 2.* means many good years: and in *Psalm. 30. 6.* *life* is opposed unto a moment, *posse*, or, *inherit the land*: under which, eternal life was figured, as is noted on *Gen. 12. 5.*

Verf. 4. all the way that is, all the accidents that befall thee in the way, which were afflictions, wars, dangers, on the one hand; and comforts, blessings, and deliverances on the other: by which, as by two walls, he kept Israel from going astray. Therefore this leading thorow the wilderness is often mentioned by the Prophets; as *Amos 2. 10.* *Psalm. 136. 16.* and *78. 52. 53.* *Jer. 2. 2. 6.* to humble or, to afflict; as the Greeke translates, *that thou mightest afflict thee, and tempt thee*. So *verf. 3.* *tempt* or *tempt*, to wauy their faith and obedience: (see the notes on *Gen. 22. 1.*); to know that, to have experiment in practice of that which was in them. The like is said of king Ezechias, whom God left, to tempt him, *that he might know all that was in his heart*. *2 Chron. 32. 32.* But in respect of himselfe, God needeth not that any should testifie of man; for he knoweth what is in man, and what himselfe will doe, *Iob. 2. 25.* and *6. 6.* A faithfull heart loveth service, and beleevech in God as well in adversity, as prosperity, *Matt. 4. 4.* but an unfaithfull murmureth in afflictions, *Psalm. 78. 40. 41.*

Verf. 3. humbled or, *afflicted*, as *verf. 2.* So God afflicteth the strength of his people the way, *Psalm. 108. 24.* Hee suffered them to hunger, before he gave them Manna: so Gods people hunger, and thirst after righteousness, and then he filleth them; *Matt. 5. 6.* *Luke 1. 53.* *Manna* Hebr. *Man:* of this meat, see the annotations on *Exod. 16. 14. 15.* &c. It was a figure of Christ, *Iob. 6. bread* (only) that is, ordinary food, (such as men live by); whereof bread is the principall. This sentence Christ alleged against Satan, when he tempted him to unlawfull means for satisfying his hunger, *Matt. 4. 4.* word that proceedeth to the Greeke also translates, adding this word, as the Apostle also doth, in *Matt. 4. 4.* But another Evangelist saith only, *every word of God*, *Luke 4. 4.* The word of God is the ground of faith, *Rom. 10. 17.* which they that have abiding in them, shall fully bee fed in time of hunger, both soule and body, *Psalm. 37. 3.* &c.

Verf. 4.

Verf. 4. and all the way that is, *in all the way* with age, as the Greeke explaineth it: so in *Deut. 29. 5.* *Nob.* *11.* This was the second meanes of sustentation of life; which God also miraculously supplied unto them, which they might learne, not to seek to the Gentiles; or take thought, what they should eat, or drinke; or wherewith they should be clothed, *Isa. 33. 32.* *spelled* *mar* the Chaldee expounded it, *thy shoes were not bare* (or broken); and so the Greeke in *Neb. 9. 21.* where this is againe mentioned, *and* *Moses himselfe* in *Deut. 29. 5.* In this sense it agreeth with the former. But it seemeth here to meane the feet properly, which swelled not, neither were subrised, though they travelled so long thorow that dry and thorny wilderness; and so it meaneth health of body, which God also gave them, as the third blessing necessary for this present life. *fortie years* the time of their travell in the wilderness; which number *fortie*, is often used to denote the time of affliction and humiliation. See the notes on *Gen. 7. 4.*

Verf. 5. know with thine heart that is, *know* and *acknowledge* heartily, upon thine owne feeling and experience. So Iosua said unto them, *Ye know in all your heart, and in all your soule*, *Ios. 23. 14.* *chasteth* or *chasteth*, restraineth from the pleasures of the flesh. So other Scriptures speak of Gods chastening, as a father, *Prov. 3. 11.* *1. 2.* *Heb. 12. 5. 10.* and, *Blessed is the man whom thou chastenest*, *Psalm. 94. 12.*

Verf. 6. his wayes which he hath commanded to him, that is, his Law, *Exod. 18. 20.* *Psalm. 75. 4.* The Chaldee expounded it, *the wayes that are hid from him*. These are opposed to mens own wayes, *Psalm. 66. 3.* and *55. 8. 9.* They comprehend law, and other duties of the first Table, *1 King. 11. 33. 38.* *Act. 18. 25. 26.* and *2. 4.* and vertues of the second Table also, *2 Pet. 2. 15.* See the notes on *Gen. 6. 12.* to *fear him* this is the meane to be kept in Gods wayes, and is therefore set before Iosua *Chap. 6. 31.* *Psalm. 128. 1.*

Verf. 7. good land a fat and fertile soile: See *Deut. 15. 19. 20.* *brakes* or *rivers*: the Chaldee explaineth it, *flowing with brookes*. of *fountains* or *springs*: the Chaldee saith, *welling-out* *mountaines* and *depths*: the Greeke, and *fountains* of *water*. By *depths* are meant *fords of waters*; as *Gen. 22. 7. 11.* These *brookes* and *springs* figured the plentiful graces of Gods spirit, wherewith his Church is watered, *Ios. 3. 18.* *Ezek. 47. 1.* &c. *Rev. 22. 1.* *Psalm. 95. 10.* and *48. 5.* *valley* put for *valley* and *mountaine*, as the Greeke and Chaldee translate. One is often used for many; See the notes on *Gen. 3. 2.* God sendeth the *springs* into the *valleys*, *they run among the mountaine*, they give drinke to the *beast of the field*, the *wilde asse* quencheth their thirst, *Psalm. 104. 10. 11.*

Verf. 8. pomegranate it signifieth both the fruit, *Numb. 13. 24.* and the tree that beares them, *Song 7. 11.* *Agg. 2. 20.* *olive* the Chaldee saith, *olive-tree* of *charis*, as the Chaldee expounds it, *olive* that flourisheth. With the fatnesse of the olive, they honoured God and man, *Iudg. 9. 9.* These earthly fruits figured also the heavenly graces which the

faithfull (warred with Gods word and spirit) are filled and comforted with, *Psalm. 81. 17.* and *147. 14.* *Song 8. 2.* The trees that beate these fruits, figure our gracious men, from whose doctrine and conversation, heavenly comforts doe flow in the Church, *Iudg. 9. 8.*—*13.* *Song. 4. 13.* and *6. 10.* *Hos. 10. 11.* and *14. 7. 8.* *Psalm. 113.* and *52. 10.*

Verf. 9. eat bread so having the fruition of Gods blessings therein, which sometime men have not, though the land be fruitfull, as *Deut. 28. 30. 33. 39. 40.* And for their sinnes it came to passe, that they did eat bread by weight, and with care, *Ezek. 4. 16.* *brasse* these latter are for munition, and other uses, as the former were for food: so all good things are imploied. See also *Deut. 33. 25.* The mountaine as Gods store-houses were not only fruitfull on the upmost face of them, with corne and grasse, and trees of fundry sorts; but within their bowels (as it were) bred minerals and metals of great use for man, *iron* is taken out of the dust, and *brasse* is molten out of the stone, *Iob. 28. 2.*

Verf. 10. be full or, *satisfied*; which is a blessing that God giveth to the righteous, *Prov. 13. 25.* *Psalm. 147. 14.* the contrary, to the wicked, *Mic. 6. 14.* *Hag. 1. 6.* *shall* *bless* Iehovah) that is, *shall* give him thanks; as where it is said, that *Iesus* took bread, and blessed, *Mark. 14. 22.* another Evangelist saith, *he took bread, and gave thanks*, *Luke 22. 19.* And as our Saviour teacheth us to blesse before we eat, *Matt. 14. 19. 20.* so this law chargeth us to blesse after we have eaten: and as for meat and drinke, so for other good things which we receive of God; as David saith, *Bless the L O R D, O my soule, and forget not all his benefits*, *Psalm. 103. 2.* and the Apostle commandeth, *In every thing give thanks, for this is the will of God in Christ Iesus concerning you*, *1 Thes. 5. 18.* The Hebrews (from this Law of Moses) teach, that although it be here said, *thou shalt eat, and be full*; and *thou shalt blesse*, &c. yet if a man eat but a morsell (so much as an olive) he is to blesse after it. And he is bound to blesse for all meat first, and afterward to use it: likewise if he be to smell unto any sweet thing, hee is to blesse, and after to have the fruition of it: as also to blesse after whatsoever he eateth or drinketh, though he drinke but one little draught, or eat but a morsell. And as they were to blesse for the use of the creatures, so for every thing commanded in the Law, they were first to blesse, and then to doe the same. Women and servants were bound to blesse their meat, and little children also, that they might be trained up in the Commandments. Vncleane persons, whatsoever uncleanness they had, might blesse notwithstanding. Maimony com. 1. in treat. of Blessings, ch. 1. f. 1. &c. and chap. 5. f. 1. x.

Verf. 11. lest thou forget Iehovah or, *that thou forget not Iehovah* which the Chaldee expoundeth, *that thou forget not the feare of the L O R D.* God is forgotten, when his Commandments are neglected, *Psalm. 106. 19.* *1. 2.* *Jer. 2. 32.* and he is remembered, when his precepts are remembered and done, *Psalm. 103. 2.* Moses his next words shew this to be the meaning here. So God is forgotten, when his workes towards us are forgotten; as appeareth

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12 approach thee, in *vers. 14, 15, &c.* *Verf. 14, 15* that is, *gently, faire, pleafantly* *commotions*: fee the notes on *Gen. 4. 8.* *Verf. 16, 17* lifted up, the Chaldees expounds it *strength*, (as *hardness*) meaning with pride as is said of Nebuchadrezzar, *Dan. 5. 20.* and to *forget* of the heart meaneth, as *Deut. 32. 20, 21, 29.* *Deut. 11. 12,* which is, *the way for men to forget God, as is written, They were filled, and their hearts were lifted up, therefore have they forgotten me, Hof. 13. 6.* *Serpents* in Greeke and Chaldees, *serpents* (or bondage.)

13 *Verf. 13, 14, 15, 16* or, *made thee go to waste*, *that thou shouldst not stumble*, *Eccl. 6. 3, 16.* This grace David remembreth, in *Pfal. 137. 16.* Which led his people through the wilderness, &c. This was by a pillar of a cloud by day, and by a pillar of fire by night, *Ezra. 1. 3, 22.* *fearful* it is, *it was a land of deserts and of pits, a land of dragons, and of the shadow of death, a land that no man passed thorough, & where no man dwelt, Jer. 2. 6.* *fiery serpents* or, *serpent, burning serpent* and *scorpion* the Greeke translates, *where was the biting serpent and scorpion*: the Chaldees saith, *a place of burning serpents and scorpions*. See *Numb. 21. 6, 8, 9.* *Serpents* in Hebr. *Serpion*, one for many, as is noted on *Gen. 32. 8.* *Scorpions* are, *venomous creatures*, which hurt and sting with their tails: *wicked men* are likened unto such, *Ezek. 26. Rev. 9. 3, 10.* *as also unto serpents*, *Matth. 23. 33.* *dragons* for *the*, meaning a land of thorns, as is exprest in *Ezek. 35. 7.* and to the Chaldees here translates, *in place of thorns*. *rocke of flint* that is, *hard and dry rocke*, from whence God gave them water *Exod. 17. 6.* and *Numb. 20. 11.* Of this meny David singeth, that God *smote the rocke to a lake of waters*, the *flint* for *fountain of waters*, *Pfal. 114. 8.* After Moses' speakech figuratively, of *oil out of the flinty rocke*, *Dan. 32. 13.*

14 *Verf. 16. Alanna* whereof see before, *vers. 3. and Exod. 16.* *thy latter end* for though no chastening for the present, *seemeth to be joyous but grievous*, yet afterward it yieldeth the peaceable fruit of righteousness, unto them which have exercised thereby, *Hebr. 12. 11.*

15 *Verf. 17. And thou say* understand from *vers. 12, 13, 14, 15* that is, as the Greeke translates, *and say unto* *gotten* Hebr. made, that is, as the Chaldees expounds it, *gotten*: So in *vers. 18.* *wealth* or *power*, meaning *wealth or goods*, as the Chaldees hath in *vers. 18.*

16 *Verf. 18. that is he* or, *for he is he*. *Riches and wealth in the land of Canaan*, (figuring spiritual riches in Christ) were the special gift of God for *The blessing of the LORD, it maketh rich*, *Prov. 10. 22.* but Israel forgot this, as God saith, *For he did not know, that I gave her corn, and wine, and oil, and multiplied her silver and gold, Hof. 2. 8.*

17 *Verf. 19. other gods* the idols of the people, saith the Chaldees paraphrast. These words shew what the forgetting of God meaneth: for *Psal. 106. 19, 22.* *I testified the Greeke addeth, I take heaven and earth to witness against you*. So Moses himselfe elsewhere speaketh in *Deut. 30. 19.* *perish-*

perish (that is, *perish*) that is, ye shall assuredly and speedily perish, notwithstanding your wealth and prosperity as it is said, *Neither their silver, neither gold, shall be able to deliver them in the day of the LORD*. *Deut. 32. 17.* *the whole land shall be devoured by the fire of his jealousy*, *Lev. 10. 18.* *Verf. 20. not heare* that is, not obey the voice, which the Chaldees explaineth, *not receive the word of the LORD*. *Deut. 32. 20.*

CHAP. IX.

Verf. 1. And thou say understand from *vers. 12, 13, 14, 15* that is, as the Greeke translates, *and say unto* *gotten* Hebr. made, that is, as the Chaldees expounds it, *gotten*: So in *vers. 18.* *wealth* or *power*, meaning *wealth or goods*, as the Chaldees hath in *vers. 18.*

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Hear O Israel, thou art passing over Jordan this day, to go in to possess Nations, greater and mightier than thou: Cities great and fenced up to the Heavens: A people great and tall, the sonnes of the Anakims, whom thou hast known, and thou hast heard who can stand before the sonnes of Anak? And thou shalt know this day, that Jehovah thy God is he that passeth over before thee, a consuming fire; he will destroy them, and hee will bring them downe before thy face; and thou shalt drive them out and destroy them suddenly, as Jehovah hath spake unto thee. Say not in thine heart, when Jehovah thy God hath cast them out from before thy face, saying; For my justice, Jehovah hath brought me in to possess this land: but for the wickednesse of these nations, Jehovah doth drive them out from thy face. Not for thy justice, or for the righteousness of thine heart, doest thou goe in to possess their land; but for the wickednesse of these nations, Jehovah thy God doth drive them out from thy face, and for to stablish the word which Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jakob.

And thou shalt know, that not for thy justice doth Jehovah thy God give thee this good land, to possess it; for thou art a stiff-necked people.

Remember

Remember, forget not, how thou provokedst to wrath Jehovah thy God, in the wilderness, from the day that thou didst depart out of the land of Egypt, untill ye came unto this place, ye have been rebellious against Jehovah. And in Horeb yee provoked Jehovah to wrath; and Jehovah was angry with you, to have destroyed you. When I was come up into the mount, to receive the tables of stone, the tables of the Covenant, which Jehovah stroke with you: and I abode in the mount fortie daies and fortie nights; I did neither eat bread, nor drinke water. And Jehovah gave unto me the two tables of stone, written with the finger of God: and on them, according to all the words which Jehovah spake with you in the mount, out of the midst of fire, in the day of the Assembly. And it was at the end of forty daies and forty nights, Jehovah gave unto me the two tables of stone, the tables of the Covenant. And Jehovah said unto me, Arise, goe downe quickly from hence: for thy people, which thou hast brought forth out of Egypt, have corrupted themselves; they have quickly turned aside out of the way which I commanded them; they have made them a molten calve. And Jehovah said unto me, saying; I have seen the people, and behold, it is a stiff-necked people. Let me alone, that I may destroy them, and blot out their name from under the heavens: and I will make of thee a nation mightier and greater than they. And I turned away, and came downe from the mount, and the mount burned with fire, and the two tables of the Covenant were in my two hands. And Isaac, and behold, yee had sinned against Jehovah your God, yee had made you a molten calve; yee had turned aside quickly out of the way which Jehovah had commanded you. And I tooke the two tables and brake them out of my two hands, and brake them before your eyes. And I fell downe before Jehovah, as at the first, fortie daies, and fortie nights; I did neither eat bread, nor drinke water, because of all your sinne which ye had sinned, in doing evill in the eyes of Jehovah, to provoke him to anger. For I said because of the anger and hot displeasure wherewith Jehovah was wroth against you, to destroy you: but Jehovah hearkened unto me at that time also. And Jehovah was very angry with Aaron, to have destroyed him: and I prayed for Aaron also, in the same time. And your sinne, the Calfe which yee had made, I tooke, and burned it

with fire, and stamped it, grinding it well, untill it was made small as dust, and I cast the dust thereof into the brooke that descended out of the mount. And at Taberah, and at Massah, and at Kibroth-hataavah, yee provoked Jehovah to wrath. And when Jehovah sent you from Kadesh-barnea, saying, Goe up, and possess the land which I have given unto you, then yee rebelled against the mouth of Jehovah your God, and yee beleevd him not, neither hearkened unto his voice. You have been rebellious against Jehovah, from the day that I knew you. And I fell downe before Jehovah, fortie daies and fortie nights, as I fell downe, because Jehovah had said for to destroy you. And I prayed unto Jehovah, and said; O Lord Jehovah, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a strong hand. Remember thy servants Abraham, Isaac, and Iacob: looke not unto the hardness of this people, nor to their wickednesse, nor to their sinne. Left the land from whence thou hast brought us out, doe say, Because Jehovah was not able to bring them into the land which he spake unto them; and because he hated them, he hath brought them out to slay them in the wilderness. Yet they are thy people, and thine inheritance, which thou broughtest out by thy great power, and by thy stretched-out arme.

ANNOTATIONS.

[Ordan] Hebr. *Jarden*: a river the flow which Israel was to passe into the land, *Deut. 1. 1.* See *Numb. 34. 12.* *this day* that is, at the time, very shortly. *Day* is often used for time, as *1 Cor. 6. 2.* *An hour* is likewise so used for time; as *the last hour*, *1 John 2. 18.* So, in *that hour*, *Luke 10. 21. 16.* *At that time*, *Matth. 11. 25.* *possest* or *inherit* which when it is spoken of nations, signifieth dominion over them, *Lev. 25. 45, 46.* Here it may be meant also of the lands or countries of those nations, as they are said to *possesse Gades*, which dwelt in his cities, *Jer. 49. 1.*

Verf. 2. Anakims whom the Chaldees calleth *Giantes*. They were named of one *Anak*, (of whom see *Numb. 13. 23.*) and to the Greeke here saith, *sonnes of Enak*, *hath heard* to wit, *men say*. A common report of others, and of the Israelites themselves, *Numb. 13. 29, 34.*

Verf. 3. he that passeth Against feare and distrust, (such as had afflicted them before, *Numb. 14. 1, 2, 3, &c.*) hee opposeth the presence and power of God, which is the maine argument to strengthen faith, *Numb. 14. 9. Psal. 56. 4, 5. and 60. 13, 14.*

consuming

of the assembly: and Iehovah gave them unto me. And I turned *my selfe*, and came downe from the mount, and I put the tables in the Arke which I had made, and there they be, as Iehovah commanded me. And the sonnes of Israel journeyed from Beeroth of the sonnes of Jaakan from Moserah: there Aaron dyed, and was buried there; and Eleazar his sonne administrated the Priests office in his stead. From thence they journeyed to Gudgodah, and from Gudgodah to Iotbath, a land of rivers of waters. At that time Iehovah separated the tribe of Levi, to beare the Arke of the covenant of Iehovah; to stand before Iehovah to minister unto him; and to blesse in his name unto this day. Therefore Levi hath no part or inheritance with his brethren: Iehovah, he is his inheritance, as Iehovah thy God spake unto him. And I stood in the mount, according to the former dayes, fortie dayes, and fortie nights: and Iehovah hearkened unto me, at that time also: Iehovah would not destroy thee. And Iehovah said unto me, Arise, goe in journey before the people; that they may goe in, and possesse the land, which I swaie unto their fathers to give unto them. And now Israel, what doth Iehovah thy God aske of thee, but to feare Iehovah thy God, to walke in all his waies, and to love him, and to serve Iehovah thy God with all thy heart, and with all thy soule. To keepe the commandmentes of Iehovah and his statutes, which I command thee this day; for good unto thee. Behold, unto Iehovah thy God belong the heavens, and the heavens of heavens, the earth, and all that therein is. Onely in thy fathers Iehovah had a delight, to love them; and he chose their seed after them, even you, above all peoples, as it is this day. Circumcise therefore the superfluous foreskinne of your heart, and make not your necke stiffe any more. For, Iehovah your God, hee is God of Gods, and Lord of Lords, the great God, the mighty, and the fearefull, which will not regard persons, nor take reward. Hee doth the judgement of the fatherlesse and widow, and loveth the stranger, in giving unto him bread and raiment. Love ye therefore the stranger; for ye were strangers in the land of Egypt. Thou shalt feare Iehovah thy God, him thou shalt serve, and to him thou shalt thou cleave, & by his name shall thou sweare. He is thy praise, and he is thy God, which hath done for thee, these great and fearefull things, which thine eyes have seene. With

seventie sonles did thy fathers goe downe into Egypt; and now Iehovah thy God hath made thee as the starres of the heavens for multitude.

Annotations.

At that time] Moses rehearsing the mercies of God unto Israel, (for which they should love and obey him,) sheweth how upon his request, God presently shewed the tokens of his grace, by renewing the covenant; the history whereof is in Exod. 34. *how thee*] herein they differed from the first Tables, which were the worke of God, Exod. 32. 16. These being of Moses hewing, shewed the worke of Moses Law upon the heart of man, which is to hew and polish it, but not to change it from stone to flesh, for that is the worke of Christ: see the notes on Exod. 31. 18. & 34. 1. *come up*] Moses onely, and no man with him, was commanded to goe up to the top of the mount; and it was to be in the morning, the time of mercie: see Exod. 34. 3. Of the mount Sinai, and how it differed from mount Sion, see the annotations on Exod. 19. and 20. *an Arke*] of this there was no mention in Exod. 34. but in Exod. 25. there the Arke and Mercy-seat that covered it, is commanded: which was a figure of Christ. That seemeth to be the Arke here spoken of; for any other temporary Arke were ad no of.

Verf. 2. *on the first*] Gods law was the same, and unchanged; though the tables (figuring mens hearts) are changeable.

Verf. 3. *Shittim wood*] which was a kinde of Cedar, *uncorruptible*, as the Greeke translath it: see the notes on Exod. 25. 5. *in my hand*] the Greeke saith, *in my two hands*, as was in Dent. 9. 15. The Tables which God made and gave before, were written on: these which Moses made were hewed, but empty, till God wrote upon them: so the Law is written in mens hearts, and they doe by nature the things of the Law, Rom. 2. 14. 15. but corrupting themselves in the things that they know, their hearts are hewed onely by Moses ministry; and how ever they boast of the Law, yet through breaking the Law they dishonour God, Rom. 2. 23. till that be fulfilled which God hath promised, *I will put my lawes into their minde, and write them in their hearts*, Heb. 8. 10.

Verf. 4. *the ten words*] that is, ten commandments, or Decalogue: these were written by God himselfe, but other lawes then rehearsed, were written by Moses, Exod. 34. 27. 28. For there the Lord came downe in a cloud, proclaimed his name, renewed the covenant, and repeated the principal lawes; Exod. 34. 5. &c. *day of the assembly*] or, of the Church, that is, when the Church or people were assembled to heare the Law, or to meet with God, as Exod. 19. 17. Dent. 5. 22. So in Dent. 18. 16. And in Acts 7. 38. it is said, *Ten* (Moses) is he that was in the Church (or Assembly) so the wilderness with the Angell, which spake to him in the mount Sina, and with our fathers, who received the lively oracles to give unto us.

Verf.

Verf. 5. *in the Arke*] so the covenant remained in the midst of Israel, and the Tables were not broken as at the first: howbeit Moses face now shined at his second coming downe, which terrified the people, and caused him to veile his face; an other signe of the weaknesse of his legall ministry: see the notes on Exod. 34. 29. *there they be*] for an evidence of Gods grace, and testimony of his covenant renewed with Israel. Wherefore those Tables were called the Testimonie; and the Arke wherein they were put, the Arke of the Testimony: see Exod. 25. 10. 16. 22.

Verf. 6. *journeyed*] the Arke of Gods covenant going before them, to search out a resting place for them, Num. 10. 33. So this was another testimony of their reconciliation with God, and of his graces to be communicated unto them in Christ. *Beeroth*] by interpretation, Wells, or Pits: which word is not mentioned in Num. 33. 51. but understood there. Neither was it a place by mount Sinai, from whence they first journeyed, Num. 10. 33. but many stations from it, as appeareth by Num. 33. 16. — 31. Moses therefore keepeth not here the order of their travels, but signifieth how they had gone many journeyes toward the Lord conducting the. Some of the Hebrewes (as *Aben Ezra*) doe thinke this was another place than that of the sonnes of Jaakan, mentioned in Num. 33. and that hereby is meant *Kadesh* (sonnes of Jaakan) who was one of the pillars of Seir, whom the Edomites drove out of their land, 1 Chron. 1. 38. — 42. Moses before naming him *Akan*, Gen. 36. 27. From the Pits or Wells of these infidels, God removed them towards the land of Canaan, the promised holy land, where by faith in Christ, they might with joy draw waters out of the fountaines of salvation, *Ezay* 12. 3. *Moserah*] called before (in the plural number) *Moseroth*, Num. 33. 30. and it was their station where they came to the wells of the sonnes of Jaakan, though here Moses nameth it after. Wherefore we are here to understand againe, from Moserah, or, *Moseroth*. The Greeke calleth it *Misadai*, changing *Mo* into *Da*, which is usual, as is noted on Gen. 4. 18. But when *Ezra* (as before) thinketh this *Moserah* was the name of the wilderness of mount Hor, where Aaron died, and not the *Moseroth* spoken of in Num. 33. — where Aaron died not at *Moserah* (unless it were the wilderness of Hor, as *Moseroth* is supposed) nor at *Beeroth*; but many journeyes from it, at mount Hor, Num. 33. 37. 38. Moses therefore to understand their words thus, *there* (or *thither*) where Aaron died. Or supplying the former word, so thence where Aaron died, *there* (or *thence*) out of the land of Canaan, wherinto they did not enter, because of his sin: see the annotations on Num. 20. 24. &c. *in his stead*] As Moses (the King, Priest and Prophetesse of Israel) the signification of the weaknesse and impossibility of the legall kingdome and priesthood, to bring them into the kingdome of God: so the continuance of the Priesthood in Aarons posterity, was another signe of Gods grace towards Is-

rael, for reconciliation of them to himselfe, and blessing them; till Christ (who hath a Priesthood that passeth not from him to another) should come, who is able perfectly to save them that come unto God by him, *Heb.* 7. 11. 12. 23. 24. 25.

Verf. 7. *From thence*] namely, from Beeroth of the sonnes of Jaakan, Num. 33. 32. *Gudgodah*] in the Chaldee, *Gudgod*, in Greeke, *Gadgad*: before Moses named it *Hor-bugidgad*, that is, the Hole of Gadgad: see Num. 33. 32. 33. *Iotbath*] in Greeke, *Iotabatha*, as in Num. 33. 33.

Verf. 8. *At that time*] not when they came to Iotbath, but long before, whilst they were at mount Sina, God separated the tribe of Levi: see Num. 3. 1. 6. &c. So the time (when God was provoked to wrath) commendeth the riches of his grace.

separated] from all other businesse, to serve the Lord and his people, Exod. 28. 1. Num. 3. 45. and 16. 9. *tribe of Levi*] of which tribe Aaron and all the Priests were; so he speaketh here of the whole. *to beare*] Hieronymus David said, It is not for any to beare the Arke of God, but for the Levites, &c. 1 Chron. 15. 2. See also Num. 4. 15. *to stand*] this gesture the Priests and Levites used in all their ministrations, standing, not sitting; and it was a signe of service, as hee that stood before the King, *Ier.* 52. 12. is in another Scripture called the servant of the King, 2 King. 25. 8. So after, in Dent. 17. 12. and 18. 5. 7. *Judg.* 20. 28. In like manner, the Prophets are said to stand before the Lord, 1 King. 17. 1. and 18. 5. 2 King. 3. 14. and 5. 16. Likewise also the Angels, as *Luk.* 1. 19. *I am Gabriel that stand before God*: so in 2 Chron. 18. 18. And as the Levites stood before the Lord, so they are said also to stand before the people, and to serve them, Num. 16. 9. 2 Chron. 35. 3. *Ezra* 4. 11. *to beare*] of this duty, see the annotations on Num. 6. 23. Thus God provided for the comfort of their soules, whilst his ministry was sealed among them, by which they might daily have access unto his throne of grace.

Verf. 9. *no part*] to wit, no part in the spoiles taken by warre, no inheritance in the land of Canaan, which was divided among the other tribes onely: see Num. 18. 20. and 26. 53. 57. and 35. 2. Dent. 18. 1. *he is*] for the first-fruits, tithes, vovs, and oblations of the Lord, the Priests and Levites had their livelihood: see the annotations on Num. 18. 8. 9. — 20. 21. &c. Therefore the Chaldee paraphrast here translatheth, *the gifts that the Lord hath given him, they are his inheritance*. Of which see more in Dent. 18. 19. and 14. 27. and 18. 1. 2.

Verf. 10. *And I stood*] or, when I had stood, that is, both stayed (or abidden) and in prayer waited upon the Lord for mercy. Standing, or kneeling prayer, as is noted on Gen. 28. 22. and the words following here manifest the same. *heard*] the Chaldee expounds it, *accepted my prayer*. *despise*] Hebr. *corrupt*; which when it is spoken of God, usually meaneth destruction: see Gen. 6. 13.

Verf. 11. *that they may*] or, and they shall, which the

the Greeke translate, *and let them goe in*. These places are one in sense, as is noted on Gen. 1. 12. and 27. 4. This commandment and promise was a testimony that God now was reconciled unto them, by the intercession of Moses.

Ver. 12. *ake of thee* This word, often used when men ake, that is, *request or desire* a thing of God, 1 Sam. 1. 17. 20. 27. Lam. 1. 5. 6. is here used for Gods *making* obedience of men, as if he desired and requested the same; and as in *Mica*. 6. 8. he is said to *seek*, or *require* the like thing. This grace Paul sheweth most effectually, saying; *as though God did beseech you by us, we pray you in Christs stead, he yee reconciled to God*, 2 Cor. 5. 20. *to feare* see the notes on Deut. 6. 13. This *feare* is the beginning of wisdom, Prov. 1. 7. by which men depart from evil, Prov. 16. 6. Vnto which, and other holy duties, Moses calleth this people, as being the end and use of the former rehearsal of their finnes, and of Gods mercies towards them. So by other Prophets, he calleth men to obedience and humble walking before him, rather than to sacrifice: see 1 Sam. 15. 22. 1er. 7. 22. 23. *Mica*. 6. 7, 8. *his wayes* that is, to follow him, in his high and religion, and all his commandments; for these are the wayes of God, *Plal*. 25. 4. 5. *Al*. 18. 25. 26. The Chaldees translate, *the wayes which are right before him*: see the notes on Gen. 18. 19. and 6. 12. *to love* The summe and end of the Law, 1 Tim. 1. 5. See the notes on Exod. 20. 6. *serve* in our word obedience also; that we love, *not in word, neither in tongue, but in deed and truth*, 1 Ioh. 3. 18. What *serve* implicitly, see noted on Exod. 20. 5. and Deut. 6. 13.

Ver. 13. *for good* or, as the Greeke and Chaldees interpret, *that it may be well with thee*: see Deut. 5. 33. In serving the Lord, the glory redoundeth unto him, the benefit to our selves: for, them that honour him, hee will honour, 1 Sam. 2. 30. and godliness hath the promise of the life that now is, and of that which is to come, 1 Tim. 4. 8.

Ver. 14. *unto Iehovah* or, of Iehovah: his they are, and of him made, preferred, and loved generally as his creatures; for he saveth man and beast, *Plal*. 36. 7. and *reneweth man* when he is full, and to shew him, *Luke*. 3. 5. So it is acknowledged in *Neh*. 9. *God* is ever with us, *Lord alone*, thou hast made the heavens: the heavens of heavens; with all their host, the earth, and all things that are therein; the sea, and all that is therein: and thou hast preferred them all, and the host of heaven worshippeth thee. *the heavens of heavens* that is, the highest heavens, as the Apostle mentioneth the third heaven, 2 Cor. 12. 2. Hereby the Angels also are implied; so in Targum Jonathan it is explained, *the heavens of heavens, and companies of Angels which are in them, to minister before him*.

Ver. 15. *God is alone* which the Greeke translate, *for hee alone* *alone* is said this is his speciall grace to his Church in Christ, *Eph*. 1. 3. 4. 9. See *their seed* their children, as the Chaldees explain it; for Gods grace is continued unto the posterity of the faithful, even to *thou* *thou* *thou*

of them that love him, *Ex*. Exod. 20. 6.

Ver. 16. *the superfluous fore-skinne* [this the Greeke translate, *hardnesse of the heart*: the Chaldees, *foolishnesse* (or *grossenesse*) of the heart: See the annotations on Gen. 17. 11. Hereby is taught repentance and mortification of the inward man, by circumcision of the heart, in the spirit, Rom. 2. 29. in putting off the body of the finnes of the flesh, Col. 2. 11. For we are the circumcision that worship God in the spirit, *Phil*. 3. 3. Hereupon God promitteth to circumcise their hearts, *Deut*. 10. 6. and blemish them that were uncircumcised in heart, *1er*. 9. 26. *Acts*. 7. 51. *make not your necke stiffe*; or, *harden not*, (*stiffen not*) your necke: see Deut. 9. 6. This is against their outward disobedience, as the former was against their inward; and teacheth submission unto the yoke of Gods law, contrary to their former stubbornnesse.

Ver. 17. *God of Gods* that is, the chiefest God, in respect of all that are called Gods, whether in heaven or in earth, *as there be Gods many, and Lords many*, 1 Cor. 8. 5. 6. The Idols of the Heathens, the Angels in heaven, and Magistrates on earth, are called Gods, *Deut*. 7. 25. *Plal*. 8. 6. with *Heb*. 2. 7, 8, 9. *Plal*. 82. *regard person or respect* (or *accept*) *faces*: which the Greeke translate, *not have in admiration the person* (or *face*) of any; which phrase the Apostle useth, *1er*. 17. Of God, sundry other Scriptures testifie, that he respecteth no persons, as *Al*. 10. 34. *Rom*. 1. 11. 2 *Chron*. 19. 7. *Iob* 34. 19. 1 *Pet*. 1. 17. *Gal*. 2. 6. *Eph*. 6. 9. *Col*. 3. 25. *nor take reward* that is, will not pervert judgement, by condemning the innocent, or justifying the wicked, for gifts or rewards, as unrighteous Iudges doe, 1 Sam. 8. 3. *Plal*. 15. 5. *Esay* 5. 23.

Ver. 18. *doth the judgement* that is, executeth the rightfull sentence, for delivering, or avenging them; as it is said, *the Lord hath judged* (that is, delivered) *him from the hand of his enemies*, 2 Sam. 18. 19. And he doth judgement to all oppressed, *Plal*. 103. 6. But the fatherlesse and widow are here by name exprest, because such are commonly and easily wronged in the world, therefore God is said to be the Judge, that is, the Patron, defender and relever of such, *Plal*. 68. 6. and 10. 14. and 146. 7. 9. and commandeth men to be like, *Esay* 1. 17. *Plal*. 82. 3. *bread* that is, as the Chaldees explain it, *food for bread*, which is the staffe & stay of mans life, is often used for all meat, as is noted on *Gen*. 3. 19. And as God feedeth strangers, so he commandeth his people to doe the like, *Deut*. 14. 29. and 16. 11. 14. and 24. 19. 20. 21. and 26. 11. 12.

Ver. 19. *Love ye therefore* or, *And love ye* the stranger, to wit, as God loveth him, that is, manifest your love by relieving him: see *1er*. 1. 25. 16. *ye were strangers*; this remembrance of their former misery is often used, to move them into compassion towards others. See *Exod*. 22. 21. *Levit*. 9. 33. 34.

Ver. 20. *cleave* This word is first used to preste the union that is betwene man and wife, *Gen*. 2. 24. applied here to signify our union with

And in Christ, as Paul sheweth it, by the same kinde of *mitres*, *Eph*. 5. 25. 32. But this is particularly here said, *Heb*. 12. cleave to the Lord, is one spirit, 1 Cor. 6. 17. It is to be done with purpose of heart, *Al*. 11. 23. and with *feele*, *Plal*. 63. 9. with a continued resolution, as *Ruth* 1. 14. 16. So in other cases, *cleaving* signifieth such a union as will not be parted, *Iob* 41. 37. *Dan*. 4. 35. Compare also *Deut*. 4. 4. and 11. 2. and 13. 4. and 30. 20. *swear* hereby Confession is implied, as before noted on Deut. 6. 13.

Ver. 21. *thy praise* in Greeke, *thy glorying*, that is, whom thou oughtest to praise continually, and in whom thou art to glory. So Jeremy said, *thine art my praise*, *1er*. 17. 14. and David, *O God of my praise*, *Plal*. 109. 1. and the *praises of Israel*, *Plal*. 22. 4. *fearefull things* in Greeke, *glorious things*; which imply both the good things done unto Israel, and the evil unto their enemies, as appeareth by *Plal*. 106. 22. 2 Sam. 7. 23. *Esay* 64. 3.

Ver. 22. *seventy foules* that is, seventy persons: some Greeke Copies have *seventy five* *foules*, other some, and (as Hierome witnesseth), the LXXI. Interpreters translate here *seventy*, though elsewhere they have 75: which the Holy Ghost followeth in *Al*. 17. 14. See the annotations on *Gen*. 46. 27. 28. *made thee* *Hebr*. put thee as the *starrs*, that is, made thee innumerable; which was a singular blessing remembered before in Deut. 1. 10. and *1er*. 23. 4. 5. 6. and a fulfilling of the promise made unto Abraham, *Gen*. 22. 17. and againe *Gen*. 20. 7. 4. According to this similitude, the Israelites are called the *host of heaven*, and *1er*. 23. 4. and in other visions, that the Church is called: *Heaven*, *Rev*. 4. 2. *1er*. 23. 4. and 12. 17. and the chief members of the same, *Starrs*, *Rev*. 6. 13. and 8. 10. and *1er*. 23. 4.

CHAP. XI.

An exhortation to love and obedience, 2 by experience of Gods great workes done in the wilderness, 8 by promise of Gods blessings in the land of Canaan, 16. and by the promise of Gods word must be laid up in the heart, for a signet word, 19 taught unto the Law, and written on the doore-posts, 22 Vnto the Law, the casting out of the heathens, 23 their land, is promised, 25 The blessing of the Lord is before them, 29 and must after the manner of Gerizim and Ebal, menuts within

And thou shalt love Iehovah thy God, and keepe his charge, and his statutes, and his judgements, and his commandments,

dements, all dayes: And know ye this day: for (I speake) not with your children, which have not knowne, and which have not seen: the chastisement of Iehovah your God, his greatnesse, his strong hand, and his stretched-out arme. And his signes, and his deeds which he did in the midit of Egypt, unto Pharaoh the king of Egypt, and unto all his land.

And what he did unto the armie of Egypt, unto their horses, and to their Chariotes; how he made the waters of the Red sea to flow over their faces as they pursued after you; & Iehovah hath destroyed thee unto this day. And what he did unto you in the wilderness, until ye came unto this place. And what he did to Dathan, and to Abiram, the sonnes of Eliab, the sonne of Reuben, how the earth opened her mouth, and swallowed up them, and their houses, and their tents, and all the substance that was at their feet, in the midit of all Israel.

But your eyes have seene all the great work of Iehovah, which he hath done. Therefore shall ye keepe all the commandment which I command thee this day, that yee may be strong, and goe in, and possesse the land, whither yee are going over to possesse it. And that yee may prolong your dayes upon the land, which Iehovah sware unto your fathers, to give unto them, and to their seed; a land flowing with milk & honey. For the land whither thou goest in, to possesse it, is not as the land of Egypt; from whence yee came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs. But the land whither ye are going over to possesse it, is a land of mountains and of vallies; it drinketh waters of the raine of heavens. A land which Iehovah thy God careth for; the eyes of Iehovah thy God are continually upon it, from the beginning of the yeere, even to the end of the yeere.

And it shall be, if hearkening ye shall hearken unto my commandments which I command you this day, to love Iehovah your God, and to serve him, with all your heart, and with all your soule; That I will give the raine of your land in his time, the first raine, and the latter raine; and thou shalt gather in thy Corne, and thy new wine, and thy new Oyle. And I will give grass in thy field, for thy cattell, that thou mayest eat and be full.

Take heed to your selves, lest your heart be deceived, and yee turne aside, and serve other gods, and bow downe your selves to them. And the anger of Iehovah be kindled against you, and he hur up the heavens,

Dddd 2

that

that there bee no raine, and the land yeeld
not her increase, and ye perish quickly from
off the good land, which Iehovah giveth you.
And yee shall put these my words in your
heart, and in your soules, and shall binde them
for a signe upon your hand, and they shall be
for Phylacteries betwene your eyes. And
ye shall teach them your children, speaking
of them when thou sittest in thine house, and
when thou walkest in the way, and when thou
lyest downe, and when thou risest up. And
thou shalt writethem upon the doore-posts
of thine house, and on thy gates. That
your dayes may be multiplied, and the dayes
of your children, in the land which Iehovah
sware unto your fathers, to give unto them,
as the dayes of the heavens upon the earth.
For if keeping yee shall keepe all this com-
mandement, which I command you, to doe
it, to love Iehovah your God, to walke in
all his wayes, and to cleave unto him;
Then will Iehovah drive out all these nations
from before your faces, and yee shall pos-
seesse nations greater and mightier than your
selves. Every place whereon the sole of
your foot shall tread, shall be yours: from
the wilderness and Lebanon; from the river,
the river Euphrates, and unto the hindmost
sea shall your coast be. There shall not a
man stand before you: Iehovah your God
will give the dread of you, and the feare of
you upon the face of all the land, which yee
shall tread upon, as hee hath spoken unto
you.

DDDD

Behold, I set before you *this day* a bless-
ing, and a curse. A blessing, if yee shall
hearken unto the commandments of Ieho-
vah your God, which I command you *this*
day. And a curse, if yee will not hearken
unto the commandments of Iehovah your
God, but turne aside out of the way which I
command you *this day*, to goe after other
gods, which yee have not knowne.
And it shall bee, when Iehovah thy God
hath brought thee in, unto the land whether
thou goest, to possesse it, that thou shalt
put the blessing upon mount Gerizim, and
the curse upon mount Ebal. Are they not
on the other side Jordan, by the way of the
going downe of the Sunne, in the land of
the Canaanite, which dwelleth in the plaine,
over against Gilgal, besides the Oakes of Mo-
rah? For yee are passing over Jordan, to goe
in, to possesse the land which Iehovah your

God giveth unto you, and yee shall possesse
it, and dwell in it. And yee shall observe to
doe all the statutes, and the judgements
which I set before your faces *this day*.

Annotations.

And thou shalt love] or, Love thou therefore.
Moses returneth to exhort Israel unto the
love of God, and to shew the same by their con-
tinuall obedience. his charge] or, his custodie,
his observation: which word is often used for a
watch, as in Exod. 14. 24. The Greeke transla-
teth it charges, or custodies; meaning, ordinances
to be kept heedfully: so in Gen. 2. 6. Lev. 8. 35.
and 18. 30.
Verbe 2. for (I speake not) with your children,
or, that (it is) not your children (or some) name-
ly, which have seene Gods greatness, &c. but your
eyes (are they) that have seene, &c. v. 7. Hee
commendeth Gods speciall favour to their owne
persons, more than to their fathers, or to their
children, in shewing them his great works, for
which they should the more love and obey him.
This hee after confirmeth by many arguments.
the chastisement] or nurture: which the Chaldee
translateth, doctrine, or instruction. It implieth nur-
ture both by words and works, as Dent. 4. 36.
and 8. 5. Lev. 26. 18. Prov. 1. 2. and 4. 1.
stretcheth out] the Greeke and Chaldee translate, high
arms. See the notes on Dent. 4. 34.
Verbe 3. deeds] or acts, in Greeke wonder. Of
these see the history in Exod. 7. &c. And here
is the first argument, from Gods mighty works
in Egypt.
Verbe 4. arme] or power, forces. So the Greeke
translateth, the power of the Egyptians. See Exod.
15. 4. to their horses] Hebr. to his horses,
and to his Chariots; speaking of them as of one
man, or having respect to Pharaoh their King-
man, to flow] or, to swim; and over their faces, is
like that in Lam. 3. 54. waters flowed over mine
head. He meant they were drowned, the Sea
covered them, they sank as Lead in the mighty wa-
ters, Exod. 15. 10. defroze] or, made them
perish: so that there remained not so much as one
of them, Exod. 14. 28. This was an extraordi-
nary favour of God, who oftentimes suffereth the
oppressors to have the strong hand, whiles the op-
pressed have the weak, and no comfortor, Eccle.
4. 1. So this is the second argument from Gods
power shewed at the Red Sea.
Verbe 5. what hee did] or, the things which hee
did, in his continuall guiding them thorow that
terrible wilderness, where they bewrayed their
many infirmities, and had experience both of his
chastisements, and of his mercies: the third argu-
ment and motive unto obedience.
Verbe 6. Dauben] of whose historie, see Num.
16. This is the fourth argument of Gods great-
nesse, to perswade Israel unto his love: for that

hee had repressed the factious and mutinous re-
bels among themselves, which would have sub-
verted the order and ordinance of God concerning
the Priesthood, the meanes of the atonement and
reconciliation betwene God and his people.
their houses] that is, households; as the Chaldee ex-
pounds it, the men of their houses: See Num. 16.
31. at their feet] that is, in their possession: the
Greeke and Chaldee translate, that was with them.
Verbe 7. have seene] or, are they that see. There-
fore this people, above all other, were bound to
love the Lord. works] or deed, that is, works,
as the Greeke translateth. So in the verse follow-
ing, commandment, for commandments.
Verbe 8. be strong] in body and spirit, to fight a-
gainst the enemy: as in Isai. 1. 6. 1. Job. 2. 14. Or,
be strong, that is, lively and healthfull, as the Greeke
translateth, that ye may live: and they that be strong,
Matth. 9. 12. are by another Evangelist said to
be in health, opposed to the sicke, Luke. 5. 31.
posse] or, inherit the land; a figure of the king-
dome of Gods grace and glory, which the right-
eous shall possesse by inheritance, Esay 60. 21.
and 65. 9.
Verbe 9. and honey] which signified the great
fertility of that land, and figured out spiritual
graces and comforts, as is noted on Exod. 3. 8.
Verbe 10. thou sowest] and so all the inhabi-
tants, as the Greeke translateth, they sow. In E-
gypt (from whence Israel came) they had no
rairie, but by the over-flowing of the river Nilus,
the land was watered; and by the labour of the
husbandman, beekes were derived to moisten the
ground. And that there they had no rairie, is re-
fused both by the Prophets, Zach. 14. 18. and
by humane histories: Pomp. Mela li. 1. Herodotus
in Euterpe. Nec pluvia supplicat herba loci, Tibul.
lib. 1. Eleg. 8. with thy foot] that is, with thy
diligent labour, signified sometime by the band,
Psal. 128. 2. sometime by the foot, as Gen. 30. 30.
This condition of the land of Egypt (the house of
bondage) figured the estate of men naturally cor-
rupted, which they labour to releve by their own
works, and with the muddy waters which are from
beneath, proceeding from earthly wisdom and
carnall understanding, 1 Cor. 1. 20, 21. and 2. 4. 5.
Exod. 34. 19. Lev. 2. 13.
Verbe 11. mountains, &c.] hereby is meant
the commodious, healthfull, and pleasant situa-
tion of the land, farre exceeding Egypt. Where-
fore sometime the whole land is signified under
the name of a mountain, Exod. 15. 17. And be-
cause it was hills and vallies, it could not be wa-
tered with the over-flowing of any river, (as E-
gypt which was a plaine,) but must otherwise bee
moistened with the raire of heaven, or else re-
maine barren and fruitlesse. the raire] this,
as it is most kinde, & causeth the earth to be fruit-
full in nature; so it figured heavenly graces, the do-
ctrine of Gods word & spirit, wherewith the soules
of men are made fruitful in good works, Esay 45.
2. Mic. 5. 7. See the notes on Gen. 27. 28. Dent.
32. 2. The want of raire is on the contrary, a signe
of curse, Zach. 14. 17. 18. Rev. 11. 6.

Verbe 12. careth for] Hebr. seeketh, that is,
carefully seeketh unto it, and as the Greeke transla-
teth, visiteth. According to this phrase, Son is
called a care sought, (that is, cared for, or regarded)
and not forsaken, Esay 62. 12. And of Gods gra-
cious providence towards the land of Israel, David
singeth, how the Lord visited the land, and plen-
tiously moistened it, very much enriched it, sto-
red it with showers, blessed the bad of it, crowned
the yere of his goodness, and his pathes [the
clouds] dropped fatnelle, Psal. 65. 10, 11, 12.
the eyes] this also signifieth Gods care and
providence, for good, as in the like speeches, Jer.
40. 4. Ezra 5. 5. Psal. 34. 16. Though Gods
providence be towards all peoples, and hee giveth
to all, life and breath, and all things, Acts 17. 25. do-
ing good, giving us raire from heaven, and fruitful
seasons, Acts 14. 17. causing it to raire on the earth
where no man is; on the wilderness, wherein there is
no man, Job 38. 26. yet other peoples have not the
word and promise of God, whercon to depend, as
Israel had: whereby they might live, not by bread
only, but by every word that proceedeth out of the
mouth of the Lord, Dent. 8. 3.
Verbe 13. if hearken yee shall hearken] that
is, if yee shall diligently hearken, and obey. This
passage of Scripture following, the Jewes read
daily in their families, as is noted on Dent. 6. 4.
Verbe 14. the first raire, &c.] or, the early raire.
Twice in a yere there fell store of raire in Is-
rael; in the beginning of the yere, about Sep-
tember or October; and halfe a yere after, which
was in Abib (or March) which ecclesiastically
began the yere unto Israel, as is noted on Ex-
od. 12. 2, whereupon it is called the latter raire
in the first month, Joel 2. 23. The first raire
fell after the sowing of their corne, that it might
take rooting in the earth: the latter raire was a
little before harvest, that the ear might be full.
Of these the Scriptures sundry times speake; but
so as that they depended upon God, to whom
Israel should obey, and of whom they should take
raire, in the time of the latter raire, Zach. 10. 1.
and then hee would come unto them (with his
blessings) as the raire, as the latter and former
raire unto the earth, Hosea 6. 3. So for the fruits,
the husbandman waited, and had long patience,
untill hee received the early raire, and the latter
raire, Lam. 5. 7. Which raire, as it figured hea-
venly blessings in Christ, Dent. 32. 2. Psal. 72. 6.
to they led Israel to the feare of God; but when
they revolted from him, they said not in their
heart, Let us now feare the Lord our God, that
giveth raire, both the former and the latter raire
in his season, Lev. 5. 24. If these raines were sea-
sonable and moderate, the land was fruitful; (as
Moses in the next words sheweth:) if they fail-
ed, then the drought as fire devoured the pa-
tures; so if they fell immoderately, the graines
rotted under their clods, Joel 1. 19, 17. new
oyle] These three were for the use of man, and
the grasse after mentioned, for beests, as Da-
vid also sheweth in Psal. 104. 13, 14, 15. By
these earthly promises God drew his people to
D d d d d obedience:

obedience: but David had more gladness in his heart, in the light of the Lords countenance, than when corn and wine increased, *Psal. 4. 6, 7.*

16 *Verf. 16. deceived* [or, inticed and drawn away by riches, pleasures, or false persuasions: of which Iob saith, *If my heart hath been secretly inticed (or deceived) Iob 31. 27.* other gods] that is, *Idols*, falsely reputed Gods: so the Chaldees translateth, *Idols* [or *Errors*] of the peoples.

17 *Verf. 17. sent up the heavens* [this phrase is used, both for restraining the natural rain for mens sins, 1 Kings 8. 35. and the spirituall raine of Gods word and blessings, *Revel. 11. 6.* *perish quickly*] or, *speedily, suddenly*. The wicked heathens God suffered with much patience, and would not have them destroyed suddenly, *Deut. 7. 22.* but his owne people are threatened for their sinnes to perish suddenly: for judgement must beginne at the house of God, 1 Pet. 4. 17. & he warneth his Church to repent, &c. or else he will come unto her quickly, *Revel. 2. 5.*

18 *Verf. 18. phylacteries* [or *frontlets*, written in parchments, and tyed to the forehead, as the former were to the hand or arme: of these, see the annotations on *Exod. 13. 9.* 16. and *Deut. 6. 4. 8.*

19 *Verf. 19. teach them your children* [cause your children (Hebr. *your sonnes*) to learne them; this explained the former precept, *Thou shalt whet them on thy children, Deut. 6. 7.* Abraham (the father of the faithful) is commended for this, that he would command his children, and his bond-servants after him, to keepe the way of the LORD, *Gen. 18. 19.* and Solomons parents taught him the Law, *Prov. 4. 3. 4.* and 31. 1, 2, &c. when thou walkest &c. answerable to these, are those sayings of Solomon, *When thou goest, it shall lead thee; when thou sleepest, it shall keepe thee; and when thou awakest, it shall talke with thee: for the Commandment is a Lampe, and the Law is a light, Prov. 6. 22, 23.*

20 *Verf. 20. doore-post*] of this rite, (see the notes on *Deut. 6. 9.*

21 *Verf. 21. dayes may be multiplied* Long life is a blessing, often promised to them that keepe Gods Law. *Hear, O my sonne, and receive my sayings, and the yeeres of thy life shall be many, Prov. 4. 10.* *dayes of the heavens* that is, whiles the world endureth; for so long, by the decree of God (in *Gen. 8. 22.*) shall the dayes of heaven be; and so long shall the heavens be over the earth. And under this; eternall life was also figured. A like promise was for the kingdom of David, or of Christ, that his throne should be as the dayes of the heavens, *Psal. 89. 30.*

22 *Verf. 22. this commandment* [the Greek explaineth it, these commandments: see the notes on *Deut. 5. 31.* to cleave] that is, to continue fast united unto him and his Law, as is noted on *Deut. 10. 20.*

23 *Verf. 23. drive out* according to his former promise, in *Exod. 23. 23, 27.*—31. But because Israel kept not Gods commandment, this promise was not fully performed, *Judg. 2. 1, 2, 3.*

24 *Verf. 24. shall tread* The like promise is made

after Moses death to Israel under Iesus their Captaine, *Ios. 1. 3.* who was a figure of our Lord Iesus Christ, by whom this promise was fulfilled. *the wilderness* [of Parai, which was the fourthe border of the land of Canaan. and *Lebanon*, a mountaine which was the northe border. By and *Lebanon*, we may understand and unto *Lebanon*, as the next words manifest. *Emphatic*] in Hebrew, *Pherath*: this is called the river for excellency sake, meaning the great river, as *Deut. 1. 7. Gen. 15. 18.* and so the Greeke translatheth it here. It was the easterne border of their territories.

hind-most sea [or, after sea, which the Greeke and Chaldees calleth the *Western sea*, meaning the maine or great sea toward the going downe of the Sunne, as is explained in *Ios. 1. 4.* which sea is said to be after or behinde them, because it was to the West, and so their western bound. For the East is counted the fore-part of the world, the West behinde, the South on the right hand, *Psal. 89. 13.* and the North on the left: all which foure parts are called by these names in *Iob 23. 8, 9.* See this promise fulfilled in 2 *Chron. 9. 26.*

Verf. 25. stand [or, sit himselfe, that is, rest or withstand you, as the Greeke translatheth. So in *Ios. 1. 5.* *stand* in Greeke, *trembling*; this was fulfilled before, *Deut. 2. 25. Psal. 105. 38.* and after, *Ios. 2. 11.* and 10. 10.

Here beginneth the 47. section, or Lecture of the Law: see *Genes. 6. 9.*

Verf. 26. I set Hebr. *I give*: this was, that they might take their choise of either of these; for so the phrase elsewhere meaneth, *Deut. 30. 19.* and so to manifest, that if the curse or evil came upon them, they caused it themselves.

Verf. 27. if yee shall hearken [or, that yee may hearken: but the Hebrew *After*, that is, sometimes used for *If*, as the Greeke here translatheth it, and in *Levit. 4. 22.* So *After* in 1 *King. 8. 31.* is *Im*, that is, *If*, in 2 *Chron. 6. 22.*

Verf. 28. after other gods [in Greeke, to serve other gods: following other religions, or divine services, which the Chaldees callith the *idols* of the peoples. Sol. Iarchi observeth from this place, that whosoever committeth idolatry, he turneth aside from all the way which was commanded to Israel: hereupon they say, He that professeth idolatry, is as if he denied the whole Law.

Verf. 29. put the blessing [Heb. *give the blessing*, that is, cause it to be pronounced upon mount Gerizim. The manner is shewed in *Deut. 27.* where this Law is repeated and enlarged. A thing is said to be given sometime, when it is spoken or pronounced with the mouth, as in *Iob 36. 3.* *Deut. 13. 1, 2.* upon mount Gerizim] or, towards mount Gerizim, (which the Greeke callith *Gerizim*: so after, towards mount Ebal, (called in Greeke *Gaibal*.) For the people stood halfe of them over against mount Gerizim, and halfe of them over against mount Ebal, as is recorded in *Ios. 8. 33.* And

And the Hebrew *gual* sometimes signifieth towards a place, as in *Exod. 9. 22.* towards heaven.

30 *Verf. 30. Are they not* that is, *Loe they are*, (speaking as of a thing well knowne. See the notes on *Gen. 4. 7.* by the way) or, after (behinde) the way of the going downe of the Sunne, that is, the way towards the West or Sunne-setting. *Gilgal* the place where Israel was circumcised afterward in Iosua's time, *Ios. 5. 9.* *Oles of Moreh* or, plains of Moreh, as the Chaldees expoundeth it; which was a place by Sechem, where God first appeared to Abraham after he came into the land of Canaan, and there Abraham built an Altar to the Lord, *Gen. 12. 6, 7.* And that mount Gerizim was by Sechem, (in that part of the country which after was called Samaria) appeareth in *Judg. 9. 6, 7.* And the Hebrews say, in Talmud Babin Sorah, chap. 7, that Gerizim and Ebal were in Samaria. There on mount Gerizim was the Samaritans Temple, 2 *Maccab. 6. 2.* where they worshipped they knew not what, *Iob. 4. 20. 22.* See also *Iosephus Antig. 1. 11. c. 8.* It seemeth they tooke occasion of that superstition from this Law, thinking Gerizim to be a holy place, because the blessings were pronounced on it; and they called themselves, those that belong to the blessed mount. And there have been of them in that place of late yeeres, as Benjamin in his Itinerario relateth, how he saw the citie in a valley betweene the mountaines Gerizim and Ebal, wherein the Samaritans dwelled, and did sacrifice there on mount Gerizim, alleging that which is written in the Law, *And thou shalt put the blessing upon mount Gerizim.*

CHAP. XII.

1 Places and monuments of idolatrie are to be destroyed: 4 they may not doe so unto the Lord, but must seeke and keepe the place of his service, which himselfe should chuse. 5 11 14 Thither all their sacrifices & holy things must be brought. 12 18 There they and their families, and the Levite, must eat and rejoice. 15 21 For evill use they might kill and cut within their gates. 16 23 Blood is forbidden to be eaten. 29 The manner of service which the Covenanters used, may not be inquired after, nor the things done unto the Lord, but his commandments only.

These are the statutes and the judgments which ye shall observe to doe, in the land which Iehovah the God of thy fathers giveth unto thee, to possesse it all the dayes that ye live upon the earth. Destroying ye shall destroy all the places wherein the nations which ye shall possesse, served their gods, upon the high mountaines, and upon the hills, and under every greene tree. And ye shall breake downe their altars, and breake their pillars, and burne their groves

with fire; and ye shall hew downe the graven images of their gods, and ye shall destroy the names of them out of that place. Yee shall not doe so unto Iehovah your God. For unto the place which Iehovah your God shall chuse out of all your Tribes, to put his Name there, even unto his habitation shall ye seeke, and thither shalt thou come. And thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and the heave-offering of your hand, and your vows, and your voluntary offerings, and the firstlings of your herd, and of your flocke. And there ye shall eat before Iehovah your God, and yee shall rejoyce in all that ye put your hand unto, you and your houses, wherein Iehovah thy God hath blessed thee. Yee shall not doe after all things which we doe here this day, every man all that is right in his owne eyes. For yee are not come as yet unto the rest and unto the inheritance which Iehovah thy God giveth unto thee. But ye shall passe over Jordan, and dwell in the land which Iehovah your God giveth you to inherit, and he will give you rest from all your enemies round about, and yee shall dwell in confident safety. And there shall be a place which Iehovah your God shall chuse, to cause his name to dwell there; thither shall yee bring all that I command you, your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all the choise of your vows which ye shall vow unto Iehovah. And yee shall rejoyce before Iehovah your God; you, and your sonnes, and your daughters, and your men-servants, and your women-servants, and the Levite that is within your gates, forasmuch as he hath no part nor inheritance with you. Take heed to thy selfe, lest thou offer thy burnt-offerings in every place which thou shalt see. But in the place which Iehovah shall chuse, in one of thy Tribes, there thou shalt offer thy burnt-offerings, and there thou shalt doe all that I command thee.

Notwithstanding, in all the desire of thy soule, thou shalt slay and eat flesh, according to the blessing of Iehovah thy God, which he hath given to thee in all thy gates: the uncleane and the cleane may eat thereof, as of the Roe-bucke, and as of the Hart. Only the blood yee shall not eat, yee shall powre it upon the earth as water. Thou shalt not eat within thy gates, the tithe of thy corne, or of thy new wine, or of thine oile, or the firstlings of thy herd, or of thy flocke, or any of thy vows which thou shalt vow, or thy voluntary offerings,

offerings, or heave-offering of thine hand.
But thou shalt eat it before Iehovah thy God, in the place which Iehovah thy God shall chuse; thou, and thy sonne, and thy daughter, and thy man-servant, and thy woman-servant, and the Levite that is within thy gates: and thou shalt rejoyce before Iehovah thy God, in all that thou puttest thine hand unto. Take heed to thy selfe, lest thou forsake the Levite, all thy daies, upon thy land.

When Iehovah thy God shall enlarge thy border, as he hath spoken unto thee, and thou shalt say, I will eat flesh, because thy soule desireth to eat flesh; in all the desire of thy soule thou maist eat flesh. If the place which Iehovah thy God shall chuse, to put his name there, be farre from thee, then thou shalt slay of thy herd, and of thy flocke, which Iehovah hath given unto thee, as I have commanded thee: and thou shalt eat within thy gates in all the desire of thy soule. But, as the Roe-bucke and the Hart is eaten, so thou shalt eat it: the uncleane and the cleane shall eat it alike. Onely be sure not to eat the blood, for the blood is the soule, and thou shalt not eat the soule with the flesh. Thou shalt not eat it: thou shalt powre it on the earth as water. Thou shalt not eat it, that it may bee well with thee, and with thy sonnes after thee, when thou shalt doe that which is right in the eyes of Iehovah. Onely thy holy things which thou shalt have, & thy vowes, thou shalt take up, and goe unto the place which Iehovah shall chuse. And thou shalt make thy burnt-offerings, the flesh and the blood, upon the Altar of Iehovah thy God; and the blood of thy sacrifices shall be powred out upon the Altar of Iehovah thy God, and thou shalt eat the flesh. Observe and heare all these words which I command thee, that it may bee well with thee, and with thy sons after thee for ever, when thou shalt doe that which is good and right in the eyes of Iehovah thy God.

When Iehovah thy God shall cut off the nations from before thee, whither thou goest to possesse them, and thou possessest them and dwellest in their land. Take heed to thy selfe lest thou be ensnared after them, after that they be destroyed from before thee; and lest thou enquire after their gods, saying, How did these nations serve their gods? even so will I doe likewise. Thou shalt not doe so unto Iehovah thy God; for every abomination to Iehovah which he hateth, have they

done unto their gods; for even their sonnes and their daughters they have burnt in the fire to their gods. Every word which I command you, that shall yee observe to doe: thou shalt not adde unto it, neither shalt thou diminish from it.

Annotations.

Statutes Here Moses entereth into the explanation of the second commandment, concerning the manner of Gods worship, when Israel should come into Canaan; and propheseth in the 12, 13, 14, 15, and 16 chapters, Statutes for the service of God; and afterwards Judgments for the suppressing of evils.

Verf. 2. destroying charis, yee shall speedily and utterly destroy; as the Greeke translath, destroy with destruction. In the Hebrew canon it is said, Wee are commanded to destroy the Idols, and the ministring vessels thereof, and whatsoever is made for the same, *Deut. 12. 2.* And in the land of Israel we are commanded to persecute it, until it be destroyed out of all our land: but without the land we are not commanded to persecute it. But every place which wee shall subdue, wee are to destroy every Idol that is therein, as it is written (*in Dent. 12. 1.*) and yee shall destroy the names of them out of that place. Maimony in Miñch, treat. of Idolatry, ch. 7. *sect. 1.* places as houses, high places, temples, and the like. Hereupon the house of Baal, 2 *King. 10. 27.* the high places which Solomon and Jeroboam had builded for idolatry, 2 *King. 23. 15.* were destroyed. But if an house were built for use, and Idols afterwards set up in it, the Hebrewes say, When hee had brought in the Idols into the house, so long as it was there, the house was lawfull for any use; when it was taken out, the house was lawfull, Maim. treat. of Idolatry, ch. 8. *sect. 4.* shall possesse] that is, shall subdue and have dominion over them, as the word often significth: see *Levit. 25. 45, 46. Jer. 49. 2. Psal. 82. 8.* gods] that is, as the Chaldee explaineth it, Idols: there are gods (so called) many; but unto me there is but one God, 1 *Cor. 8. 5, 6.* **menstruall** in such high places, all nations for the most part used to serve their gods: into which corruption Israel sometime fell, 2 *King. 17. 10, 11. Jer. 3. 6. Ezek. 20. 28, 29. Hof. 4. 13.*

Verf. 3. pillars [or statues, standing images] of these see *Exod. 23. 24. Levit. 26. 1.* graves] which were wont to be as temples unto the heathen, as is noted on *Exod. 34. 13.* See also the annotations on *Dent. 7. 5.* goai] in Chaldee, Images of their Idols. And whether in speech, for the name of other gods might not be heard out of their mouths, *Exod. 23. 13.* or imprinted in bookes, graven on pillars, imposed on places, or any other the like. So the Reubenites changed the names of cities, that carried Idol names, *Nam. 32. 38.* As the beginning of true religion is repurance from dead works, *Heb. 6. 1.* so in the continuing

ring of Gods true service, Moses beginneth with the abolishing of all idolatrous monuments; for what agreement hath the temple of God with Idols? 2 *Cor. 6. 16.*

Verf. 4. not doe [a] in any of the former particulars, or such like: as not to destroy or doe evil to Gods sanctuary or synagogues, *Psal. 74. 3, 6, 7, 8.* nor to breake downe his Altars, 1 *King. 19. 10.* nor to deface any holy writings, or monuments of his name, *Jer. 36. 23.* The Hebrews say, Whosoever destroyeth any name of the holy pure names, whereby the blessed God is called, is by the law to be beaten for loss of Idols hee saith. And thou shalt destroy the names of them, &c. Thou shalt not doe so to the Lord thy God. Hee that takes away but one stone (by way of destroying) from the Altar, or from the Temple, or from any other part of the Court, is to be beaten. Likewise he that burneth any of the wood of the sanctuary, &c. All the holy Scriptures, and expositions of them, it is unlawfull to burne any of them, or destroy them with hand, except they be such as are written by hereticks, &c. But holy Scriptures when they are old, are to be laid up. Maimony in Iesudei hatorah, ch. 6. *sect. 1. 7. 8.*

Verf. 5. to put his name there] that is, to have it consecrated unto him, and his divine service. Such was the Tabernacle of Moses, the Temple of Solomon, the Cite Jerusalem, after God had chosen it for of them God said, *My name shall be there, 1 King. 8. 29.* and his Name was called upon them, *Dan. 9. 18.* and put there, 2 *King. 21. 4, 9. 1 King. 14. 31.* The Chaldee here expoundeth it, to cause his Majesty (or divine presence) to dwell there. Now Chast hath abolished the earthly Jerusalem, and requirith worship in spirit and truth every where, *John. 4. 21, 23.* [shall yee seeke] for answers and oracles, which from the mercie-seat, and by Vrim and Thummim, were given to the people, *Numb. 7. 89. Exod. 25. 21. Numb. 27. 21.* All other places were forbidden; as, Seeke not Beelbel, nor enter into Gilgal, &c. *Amos 5. 5.* [shall thou come] at all times, when thou wilt offer sacrifice, *Levit. 19. 8, 9.* but three times in the year by expresse commandment, *Exod. 23. 14, 17.* And there the Lord promised to come unto them and blisse them, *Exod. 20. 24.*

Verf. 6. sacrifices] of all sorts, as sinne-offering, peace-offering, and whatsoever pertained to the Altar. Sacrifices have their name of slaughter, which were then offered, and eaten before the Lord: the Chaldee here expoundeth it, the slaughter (or sacrifice) of your holy things. viz] the tenth of the head and of the flocke; which bo h Priests and people were to bring and slay before the Lord, and eat them in Jerusalem: whereof see *Levit. 27. 32.* and the tithes of corne, &c. whereof see *vers. 17. and Dent. 14. 22, 23.* heave-offering of your land] the Greeke translath, the first-fruits, and in *Ps. 116. 17.* the first-fruits of your hands: There are the ministrations spoken of in *Dent. 26. 2.* &c. which with their hands they brought into the Sanctuary. See the annotations there. vowes, and your voluntarie offerings] such as for Gods blessings they willingly gave unto him. The difference of these

voluntarie oblations from vowes, is shewed on *Levit. 7. 16.* firstlings] which were given to the Priests, for them to eat, after the blood was sprinkled; and the fat burned on the Altar: see *Numb. 18. 15, 17.*

Verf. 7. The hall eat] to wit, such things as were lawfull for the people to eat: for of all the things forementioned, they might not eat. Some were for the Priests to eat before the Lord; some for the people. rejoyce] God is to be served with gladness, *Psal. 100. 1, 2.* and the holy things of God might not be eaten with mourning, *Dent. 26. 14. Hof. 9. 4.* yee put your hand] Hebr. she putting so (or sending forth) of your hands. This, though it may be applied to that which they might take and eat, of the holy things, as in *Gen. 3. 22.* yet it seemeth to be more general, for all things that they should doe, and all blessings that they should receive, as by comparing this phrase in *Dent. 15. 10.* and 23. 20, and 28. 8. 20. may appeare. So after in *vers. 18.* houses] that is, households, children and such like; as the Chaldee expoundeth it, men of your houses: and so Moses explaineth it in *vers. 12.*

Verf. 8. which wee doe] the Greeke expoundeth it, which yee doe. Israel committed idolatry in the wilderness, *Alt. 7. 42, 43.* Howbeit this speech of Moses seemeth rather to meane the true service of God, which was not as yet perfected, neither could be in their travels; as it was after in Canaan. right in his owne eyes] that is, which liketh or pleaseth him: so the phrase meane, in 2 *Sam. 19. 6. 1 Chron. 13. 4.* and is often spoken of the corruption of men, as *Inde. 17. 6.* and 2 *Tim. 2. 15.* unto which Moses opposeth that which is right in the Lords eyes, *vers. 15, 28.* and *chap. 13. 18.* There is away which is right before a man, and the end thereof are the ways of death, *Prov. 14. 12.*

Verf. 9. the rest] in Chaldee, the base (or place) of rest: meaning the land of Canaan, and in speciall, Jerusalem there, 1 *Chron. 23. 25.* whereafter their travels and warres, the Lord gave rest unto his people, as *vers. 10.* and 1 *King. 8. 56.* But David being there, spake of another rest, which remaineth for people of God, *Psal. 95. 11.* into which rest, wee that beleve doe enter, and cease from our owne works, *Heb. 4. 3, 8, 9, 10.*

Verf. 10. in confident safety or, in security; it meaneth without feare, *Iudg. 8. 11.* and 18. 7. and without danger of evil, *Psal. 78. 53.* See the like promise in *Levit. 25. 18, 19.* This promise is fulfilled in Christ, by whom wee are delivered out of the hands of our enemies, that we might serve God without feare, *Luk. 1. 74.*

Verf. 11. And there shall be] or, And it shall bee that the place, &c. See *vers. 5.* the choice that is, the best, or fairest, as the Chaldee translath.

Verf. 12. your gates] the Chaldee explaineth it, your cities: so the Hebrewes sometime explaineth it selfe, as is noted on *Exod. 20. 10.* no part] of the spoiles or inheritance in the division of the land, but the Lord is his part and inheritance. See *Dent. 10. 9. Num. 18. 8, 21.*

Verf. 13. lest thou offer] that is, that thou offer not.

1. This precept is often and carefully urged, because the people were prone to fall into the transgression of it, as the histories of Scripture manifest. 2. King. 17. 9. 11. And it taught men the unity of the faith of Christ, and the bond of love and peace, to be kept in the heavenly Jerusalem, whither all people should resort. 2. 21. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

see the notes on Deut. 14. 22. 23. *heave-offering* in Greeke, *first-fruits* in Chalde, the separation, that is, the separated thing : see *verf. 6.* Maimony in Bicurim (or treat. of First-fruits) chap. 3. *feld.* 3. *saith,* The *heave-offering* of thine hand is the *first-fruits* 3. and, The Priest that eateth of the *first-fruits* out of Jerusalem, after that they are brought within the walls, is by the Law to be beaten; for it is said, *Thou shalt not eat within thy gates, &c.*

See more on Deut. 26. 2. 4. *Verf. 19. lest thou forsake* that is, *that thou forsake not*, or neglect not; either by erecting a new ministerie, as did Jeroboam, 2 Chron. 13. 9. or by withholding thy offerings, the means of their livelihood, which is in speciall here intended. So in Neh. 10. 39. *we will not forsake the house of our God*; where mention is made of bringing up their offerings. The same sense is called the *speaking of God*, Mal. 3. 8. See also Deut. 14. 27. *upon thy land* the land of Canaan, out of which in speciall, rithes, first-fruits and the like were to be paid. The Greeke translatheth, *all the time that thou shalt live upon the land (or earth).*

Verf. 20. *Because thy soule* or, as the Greeke translatheth, *if thy soule desireth.*

Verf. 22. *as the Roe-backe* that is, as common and profane meats, without any respect of holiness. So after, in Deut. 15. 22. 23.

Verf. 23. *Only be sure* or, *be strong* : the Greeke translatheth, *Take heed strongly* : it meaneth a full and firme purpose of heart, not to eat at any time. Of this Law, see the notes on Lev. 17. 10. &c. *is the soule* figuratively spoken, because the *life* (or *life*) is in the blood, as is expressed, Lev. 17. 11. *not eat the soule* because God gave them that upon the altar, to make an atonement for their soules, Lev. 17. 11. 12.

Verf. 26. *holy things* Hebr. *holinesses* : the Chalde expieth it to their rithes.

Verf. 27. *the flesh and the blood* both of them were wholly brought to the altar, Levit. 1. The Greeke translatheth, *the flesh thou shalt offer upon the altar.* [sacrifices] to wit, peace-offering, for the flesh of them was eaten by the owners, Levit. 7. 15. *upon the altar* the Greeke translatheth it, *at the base* (or foot) of the altar.

Verf. 28. *in the eyes* that is, as the Greeke and Chalde expound it, before the Lord.

Verf. 29. *to possesseth them* or, *to disinherit them*; as the Chalde saith, *to cast them out* : the Greeke translatheth, *to wherit their land*. God having given direction for the place of his worship, now proceedeth with the things and manner of service which they should performe unto him.

Verf. 30. *lest thou be ensnared* that is, deceived in rhyminde, and so fall into sinne and destruction, by following their religion. The Greeke translatheth, *that thou seeke not to follow them.* See Exod. 23. 33. As the nations were to be destroyed, for their idolatrous service was to be abolished, that none of their customes should be retained in Israel.

How did? Heb. *How wilt, that is, how shaldest thou serve.* Hereupon the Hebrewes say, *Thou shalt not inquire (or take) concerning the way of the*

service of an idol how it is, although thou serve it not; for this thing shall surely turne after it, and to doe as they doe. Maimony treat. of Idolatry, ch. 2. *feld.* 2. *will I doe* not unto idols, but to the Lord, as the next verse manifesteth. So not onely the worship of false gods, but false or idolatrous worship of the true God, is here forbidden; and all imitation of Idolaters is condemned. So in Levit. 18. 3.

Verf. 31. *every abomination* the Chalde expoundeth, *every thing that is abominable before the Lord* : in Greeke, the *abominations which the Lord hateth.* *to their gods* the Chalde expounds it, *to their idols.* This one particular of burning their children, is named, [all other being implied] because herein they shewed most zeale and love; as Abraham for sacrificing his sonne at Gods command, is highly commended, Gen. 22. 12. and Israel, when they would shew themselves most studious to please the Lord, inquired about giving the fruit of their body for the sinne of their soule, Mic. 6. 7. and sometime practised this abomination, Esai. 106. 37. 8. Ezek. 21. 37. 39. But God here condemneth the most fervent devotion of Idolaters.

Verf. 32. *Every word or thing in Chalde, every commandment.* Hereby God appointeth his owne word and law, to bee the onely rule of his service, without imitating the customes of others, or devising any thing of their owne. So in Levit. 18. 4. Deut. 4. 1. 2.

CHAP. XIII.

1. The Prophet that inticeth to idolatry, though he give signes which come to passe, must not be heard unto, but put to death. 6. The brother, child, wife, or friend, that inticeth to idolatry, must not be hardened unto, spared, or concealed, but stoned to death. 12. The citie that revolteth to serve other gods, after due inquiry, must be smitten with the sword, men and beastes utterly destroyed, the spoiles burned, the citie razed for ever, and none of that exceeding thing reserved.

1. If there arise in the midst of thee a Prophet, or a dreamer of dreames, and hee give unto thee a signe or a wonder; And the signe cometh, or the wonder which hee spake unto thee, saying; Let us go after other gods, which thou hast not known, & serve them: Thou shalt not hearken unto the words of that Prophet, or unto that dreamer of a dreames, for Iehovah your God comprehendeth you, to know whether you be the lovers of Iehovah your God, with all your heart, and with all your soule. After Iehovah your God shall yee walke, and him yee shall feare, and his commandments shall ye

keepe, and his voice yee shall obey, and him you shall serve, and unto him shall ye cleave.

And that Prophet, or that dreamer of a dreames, shall be put to death, because hee hath spoken revolt against Iehovah your God, which brought you forth out of the land of Egypt, and redeemed thee out of the house of servants, to thrust thee out of the way, which Iehovah thy God commanded thee to walke therein; and thou shalt put away the evill from the midst of thee.

If thy brother, the sonne of thy mother, or thy sonne, or thy daughter, or the wife of thy bosome, or thy friend which is in thine owne soule, entice thee in secret, saying, Let us goe and serve other gods, which thou hast not knowne, thou nor thy fathers. Of the gods of the peoples which are round about you, nigh unto thee, or farre off from thee, from the one end of the earth, even unto the other end of the earth. Thou shalt not consent unto him, nor hearken unto him, neither shalt thine eye spare him; neither shalt thou pity, neither shalt thou conceale him. But killing thou shalt kill him; thine hand shall be first upon him, to put him to death; and afterwards the hand of all the people. And thou shalt stone him with stones, and he shall die, because hee hath sought to thrust thee away from Iehovah thy God, which brought thee forth out of the land of Egypt, out of the house of servants. And all Israel shall heare and feare, and shall doe no more as this evill thing, in the midst of thee.

If thou shalt heare (say) in one of thy cities, which Iehovah thy God giveth to thee, to dwell therein, saying, Certaine men, the sons of Belial, are gone out from the midst of thee, and have thrust away the inhabitants of their citie, saying, Let us goe and serve other gods, which yee have not knowne: Then shalt thou enquire, and shalt search, and shalt aske diligently; and behold (if it be) truth, the word certaine, this abomination is done in the midst of thee. Smiting thou shalt smite the inhabitants of that citie with the edge of the sword, utterly destroying it, and all that is therein, and the cattell thereof, with the edge of the sword. And all the spoile of it thou shalt gather into the midst of the street thereof, and shalt burne with fire the citie and all the spoile thereof, everie whitt, to Iehovah thy God: and it shall be as heape for ever; it shall not be built againe.

And there shall not cleave to thy hand ought of the cursed thing, that Iehovah may

turne from the burning of his anger, and may give unto thee tender mercies, and may have tender mercie on thee, and multiply thee, as hee hath sworne unto thy fathers. When thou shalt obey the voice of Iehovah thy God, to keepe all his commandments, which I command thee this day, to doe that which is right in the eyes of Iehovah thy God.

Annotations.

If there arise or, when there shall stand up; by which word is signified the open and bold carriage of deceivers. Moses having from the first commandment, taught the doctrine of one only God, whom we should in faith, love, and obedience have to be our gods, and give our selves to him; and from the second commandment, taught the right way of serving this God, according to his owne word, doth now from the third commandment, teach to beware of the abuse of Gods name and word unto vanity, heresie, or idolatry; and so generally warneth Israel to take heed lest they transgressed the first and second commandments by the breach of the third. *in the midst of thee* speaking to Israel, amongst whom many false prophets did arise, 2 Pet. 2. 1. Vnto which danger all Churches are subject, as it is said, *Men cover of your own selves shall many arise, speaking perverse things.* *Ab. 20. 30.* a Prophet a publicke seducer, touching whom hee giveth warning first, as afterwards of the private, v. 6. &c. What a Prophet signifieth, is noted on Gen. 20. 7. and Exod. 7. 1. *dreames* this was one of the waies, by which prophesie came of old unto men, Num. 12. 6. *ter. 23. 25. 28.* By a Prophet he seemeth to denote the principall sort, such as saw visions: by a *dreamer*, the inferior sort; that saw things more obscurely.

begive either by word and promise, or by action or gesture, as 1 King. 13. 3. and 22. 11. *Mat. 12. 39. 40.* wonder any miraculous, or supernatural thing; as lannes and lambres in appearance turned water into bloud, Exod. 7. 22.

Verf. 2. or the wonder] Hebr. and the wonder: these are said to come, when they are effected or fulfilled: so *ter. 28. 9.* *Dent. 18. 22.* saying [that is, and he say: as saying in 1 Chron. 13. 12. is expounded, and said in 2 Sam. 6. 9. in 2 King. 22. 9. compared with 2 Chron. 34. 16. after other gods] the Greeke explaineth it, and *serve other gods*; which the Chaldee calleth, *idols of the peoples*. Thus the religion given of God by the hand of Moses, was established against all opposition that after might arise, upon what pretence soever: And for the faith taught by Christ and his Apostles, was confirmed against the false signs, and lying wonders of Antichrist, 2 Thess. 2. 9. 10. The Hebrews say, *If there stand up a prophet, and hee doth great signs and wonders, and seeketh to denie (or make false) the prophesie of Moses, we may not hearken*

unto him, but we know certainly, that those signs are by enchantment and sorcery. For the prophesie of Moses was not by signs, &c. but with our eyes we saw, and with our eares we heard as hee did heare, &c. Therefore the Law saith, *If the signe or wonder come to passe, thou shalt not hearken to the words of that Prophet.* (*Dent. 13.*) for loe, hee cometh unto thee with signe and wonder, to make that false prophesie haue some with thine eyes. And forasmuch as we beleeve not in a wonder, but because of the commandment which Moses commanded us; how should we receive this signe, which cometh to make the prophesie of Moses false, which we saw and heard? Maimon. tom. in Iesude haorah, chap. 8. *sect. 3.* See also the annotations on Exod. 19. 9.

Verf. 3. that dreamer] or, the dreamer of that dream; and so the Greeke translatheth it. *God tempteth* or proveth: See the notes on Gen. 22. 1. But there God himselfe immediately tempted Abraham; here mediately, and that by evil means, which hee of his grace and wilfuldome ordereth and disposeth for good to his people: as also the Apostle saith, *There must be also heresies among you, that they which are approved may be made manifest among you,* 1 Cor. 11. 19.

Verf. 4. After Iehovah] the Chaldee saith, *after the feare of the Lord your God.* Here the Lord and his commandments are opposed to all other: so that after Iehovah, meaneth after him onely; as our Saviour expoundeth a like speech, *Mat. 4. 10.* from *Dent. 6.*

Verf. 5. [spoken revells] or apostasie, that is, spoken words to cause thee to revell, or turn away; as the Greeke translatheth, *to make thee to erre from the Lord.* This judgment of the false Prophet (as all other weighty matters) none but the high council of 71 Elders might judge of, as the Hebrews say, Talmud. Bab. in Sanhedrin, c. 1. and Maimon. in Sanhedrin, c. 5. See the annotations on Num. 11. 30.

the evill both person and worke: as the Chaldee translatheth, *the evill doer*: the Greeke, *the evill thing*: but in *Dent. 17. 7.* the Greeke translatheth, *the evill one* which Paul approveth, using the same words, in 1 Cor. 5. 13.

Verf. 6. thy brother] by nature, or in the same faith and Church: but the Greeke addeth, *thy brother on thy fathers side, or on thy mothers.* *son of thy mother* [such are dearest bretheren, as the example of Ioseph and Benjamin sheweth, Gen. 43. 34. and 45. 12, 14. daughter] Love and affection and descent from parents to children, as it were by inheritance; and the daughter for infirmity of sex, is most pitied and pitied, but may not to be in this case. *of thy brother* the Greeke saith, *which is in thy house.* *as thine owne* [such] most dearly loved, put therefore in the last place for a friend [sticketh closer than a brother, Prov. 18. 24. And as man and wife are one flesh, Matt. 19. 6. so friends here are one soule. *intice*] with motions, reasons, exhortations [the Greeke translatheth, *exhort* the Chaldee, *counsell*. The Hebrews write; *Hee that enticeth any one of Israel, whether man or woman, he is to be stoned*; although neither the *intice*, nor the *intice*d, hath worshipped the idoll, yet hee doth

for teaching to worship it. Whether the intice be private man, or Prophet, be the intice one singular person, man or woman, or a few persons, they are to die by stoning. Hee that inticeth the multitude of a citie, he is to suffer away, and is not called an intice. Maimon. treat. of Idolatry, chap. 5. *sect. 1. 2.* See after in *vers. 13.* *other gods* in Chaldee, *Idols of the peoples*: to the *intice*, 7.

Verf. 7. unto the other end] that is, all the world over. Hereby God condemneth all the feigned religions thorowout the earth, as being gone astray from him: and having made himselfe and his word knowne unto Israel, would have them therein to rest their faith, without declining to novelties. *Wee know that we are of God, and the whole world lieth in wickednesse,* 1 Joh. 5. 19.

Verf. 8. not consent] or, not affect, have any liking or will unto him. From which word, the Hebrews gather, that it is unlawfull for the intice to love the intice. Maimon. treat. of Idolatry, chap. 5. *sect. 4.* If he were drawne away by him, so that hee said, *Goe we and let us serve him, although they had not as yet served, both of them were to be stoned, the intice and the intice'd.* *Ibidem* *sect. 5.* eye [spare] to wit, from vengeance. See this phrase in Gen. 45. 30. *Dent. 7. 16.* *pitie* or use gentleness and indulgence, as Gen. 19. 16. *conceale him* but bewray, and use all means to bring him to his punishment. Therefore the Hebrews thinke, that the intice'd person was to take witness, to see if he would intice before them: if hee would not, then (they say) it is commanded to lay privy wait for him, and lay wait for none that are guilty of death by the Law, but for this man. And thus they do it: The intice'd bringeth two men, and sets them in a dark place, so that they may see the intice, and heare his words, but he may not see them. Then hee saith unto the intice, *Say what is it that you said, &c.* When he hath spoken, the intice'd answereth; *How shall wee leave our God which is in heaven, and goe and serve strikers and slaves? If he convert hereby, or hold his peace, hee is free: But if hee say unto him, thus are we drawn doe, and thus it becometh us; then they that stood there also, bring him to the judgment Hall; and they stone him.* Maimon. treat. of Idolatry, chap. 5. *sect. 3.*

Verf. 9. [kill him] by shewing the thing to the Magistrate, who hath power to kill him: therefore the Greeke translatheth, *Shewing thou shalt shew concerning him.* *thine hand* [this is spoken to the accuser, or first witness, who must call the first stone at him, *Dent. 17. 7.* Of the manner of stoning used in Israel, see the notes on *Levit. 24. 23.*

Verf. 10. to thrust thee away from Iehovah] in Chaldee, *to make thee to erre from the feare of the Lord*; that is, to goe astray from his true worship and service, as saith in *Esay 29. 13.* is expounded *unbelief*, in *Matt. 25. 9.* *of servants* in Greeke and Chaldee, *of servants, or bondages.*

Verf. 11. shall doe no more] Hebr. shall not add to do in this evil word; that is, any such evil thing as this is. For punishment of transgressors, it is meant to restrain others from wickednesse,

and to make them wile, *Prov. 21. 11.* On the contrary, *Because sentence against an evil worke is not executed speedily, therefore the heart of the finnes of men is fully set in them to doe evill.* *Eccles. 8. 11.* See the like in *Dent. 17. 13.* The Hebrews gather from the words, *All Israel shall heare, &c.* that a cryer was to proclaim before him unto all, the cause of his death; and they note foure sorts of evil doers, before whom such proclamation was made; *The rebellious Elder*, (*Dent. 17. 13.*) the presumptuous false witness, (*Dent. 19. 19. 20.*) the intice to Idolatry, (here [spoken of] and the stubborn rebellious sinner, (*Dent. 21. 18. 21.*) Maimon. tom. 4. treat. of Rebels, c. 3. *sect. 8.*

Verf. 12. If thou shalt be a lay in one] or, when thou shalt beare of one, that is, of any one of thy cities. This is one of the most severe laws, wherein God sheweth his jealousy and indignation against idolaters, to the utter rooting out, not onely of their persons, but of their posterity, goods, and citie itselfe ever. *of thy cities* of the cities of Israel, which were Gods people, against whom onely this law is given, if they should be drawne to idolatry, and not againe those that were without. So of spiritual judgement it is said, *Do not yete judge them that are within? But them that are without God judgeth,* 1 Cor. 5. 12, 13.

Verf. 13. [sonnes of Belial] that is, wicked or mischievous persons, which the Chaldee interpreth, *sonnes of wickednesse.* *Belial* (in Hebrew *Belial*) is by interpretation, *without profit*, or, *without yeake*, that is, lawlesse, rebellious and wicked; and this name is given unto Satan or Antichrist, opposed unto Christ, in 2 Cor. 6. 15. and to becomers of Belial, is to be addicted or given over unto wickednesse, as in 1 Sam. 2. 12. *Iudg. 19. 22. 1 King. 21. 10.* The likes of a daughter of Belial, 1 Sam. 1. 16. and man of Belial, 1 Sam. 25. 25. and sometime the wicked are simply called Belial, as in 2 Sam. 23. 6. *Nabum 1. 15.* and as it is here applyed to persons, so it is also to wicked things, words or thoughts, as in *Dent. 15. 9.* *out from the midst of thee* or, from among you, speaking to Israel, from whom such wicked persons might in all ages goeforth, as they did also from the Christian Churches, as it is said, *They went out from us, but they were not of us,* 1 Joh. 2. 19. And this their going out, argueth likewise their stubborn and presumptuous carriage in their evil, which they did not in secret, but as proclaiming warre against the Lord. *have thrust away* or, have driven, have withdrawn, to wit, out of the way, as was expresse in *vers. 5.* the Chaldee expoundeth it, *have caused to erre*, (or goe astray;) and it noteth the force and efficacy of such seducers; as Ieroboam is said to have driven Israel from following the Lord, 2 King. 17. 21. See before on *Dent. 4. 19.* *the inhabitants*

This is spoken generally and indefinitely to all the inhabitants were seduced, there is no doubt but the judgment following was to be executed: the Hebrews also thinke, if the greater part of the citie were drawn away, they all that were seduced, were to dye, and the citie to be destroyed: but if

the lesser part onely were withdrawn, then they were killed, but the cite it self was to be left stand, as is further shewed in the annotations following. *other gods*] in Chaldee, the idols of the people: so here were two evils, the forsaking of the true God, whom they had knowne, and the following of other gods whom they had not knowne. Of these the Lord saith by his Prophet, *Dee ascribed, O yee heavens, at this, and be horribly afraid, yee very desolate, saith the LORD, for my people have committed two evils, they have forsaken me the fountain of living waters; they have hewed them out cisternes, broken cisternes that can hold no water, Jer. 2. 12, 13.*

Ver. 14. *Then shalt thou enquire*] hee speaketh to Israel, and therein chiefly to the Rulers, whom it most concerned to try out this case: and by these three, *enquire, search, aske, &c.* that well or diligently, he teacheth them what care should be had for finding out the truth; that this severe judgment came not upon any without their due demerit. The Hebrewes say, They judge not a cite thrust away, but in the judgment hall of 74 (Magistrates): it is said (in Deut. 17. 5.) *Thou shalt bring forth that man or that woman unto thy gates, and shalt stone them, &c.* Particular persons are killed by the Judges that are in every cite; but the multitude are not killed (say) by the great Synedrion. The great Court do send, and enquire, and search, till they know evidently, that all the cite, or the most of it, is thrust away, and turned to Idolatry. Afterward, they send two leaues men, to admonish and to convert them: if they convert and show repentance, the Synedrion do command all Israel to goe up against them to warre: and they do beseege them, and wage warre against them, untill the cite be broken up. When it is broken up, forthwith they set for them many courts of judgment, and doe judge them: whoeuer hath two witnesses come against him, that hee served an Idoll, after they have dispatched him, they put him apart. If all the Idolaters be found the lesser number, they stone them to death, and the rest of the cite is delivered. If they be found the greater number, they carry them up to the high Courts, and give sentence there against them, Maim. treat. of Idolatry. 4. f. 3. 6.

Ver. 15. *Write the inhabitants*] the Greeke faith, kill all the inhabitants with the slaughter of the sword: which is to be understood, if they be all found guilty: as they say. They kill with the sword all that have served (the Idolls) and smite every soule, men, women, and children, if all (the cite) bee thrust away. If the Idolaters be found the greater number, they smite all the little ones, and women of the Idolaters with the edge of the sword. And whether the whole, or the most part, be thrust away, they stone to death those that did thusly them away. Maim. ibid. f. 6. utterly destroying with a curse or execration: after the Greeke version, anathematizing. Of such the Hebrewes say, The men of the cite drave away (to Idolatry) have no part in the world to come, (that is, in the eternall.) Thalmud. Bab. in Sanhedrin, c. Chelek. the cattell, and of the cattell that is killed, it is forbidden to make any profit (or use)

of them, even as of the Oxe that is stoned. Maimony in Idolatry. c. 4. f. 13.

Ver. 16. *all the spoile of it*] This the Hebrews understand largely, whether they be the goods of the idolaters, or of the other that fell not unto idolatry: for to them write *The goods of the just men that are within it, if they be the rest of the inhabitants of that cite, which are not dravne away with the multitude, they are burnt with the generall spoile: forasmuch as they dwell therein, their goods perish. A company of passengers, from place to place, if they passe thence a cite so dravne away, and be dravne away with it, they have continued in it thirty daies, they are killed with the sword, and their goods perish: if not, they are stoned to death, and their goods are to their heires. The goods of the men of another cite reserved therein, are not burned, but returned to the owners: for it is said, The spoile of it, and not the spoile of their neighbours. The goods of the wicked men of that cite, which are reserved in another cite, if they be gathered together with it, are burnt in the generall: if not, they perish not, but are given to their heires. The baly things within it, such as are sanctified for the Altar, doe die for the sacrifice of the wicked: it is an abomination. Things sanctified to the maintenance of the Temple, are redeemed, and afterward burnt: for it is said, the spoile of it, not the spoile of heaven. The first-borne, and the tithe that are perfect, are the holy things of the Altar, and dye: such as are blemished, are as the common cattell, and are killed, &c. The second tithes, and the money of the second tithes, and the holy Scriptures that are within (the cite) are laid up in store. Maimon. in Idolatry. chap. 4. f. 7. 9, 10, 15. every whit] The Hebrew Calil here used is sometime an whole burnt offering, Levit. 6. 22. Dent. 33. 10. Hereupon the Hebrewes say, Who so executeth judgment upon the cite dravne away (to Idols) hee he offereth the burnt offering Calil; as it is written, every whit (Calil) to the LORD thy God: neither that only, but turneth away burning anger from Israel, (Dent. 13. 17.) and bringeth a blessing and mercie upon them. Maim. in Idolat. c. 4. f. 16. an heape] the Greeke translatech, uninhabited: the Chaldee, a desolate heape. The Hebrewes say, Whoeuer buildeth it, is to be beaten: but it is lawfull to turne it into Gardens or Orchards: for it is said, it shall not be built againe: nor build for a cite, as it was before. Maim. ibid. f. 8.*

Ver. 17. *not cleave to thy hand*] that is, thou shalt not make any profit or use to thy selfe out of the goods of the cite. Compare the example of Jericho, Ios. 6. 17. &c. and see the annotations on Dent. 7. 26. from the burning] the Greeke, from expounded it, from the strength; the Greeke, from the wrath of his anger, which oftentimes is kindled, not onely against the sinners themselves, but all Israel for their fakes, as Ios. 7. 1. 11, 12. and 22. 17. 18, 20.

Ver. 18. *obey or hearken to the voice*] in Chaldee, *shall receive the word of the Lord*. that which is right in the eyes, which the Greeke expoundeth, *that which is good and pleasing before the Lord*.

CHAP. XIV.

1 Gods children are not to disfigure themselves in mourning for the dead, 3 nor eat any abominable thing. 4 What may, and what may not be eaten, of Beasts. 9 of fowles. 11 of fowles. 19 Creeping things: may not be eaten, 21 nor that which dieth of it selfe. 22 Tithes to be eaten before the Lord, 24 or (if the way be too long) to be turned into money, and it to be bestowed on things which they should eat and drinke with joy before the Lord. 27 The Levite may not be forsaken. 28 The third years tithes for the Levite, stranger, fatherlesse, and widow.

YEE are the sonnes of Iehovah your God: yee shall not cut your selves, nor put baldnesse between your eyes for the dead. For thou art an holy people to Iehovah thy God; and Iehovah hath chosen thee to be unto him a people of peculiar treasure, above all peoples which are upon the face of the earth.

Thou shalt not eat any abomination.

These are the beasts which yee shall eat; the Oxe, the Lambe of sheepe, and the Kid of Goats, The Hare, and the Roe-buck, and the Fallow-deere, and the Wild-goat, and the Pygarg, & the Wild-oxe, and the Chamois,

And every beate that parteth the hoofe, and cleaveth a funder the clift of two hoofes, that cheweth the cud among the beasts, that yee shall eat. But this yee shall not eat, of them that chew the cud, or of them that part the cloven hoofe; the Camel, and the Hare, and the Conie, because they chew the cud, but they part not the hoofe, they shall be unclean unto you. And the Swine, because he parteth the hoofe, & cheweth not the cud, he shall be unclean unto you: of their flesh yee shall not eat, and their carcase yee shall not touch.

These yee shall eat of, all that are in the waters, all that hath finne and scales yee eat.

And all that hath not finne and scales, yee shall not eat, it shall be unclean unto you.

Every cleane bird yee shall eat. But these are they of which yee shall not eat: the Eagle, and Olsifrage, and the Osprey: And the Vulture, and the Kite, and the Gledde, after her kinde: And every Raven after his kinde:

And the Owle, and the Night-hawke, and the Sea-gull, and the Hawke after his kinde: And the great Owle, and the little Owle, and the Red-thanke: And the Pelican, and

the Gier-eagle, and the Cormorant: And the Storke, and the Heron after her kinde, and the Lapwing, and the Bat: And every creeping thing that flieth, it shall be unclean unto you: they shall not be eaten. Every cleane fowle yee shall eat. Yee shall not eat of any carcase; thou shalt give it unto the stranger that is in thy gates, that hee may eat it: or thou must sell it unto an alien; for thou art an holy people unto Iehovah thy God. Thou shalt not seech a Kid in his mothers milke.

Thithing thou shalt tithe all the revenue of thy feed, that the field bringeth forth, yee by yeere. And thou shalt eat before Iehovah thy God, in the place which hee shall chuse, to cause his name to dwell there, the tithe of thy corne, of thy new wine, and of thy new oile, and the fillings of thy herd, and of thy flocke, that thou maiest learne to feare Iehovah thy God, all daies. And if the way be too much for thee, that thou art not able to carie it, because the place is farre from thee, which Iehovah thy God shall chuse, to set his name there, when Iehovah thy God hath blessed thee; Then shalt thou turne it into money, and binde up the money in thine hand, and shalt goe unto the place which Iehovah thy God shall chuse. And thou shalt give the money, for all that thy soule desireth, for oxen, or for sheepe, or for wine, or for strong drinke, or for whatsoever thy soule asketh of thee: and thou shalt eat there before Iehovah thy God; and thou shalt rejoyce, thou and thine house. And the Levite which is within thy gates, thou shalt not forsake him, for hee hath no part nor inheritance with thee.

At the end of three yeeres thou shalt bring forth all the tithe of thy revenue in that yeere, and shalt lay it up within thy gates. And the Levite, because he hath no part nor inheritance with thee; and the stranger, and the fatherlesse, & the widow which are within thy gates, shall come, and shall eat, and be satisfied; that Iehovah thy God may blesse thee, in all the worke of thine hand, which thou shalt doe.

Annotations.

THE sonnes of Iehovah] or, sonnes to Iehovah: the Chaldee translatech, sonnes before the Lord. Under the name sonnes, hee implicitly daunteth also, as is exprest in Dent. 32. 19. 2 Cor. 6. 18. Mosts here entrench into precepts concerning

ning the communion of the Saints among themselves, which should be holy; who, as they must abstain from false gods, so from communion in the rites and ordinances of religion, with the children of such. Christ is the Sonne of God in nature, the *Sonne of his love*, Coloss. 1. 13. Wee in Christ are the fannes of God by adoption, Rom. 8. 15. by faith in Christ, Gal. 3. 26. So many as are led by the Spirit of God, Rom. 8. 14. and are made partakers of his love, as it is written, Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God, 1. Iob. 3. 1. not cut your selves] as was the manner of the heathens, especially in their sorrow, 1. King. 18. 28. ler. 41. 5. and in particular, when their friends died, ler. 1. 6. 6. which thing is chiefly intended here. The Chaldee translareth, *ye shall not make a tumult*. Because they are the children of God; therefore they must walk in his fear, 1. Pet. 1. 17. and purify themselves, even as he is pure, 1. Iob. 3. 3. and beare all accidents and afflictions that come upon them, patiently; and forsake all heathenish customs, and not hurt their owne bodies, which are the Temples of the holy Ghost, 1. Cor. 6. 19. See the notes on Levit. 19. 28. The Hebrews say, that Gediah, the cutting here spoken of, and *Servatib*, the incision, in Levit. 19. 28. are one thing; and hee that cutteth himselfe for the dead, whether it be an incision with his hand, or an incision with an instrument, he is to be beaten. Maimony treat. of idolatry, chap. 12. sect. 13. *phus baldness*] that is, make your selves bald by shaving or plucking off the haire; which also they used in mourning for the dead, Ezek. 7. 18. and 27. 31. ler. 16. 6. and 48. 37. See also Levit. 21. 5. and 19. 27. betweene your eyes] that is, on the fore-part of your head: as the *Phylacteries* which were to be between their eyes, were worn on their heads, as is noted on Exod. 13. 9. 16. And in Levit. 21. 5. it is written, *They shall not make baldness upon their head, for the dead*] this is an explanation of that which elsewhere he saith, for a saule, Levit. 19. 28. and 21. 1. The Hebrews here say, *If your father dye, ye shall not cut your selves, nor make you bald, nor sorrow more than is meet*; for you are not fatherlesse, because you have a father who is great, living, and permanent, even the holy blessed God. But an *Infidel*, when his father dieth, hath no father that can help him in time of need; for his father which is left him is of wood, & his mother of stone; as it is written, *saying to a stocke, Thou art my father, & to a stone, Thou hast brought me forth*, (ler. 2. 27.) therefore they weep & cut themselves, & make them bald. And further, because thou art an holy people, therefore thou must not do deformity selfe (or make thee ill-favoured.) Chazkuni on Deut. 14. Yea, even the wife among the heathens themselves, blamed this folly in men, that mangled their bodies for the dead, calling them *Vari* & *detestabilia* generaliter, *peccatores, multibres lacerationes genarum, peccatores, famorum, capitis percussiones*. Cicero, Tusc. quest. 1. 3.

Verf. 2. of peculiar treasure] in Greeke, a peculiar people in Chaldee, beloved people: see the annotations on Exod. 19. 5.

Verf. 3. any abomination] This Sol. Iarchi, and the Thargum called Ionathans, well explain, *any thing that I have made abominable to you*, (or, *that I have from you*.) For every creature of God is good, 1. Tim. 4. 4. and there is nothing common (unclean) of it selfe, Rom. 14. 14. but by the ordinance of God, certaine creatures, meats and drinks, were made unclean unto the Jewes, yet not for ever, but imposed upon them until the time of reformation, Heb. 9. 10. And this law taught them holiness, in abstaining from the impure communion with the wicked, Eccl. 10. 13. 17. 20. 28. See the annotations on Levit. 11. The Hebrews saw this myserie; for Baal Haturim on this place noteth, *Next unto these words, For thou art an holy people, &c. he saith, Thou shalt not eat any abominations; meaning, that they should not be commixed with infidels for infidels are like unto beasts*.

Verf. 4. Kid of goats] or, the lambe of goats: the Hebrew *Seb*, is either a young sheepe, or a young goat, as Exod. 12. 4. 5. and by naming the Lambe, he meaneth all the breed of these beasts, young or old; as the sonne of man, is used for any man generally, old or young, Psal. 144. 3. Iob. 25. 6.

Verf. 5. Hart] in Hebrew, *Ajil*, a wilde beast well knowne, whose female is called an *Hind*, Gen. 49. 21. light of foot, 2. Sam. 22. 34. bringing forth her young with great sorrow, Iob. 39. 1. 3. Such were meat at Solomons table, 1. King. 4. 23. *Roe-buck*] in Hebr. *Tjela*, of the plebeian sort; or beauty of this beast in Chaldee, *Turjagim* Greeke, *Dorkas* (whereupon the woman named in Syriack, *Tabitba*, Mat. 9. 36. is by interpretation, *Dorkas* in English, a Roe;) this beast is very swift, 1. Sam. 18. 1. Chron. 12. 8. Song 8. 14. eaten also at Solomons table, 1. King. 4. 23.

Fallow-deere] or *Wilde-oxe*. Bugle, or Buffel: in Hebr. *Iachmer*; a word not found but here, and in 1. King. 4. 23. the Greeke translareth it, *Boubalos*, that is, the Buffe, Buffel, or Wilde-oxe, which somewhat resembleth our common Oxe, but is of another kinde, bigger, black, and more fierce. The Chaldee and Arabik retain the Hebrew name, *Iachmera*, which some Hebrews say, is a beast like unto a great goat. Some late Expositors make it a beast like an *Alieps* an *Asse* in Hebr. is called *Chamor*. *Wilde-goat* in Hebr. *Aco*, a word not found but in this one place; of it some thinke the Latine *Alex* (by putting in the letter *L*) is derived, which we call the *Elke*; a beast somewhat like a Fallow-deere. The Greeke translareth it *Tragelaphos*, that is, a *Goat-horn*, which is in part like a Goat and an Hart: (such are found in Arabia. The best Hebrew expositors say it is the wilde-goat, or rock-goat, so named of climbing the rocks.) It is a beast of another kind than the common goat; for be it wild or tame, the beast is the same. *Pygarg*] to the Greeke and old Latine version translareth the Hebrew *Disyon*, here onely used: which the Chaldee calleth *Rema*, of *highesse*. The *Pygarg* is a wilde beast like a fallow deere, or *Roe-buck*. *Wilde-oxe* or *Wilde-buffel*: so both Onkelos and Ionathan, the Chaldee paraphrast, doe translath the Hebrew *Teo*, used onely here, and in *Ejai*, 51. 20. where it is called *Te*.

The Greeke translareth it *Oryx*, which is a beast like a Goat. The Arabike name it *Tajetal*. *Chamor*] this name is borrowed of the French, as being a beast like a wild Goat. The Hebrew names *Zemer*, the Arabik *Zirapha*, both have the signification of cutting. The Greeke translareth it *Camelpardalis*, which is a word compounded of the *Camel* and the *Pantheresse*. The Chaldee calleth it *Disfa*, which is a kinde of Roe. These seven sorts of beasts, and three of cattell, are all to be understood of severall kinds, (as the Scripture giveth them every one a severall name) and are not to be distinguished by their wildnesse, or ornatenesse, but by their different nature; for as the Hebrews say, the wilde Oxe, and the (Oxe) fatted in the stall, these are of the kinde of the Oxe. Maimony treat. of forbidden meats, ch. 1. sect. 8. And the Scripture confirmeth this, as when he saith of David, *He sacrificed oxen and fatlings*, 2. Sam. 6. 13. that is, oxen fed in the pastures, and fatted in the stall. Moreover they say, that there are no other catell, or beasts in the world, lawfull to be eaten, save these ten kinds, rehearsed in the Law; they and the kinds of them, as is noted on Levit. 14. 5. And further, they have this saying, *Though all these (ten kinds) are lawfull to be eaten yet wee must put a difference betweene the cleane cattell, and the cleane beasts*. For the beasts, their fat is lawfull (to be eaten) and their blond must be covered: [Levit. 17. 13.] but cleane cattell, their fat is unlawfull to be eaten, [Levit. 7. 23.] and there is no charge to cover their blond, Maimony treat. of forbidden meats, chap. 1. sect. 9.

Verf. 6. that cheweth] understand, and that cheweth, as the Greeke addeth the word *and* for it must doe both, else it was not cleane. And here, because the former beasts may be unknowne by their names, (as is to be seen by the variety of interpretations.) God giveth two generall signes to know a cleane beast by, the parting of the hoofe in twaine, and the chewing of the cud; of which, see the annotations on Levit. 11. 3.

Verf. 7. Camel] of this and the rest that follow, see the notes on Levit. 11. 4. — and of the exception how in cases of necessity unclean meats might be eaten, it is there spoken, *they might* or every of them cheweth.

Verf. 9. in the waters] whether in the sea, or in the rivers, Levit. 11. 9. *fin and scale*] in Greeke and Chaldee, *finnes and scales*: see the annotations on Levit. 11. 9. &c.

Verf. 10. unclean] and so an abomination, as is said in Levit. 11. 10. 11. that their flesh might not be eaten, nor their carcases touched, as before in verf. 8.

Verf. 12. Eagle] of this, and the rest that follow, see the annotations on Levit. 11. 13. &c. Verf. 13. *Vultur*] called here in Hebrew, *Raab*, of *seeing* in Levit. 11. 14. Daab, of *flying*. Chazkuni here saith, *Raab and Daab are one, and it is called Raab, because it seeth much*. Ionathan in his Thargum calleth it, the white *Dajertha*, according to the name in Levit. 11. and Onkelos nameth it *Bath campha*, that is, *Daughter of wing*.

Glede] a kinde of Kite or Purtock, in Hebrew *Dajab*: this is not mentioned in Levit. 11. (see the annotations there on verf. 14.) the Greeke calleth it *litmor*, that is, a *Glede* or *Kite*.

Verf. 15. *Owle*] or, *young Owle*, or *young Owl*: see the notes on Levit. 11. 16. for this and the rest that follow.

Verf. 19. that flieth] or, of the flying fowle: in Greeke, all the creeping things of fowles; which Ionathan, Sol. Iarchi, and others, expound of *fies*, *bees*, *hornets*, and all such like: see Levit. 11. 20.

Verf. 20. *cleane fowle*] or, *cleane flying thing*; implying the kinds of *Leucitis*, which were lawfull to be eaten, Levit. 11. 21. 22.

Verf. 21. any carcase] the flesh of a cleane beast or fowle, that either dieth alone, or is not orderly slain: see the annotations on Levit. 17. 15. *the stranger*] not the Protylete, or stranger joynted to the Church, for such were bound to keepe the whole law, and this in specially, Levit. 17. 15. but as both the Chaldee paraphrases expound it, the *uncircumcised stranger that is in thy Cities*; and the Greeke, *the journeyer that is in thy cities*. Of three sorts of strangers, see the notes on Exod. 12. 43, 45, 48. This stranger here spoken of, the Hebrews call *Ger toshab*, that is, the *stranger inhabitant* (or *Sejourner*, in Greeke, *Paroikos*;) and they describe him thus, *Ger toshab* is an heathen, who takes upon him that hee will serve no idoll, with the residue of the commandments which were commanded to the sonnes of Noah, [whereof see the notes on Gen. 9. 4.] but he is not circumcised nor baptized. Such an one they (the Israelites) doe receive, and he is of the Saints of the nations of the world. And why is he called *Toshab* (an inhabitant?) because it is lawfull for us to let him inhabit amongst us in the land of Israel. Maimony com. 2. in *Ilurei bish*, ch. 14. sect. 7. Off such, they held that they might be in the state of salvation, as they confesse elsewhere, *The Saints of the nations of the world, they have a portion in the world that is to come* (in life eternall) Maimony treat. of repentance, chap. 3. sect. 5. *sell unto an alien*] or, *sell thou to a foreranger* in Chaldee, *to a sojourner of the people*; as a heathen that dwelt not in the land of Israel, an *holy people*; and therefore art to shew forth holiness in obeying all the commandments of the Lord, though imposed but for a time, and as shadows of better things. For meats, and drinkers, and divers washings, and carnall ordinances, were imposed on the Jewes, until the time of reformation, Heb. 9. 10. But now it is said, *Let no man judge you in meat or in drinke*, &c. which are *shadows of things to come*, but the body is of Christ, Coloss. 2. 16, 17. not seeth a Kid] this Law is twice given before, in Exod. 23. 19. and 34. 26. see the annotations there. Under the name of a *Kid*, the Hebrews understand a *Lamb* also, and *Calf*, or other beast: and by seething, they imply also eating, or making any profit or use of flesh so boyled. The Chald. translareth, *thou shalt not eat flesh with milke*.

Verf. 22. *Tisbing thou shalt tithe*] that is, shalt in any wife, carefully, faithfully separate the tithe; *Eecce 3*

tithe meaning the second tithe which themselves were to eat, *vers.* 23. for there was a first tithe which was given to the Levites, out of which the Levites paid a tenth part again to the Priests, *Numb.* 18. 24.—28. *Nehem.* 10. 37, 38. Then of that which remained, the owners separated a second tithe; which themselves did eat before the Lord; the first and second year: in the third year it was given to the Levites, and to the poor, *Deut.* 14. 28, 29. In the fourth and fifth years, it was eaten again by the owners, and in the sixth year was given to the poor. The seventh year was a rest and Sabbath to the land, then all things were common, *Exod.* 23. 10, 11. And this course they were constantly to follow in Israel. Hereof it is written to the Hebrews thus; After that they have separated the first tithe, every year they separate a second tithe, *Deut.* 14. 22. and in the third year, again in the sixth, they separate the tithe of the poor, in stead of the second tithe. In the first (day) of Tisri (or September) is the beginning of the year for the tithe of corn, and of pulse, and of herbes: and where-soever the beginning of the year is mentioned, [that is the first of Tisri. And the sixteenth of Shebat [that is the eleventh month which we call January] is the beginning of the year for the tithe of trees (fruit) Maimony *tom.* 3. in Maaser sheni (or treat. of the second tithe) *chap.* 1. *sect.* 1, 2. See also the annotations on *Levit.* 27. 30. &c. all the revenues; or, all the increase, that is, fruits or increase which are gathered and brought in for food: the reason of the name appeareth in 2 *Sam.* 9. 10. thou shalt till the land for him, and thou shalt bring in (the fruits) that thy Masters (some may have food to eat. The Hebrews say, All man's meat that is kept which groweth out of the ground, with an heave-offering: and it is commanded to separate out of it, the first-fruits for the Priest, &c. and likewise the tithes. Maimony in *Tumoth*, *chap.* 2. *sect.* 1. And whereas the Scripture sometime speaketh of Revenue, sometime of Corn (as after in *vers.* 23.) sometime of a Morfell of bread, (as in *Isa.* 19. 5.) they say, the grain, when it is eared is called (Tebnah) Revenue, every where; and after that it is threshed and sinned, it is called (Dagan) Corn; and when it is ground, kneaded, and baked, it is called (path) a Morfell, or Bread. Maim. in *Berachoth*, *chap.* 3. *sect.* 1. that the field bringeth forth; or, that cometh out of the field; in Greeke, the generation (or increase) of thy field. year by year] so the Greeke also interpreteth the Hebrew phrase, year year, which is clewewise written, year by year, *Nehem.* 10. 35. and Iosabab in his Thargum explaineth it, every year and year; whereto hee addeth, and not the fruits of (one) year, with the fruits of another year: meaning, that they must separate their tithes yearly, and not put two years tithe into one.

Ver. 23. *shall eat* in Greeke, *shall eat* it: speaking of the tithe which the owners should eat: and so Iosabab in his Thargum saith, *Thou shalt eat the second tithe before the L O R D.* before Iosabab's the tithes which were given to the Priests, they might eat in every place, *Numb.* 18. 31. this second

tithe was holy, and might not be eaten but where Gods sanctuary was; as within Jerusalem when the Temple was there built. The second tithe is eaten by the owners, within the walls of Jerusalem (*Deut.* 14. 23.) Whosoever eateth so much as an olive of the second tithe, or drinketh of it the fourth part (of a Log) of wine, without the wall of Jerusalem, is to be beaten, as it is written (in *Deut.* 12. 17.) thou shalt not eat within thy gates, the tithe of thy corn, or of thy wine, or of thyne oyle, &c. and hee is to be beaten for every one in particular: therefore if hee eat of them all three, without the wall, hee is beaten three times. Maim. in *Maaser sheni*, *chap.* 2. *sect.* 1. 5. This is meant (they say) if he eat thereof without the walls of Jerusalem, after it is once brought in thither; But if he eat of it, before it cometh within the wall of Jerusalem, hee is chastised with stripes, *ibid.*, *sect.* 6. Of beating, see *Deut.* 25. 23; and of the holy manner of eating it, see *Deut.* 16. 14. his name] in Chaldee, his divine presence (Shenah) whereby Gods presence with his Church in Christ, and by his Spirit, is meant: see the notes on *Exod.* 34. 9. *firstlings*] these were given to the Priests, *Numb.* 18. 15. *Nehem.* 10. 36. who had many other gifts, of which, some might not be eaten but in the court of the sanctuary; some (of which number these firstlings were) might not be eaten but in the holy Citie: and some might be eaten every where. See the annotations on *Numb.* 18. 10. *seare*] this is the end of this ordinance, that the people might be enured with these, religion, and service of God: (for seare is sometime used generally for Gods worship, *Ezra* 29. 13. with *Matt.* 15. 8, 9.) And this seare they learned both by the action it selfe, eating the tithe of all their fruits, with joy and thankfulness to him that so blessed their land and labours, the tenth whereof they consecrated unto him: and by beholding the other holy things, and religious actions, performed by all Israel at their solemne feasts. In this latter sense Chazkuni here expoundeth it thus; That when thou goest up to the feast, to eat thy second tithe, and shalt see the Priests in their service, and the Levites in their singing, and the Israelites in their standing, and the Synedion (or Magistrates) sitting and judging the judgments of Israel, and the Doctors teaching; (for from thence doctrine went forth unto all Israel) thou shalt learn to seare the Lord by God.

Ver. 24. *too much for thee*] that is, as the Greeke explaineth it, be far away from thee. *to carry it*] in Greeke, to carry them, meaning the tithes fore-mentioned. *shall be blessed thee*] that is, hath given thee so great an increase, that the tenth of them is more than thou canst carry to the place of Gods Sanctuary.

Ver. 25. *thine it* or, *sell it for money*: Hebrew is for silver; which the Greeke translates, *sell them for silver*. Of this the Hebrews have the ordinances; Hee that will redeem the fruits of the second tithe, redeemeth them by their price (or worth) and saith, Loe this money is in stead of these fruits, &c. and hee carrieth the money up to Jerusalem. Hee that redeemeth his second tithe, blesteth God for the redemption

redemption thereof. When they redeeme it, it is not by the name of Tithe, but by the name of common (or profane) things: and they say, How much are these common fruits worth; though all doe know that they are Tithes. They redeeme not the tithe fruits, but with silver; and they redeeme them not with silver weighed, but with silver stamped, which hath some figure or writing upon it: and if hee redeeme it with a wedge of silver, or the like, he doth nothing. Hee may not redeeme it with money which is not current at that time, and in that place. Neither may hee redeeme it with money which is not in his owne power; as it is written, Thou shalt binde up the money IN THINE HAND. Hee that redeemeth his second tithe before he have separated it; as if he say, The second tithe of these fruits is redeemed with this money; hee saith not any thing, seeing hee hath not set out the tithe. But if he have set them out, and then say, the second tithe which is in the North, or in the South, be common (or profane) for this money; loe then it is redeemed. When they redeeme the second tithe, it must be with the worth thereof, and not by guess, but exactly, by the measure, or by the weight thereof, and so they give the price. If the price be knowne, he may redeeme it by the mouth of one; but if it be not knowne, as if the wine begin to be sowre, or the fruits to be rotten, &c. he is to redeeme it by the mouth of three chazms. They may not carry the tithe fruits from one place to another, to redeeme them there, Maimony in *Maaser sheni*, *chap.* 4. and *bind up*] the Greeke saith, and shalt take the money in thine hand.

Ver. 26. *thy soule akeeth of thee*] in Greeke, *thy soule desireth*; by soule, meaning appetite or lust after meat or drinke, as in *Psal.* 78. 28. they asked meat for their soule. They might not bestow the money on other things, than for food or anointing, as the Hebrews declare it thus; Hee may not take for the money of the tithe, ought save mans meat, which groweth out of the earth, or which is nourished by that which groweth out of the earth; as the particulars expressed in the Law, oxen, sheepe, wine, or strong drinke. Therefore they may not buy with the tithe money water or salt, &c. because they grow not on the same ground. Honey, egger, and milke, are as oxen, and sheepe; for though they grow not out of the earth, yet are they proceeded of them which are nourished from the earth. Likewise, they buy not a beast with the tithe money out of Jerusalem. Maim. in *Maaser sheni*, *chap.* 7. *sect.* 3, 4, 5, 16. and thine house] in Chaldee, the men of thy house; meaning such as were cleane, the unclean might not by the Law, *Deut.* 26. 14. *Who so eateth of the second tithe, is uncleanne*, is to be beaten. Maim. in *Maaser sheni*, *ch.* 3. *sect.* 1.

Ver. 27. *thy gates*] in Greeke and Chaldee, *thy cities*: so in *vs.* 28. *not forsake him*] that is, not neglect him, but minister sufficient for him also to eat, drinke and rejoyce; seeing hee hath no land of his owne, to supply this unto him: See *Deut.* 12. 19. And this here seemeth not to be meant onely of the first tithe, commanded to be given unto the Levites, *Numb.* 18. but of communicating also these second tithes with them, to rejoyce together, as

may be gathered by the Law following, *vs.* 29.

Ver. 28. *At the end of three years*] in Greeke, *After three yeeres*: but it is meant in the third yeere, to wit, of the seventh or Sabbath yeere; and to againe in the sixth yeere, for every third yeere is meant. Therefore in *Deut.* 26. 12. it is written, In the third yeere. all the tithe] The Hebrews write, After a man hath reaped the feed of the earth, or gathered the fruits of the trees, and ended the worke thereof; he separateth out of it, one of fiftie; and this is called the great Heave-offering (or first-fruits) and it is given to the Priest: and of this is spoken in *Deut.* 18. 4. Afterward he separateth out of the remainder, one of ten; and that is called the first tithe; and hee giveth it to the Levites: and this is mentioned in *Numb.* 18. 24. After this, he separateth out of the residue, one of ten; and that is called the second tithe: and it is for the owners, and they eat it in Jerusalem: and this is spoken of in *Levit.* 27. 30, 31. and *Deut.* 14. 22. According to this order doe they separate in the first yeere: of the seven, and in the second, and in the fourth, and in the fifth. But in the third, and in the sixth of the seven, after they have separated the first tithe, he separateth out of the remainder, another tithe, and giveth it to the poor, & that is called the tithe of the poor. And these two yeeres there is no second tithe but the tithe of the poor; and that is spoken of in *Deut.* 14. 28. & 26. 12. The yeere of Release (which is the seventh yeere) is all free; and there is no heave-offering, nor tithes at all, either first or second, or tithe of the poor. Maimony *tom.* 3. in Mattanoth, gnanijim, *ch.* 2. *sect.* 5. *thy gates*] in Greeke and Chaldee, *thy cities*: implying cities, suburbs, and fields about them; but not out of the land; as the Hebrews say, *They may not carry out of the land, for it is said, WITHIN THY GATES*; and (in *Deut.* 26. 12.) *That they may eat within thy gates*. Maimony in Mattanoth, *ch.* 6. *sect.* 17.

Ver. 29. *the Levite*] he was to have all the first tithe, *Numb.* 18. 24. and of that doe the Hebrews understand this, and not of the second tithe: as Sol. Iarchi here saith, The Levite (shall come) and take the first tithe: and the stranger and the father-lesse, and they shall take the second tithe, for it is for the poor of this yeere. And Chazkuni saith, In the third yeere, the first tithe is for the Levite, and the second tithe is to be divided unto the poor. See the notes on *Numb.* 18. *shall eat and be satisfied* or, eat and have their fill. They were not bound to eat it in Jerusalem, as the second tithe of the former two yeeres; but might eat it within any of their gates. About the distribution of this tithe, they had these orders: The owner of the field, when poor folks passe by him, and he have there the tithe of the poor, hee giveth to every poore body that passeth by him, so much of that tithe as may satisfy him, according to *Deut.* 14. 29. How much is that? If it be of wheat, hee gives him not less than halfe a Kab: if of barley, not less than a Kab: of rye, not less than a Kab: of figger, not less than five and twenty shekels weight: of wine, not less than halfe a Log: of oile, not less than a quarter (of a Log) &c. And if hee give him of any other fruits, it is not less than that

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Verf. 3. *[Of a forrainer]* wh^o the Chaldee calleth
a *fonne of the peoples*, meaning an heathen.
exalt^{ed} [the Greek addeth, *require what/over things*
are thine with him. *thine hand shall r^e-leaf*] which
the Greek explaineth thus, *but to thy brother thou*
shalt make a r^e-leaf (or, forgiveness) of thy debt. In
this the Hebrewes (which hold the release to be
for ever,) have their limitations. They say, if e
seventy,

seventh yeere releaseth a debt though it be lent upon a bill which securith the debt by goods; but if he took assurance by land, when he lent it, then it releaseth not. Also, he that lends to his neighbour, and setteth him an appointed time of ten yeeres, he releaseth not (in the seventh.) He that lends unto his neighbour, and conditioneth with him, that the seventh yeere shall not release him, he must notwithstanding release, for hee cannot frustrate the right of the seventh yeere. If he condition with him not to release that particular debt in the seventh yeere, the condition standeth; for that man hath bound himselfe in his goods, whereas the Law hath not bound him. Mulcts (or Forfeits) for enforcing, or for inticing a maid, or for bringing an evill name, &c. are not released. He that lends upon a pawne, releaseth not, if the debt be equivalent with the pawne: but if it be more, the overplus is released. If the Judges have given sentence (as Law,) and writen, Thou, such an one, art bound to pay this man thus &c. thus, he releaseth not, for this is not in the nature of a thing lent. These and the like cautions Maimon sheweth in his said Treat. of the Release and Jubilee, ch. 9. Of some of these there is question to be made, whether they be agreeable to the Law of God here given, especially if it be understood but of an intermission of the debt for the seventh yeere only.

Verf. 4. Only that there be not for, To the end that there be not: it sheweth the reason of the former law of release, that there might not be through exacting of debts, any man brought to extreme poverty. *in thee* in the middle of three O Israel, or among you: to againe in *vers. 7.* a needy man] This word noteth a depth of poverty, and hath the name *Ejion*, of wishing or desiring things that may relieve his wants. *bleffing will blasse thee* that is, will surely blasse thee much; so that thou shalt not lose by it, if thou performe this dutie to thy poore brother. The Greeke explaineth it, for this thing the Lord blissing will blasse thee.

Verf. 6. *blasse thee* or, *bath blessed thee*, that is, will surely blasse thee: a promise spoken of as already done. *thou shalt lend* God will so blasse thee, that thou shalt have enough to lend, and shalt not need to borrow: so it is explained in *Dent. 28. 12.* *rule over many* as other wayes, so particularly by lending unto them, being richer than they; for, *The rich ruleth over the poore, and the borrower is servant to the man that lendeth*, *Pro. 22. 7.* Compare also *Psal. 37. 21. 26.*

Verf. 7. any of thy gates: or, one of thy gates: which the Greeke and Chaldee expound cities. *not make strong* that is, not harden thine hearts; for these phrases doe one open anothers, as in *Exod. 4. 21.* and *7. 3.* The Greeke expounded it, *not turne away thine heart*: the Apostle callith it a *strutting up of the bowels* (of compassion) from him that hath need, *1 John 3. 17.* *but thine hand* that is, abstaine from giving: contrary to the opening of the hand, in *vers. 8.*

Verf. 8. *open thine hand* that is, be bountifull and give: so againe in *v. 11.* Thus it is said of God, *Thou openest thine hand, they are filled with good,*

Psal. 104. 28. and *145. 16.* Our Saviour faith, *Doe good, and lend, hoping for nothing againe; and your reward shall be great, and ye shall be the children of the most high; for he is kinde unto the unthankfull, and to the evill. Be ye therefore mercifull, as your Father also is mercifull.* *Luke 6. 35. 36.*

Verf. 9. a thought] Hebr. a word; said generally for any thing or thought: the Greeke faith, *a hidden word, or secret thing.* *in thy hart* for, *with thy hart*. of Belial] that is, of wickedness; see *Dent. 13. 13.* This is to be referred unto the former, a word (or thought) of Belial, as they are joynt in *Pf. 101. 3.* & *41. 9.* that is, a wicked thing (or thought) in thy hart, and the Greeke explaineth it, *an unlawfull thing.* Some referre it to the latter, the hart as if he should say, *at thought in thy wicked heart.* *thine eye beevill* hereby is meant the manifestation of a covetous affection, as is after shewed by the effect, *and thou growest unto him; and proceedeth from an evill heart.* *v. 10.* for the eye declareth what is in the mind. This Solomon teacheth by the contrary, saying, *He that hath a good eye, shall be blessed, for hee gives of his bread to the poore.* *Prov. 22. 9.* whereto agreeth that speech in *Ecclesi. 35. 8.* *Give the Lord his borrow, with a good eye, & diminish not the first fruits of thine hands.* But an evill eye signifieth envie and covetousnesse, as, *Eat thou not the bread of him that hath an evill eye.* *Pro. 23. 6.* and, *Is thine eye evill because I am good?* *Matth. 20. 15.* and Christ faith, *that an evill eye proceedeth from within, out of the heart of men.* *Mark 7. 21. 22.* *it be sinne unto thee* or, *in thee*, that is, a great sinne, for which thou shalt be condemned, as is shewed in *Matth. 25. 41. 45.* Thus sin is used fundry times for a most finfull and damnable action; as, *The thought of finfulness* (that is, of the soole) is sin, *Pr. 24. 9.* and, *If I had not done among thee the works which none other man did, they had not had sin.* *Ioh. 15. 24.* See also *Iam 4. 17.* And this sin is the greater, & the sooner punished, when the poore for want of releefe doe cry unto God.

Verf. 10. *Giving thou shalt give* that is, In any wife give, and that freely, bountifullly, &c. So in *v. 11.* *opening thou shalt open thine hand.* *thine heart shall not be evill* or, *let not thine heart be evill*, that is, grudge not, grieve not, nor distrust the providence of God: So the Greeke translateth, *thou shalt not be grieved in thy heart.* This is spoken of the heart, because a pretence of liberality is sometimes made, without a good heart, as is shewed in *Prov. 23. 6. 7.* Hereupon it is said, *Every man according as he purposeth in his heart, (solet him give): not of griefe, or of necessity; for God loveth a cheerful giver.* *2 Cor. 9. 7.* *will blasse thee* and consequently will enrich thee; for, *The blessings of the Lord it maketh rich.* *Prov. 10. 22.* Other blessings also are implied, for he faith, *If thou draw out thy soule to the hungry, and satisfie the afflicted soule; then shall thy light rise in obscurity, and thy darkness shall be as the noone day, and the LORD will guide thee continually, and satisfie thy soule in droughts, & make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.* *Esay 58. 10. 11.*

Verf. 11. *not cease out of the land* or, *from the*

middle of (that is, from within) the land. Though God is able abundantly to supply all mens wants; yet sufficiently he hath to have need, as for other causes, so for materiall of the love and compassion of his people to their poore brethren. *Ye have the poore with you always; and whensoever ye will, ye may love them good.* *Matth. 14. 7.*

Verf. 12. in Hebrew, or an Hebrewesse] that is, a servile Chaldee expoundeth it, a sonne of Israel, or a daughter of Israel: for the Israelites were called Hebrewes, see the Lawes fore-given in *Exod. 21. 2. 11.* *Levit. 25. 39. 45.* The Hebrew Expounders understand this Law here given, for him that was sold by the Magistrate, according to *Exod. 21. 3.* and not for such as sold themselves. Maim. treat. of Servants, c. 3. f. 12. but it seemeth by the words of Moses, and by *Ter. 34.* to extend further, in the seventh yeere to wit, from the time of his sale; for this is not the seventh yeere, the yeere of releefe fore-spoken of in *v. 1. 2. 9.* see the annotations on *Exod. 21. 2.* *[and him out free]* or, *let him go out free man:* This was not an intermission of service for the seventh yeere only, but a full releafe for ever; wherfore God blameth the Jewes in *Leviticall daies*, who had released their servants, and afterward caused them to returne, and brought them into subjection and servitude againe, *Lev. 25. 44. 45. 46.* &c. Neither was this releafe to be prebought by the servants of their friends, but was for nothing, *Exod. 21. 2.* This Sabbath, or seventh yeere, figured the acceptable yeere, the time of grace by Christ, who releaseth freely by his Gospel, such as were the servants of sinne and Satan, *Eph. 6. 1. 2.* *Luke 4. 18. 19.* *Rom. 6. 12. 13. 14.* and *3. 24.* *Heb. 2. 14. 15.* *Iohn 8. 32. 34. 35. 36.*

Verf. 14. *Furnishing thou shalt furnish him* that is, in any case furnish him, and that liberally, or as one him as with a chaine; from whence the similitudes here taken: that as crownes and chaines were signes of honour and dignity, *Dan. 5. 29.* so the Master should honourably reward his servant for his service, and not turne him out as a vassall. He was sold for extreme poverty, *Exod. 21. 2.* *Levit. 25. 39.* and if he should be returned away empty, he might either be forced to returne into servitude, (from which God would free his people; because they were his servants, *Levit. 25. 45. 46.*) or be driven to steale, *Prov. 30. 9.* or to beg, or live in misery, *thy floor* thy come: by these three, flesh, bread, and wine, he was sufficiently provided for his present livelihood, and that of the future: *thy God hath blessed thee* so implying other things besides those forementioned, and giving a reason of this precept from the blessing of God upon the Master, which also often cometh by reason of the servants diligence and faithfull service, who therefore ought not to be sent away empty, *Gen. 30. 27. 30.* and *31. 6. 38. 40. 41.* For the quantity, the Law appointeth not how much the

master should give his servant at his departure: the Hebrewes gather from *Exod. 21. 32.* that he might not give him lesse than the worth of thirty shekels, whether it were of one kind, (whether things were sold) or of many. Maim. treat. of servants, c. 3. f. 14.

Verf. 15. *thine house* that is, thine household, wife, children, servants; as the Chaldee faith, *the man of thine house.* *he is well* is well used, and to his contentment. What the Hebrewes gather from these words, is noted on *Levit. 25. 40.*

Verf. 17. *thou shalt take an ale* this was to be done by the knowledge of the Magistrates also, *Exod. 21. 6.* see the annotations there. *in his care, and in the door* for saluting his ear to the doore, as the Greeke verbatim here explained it; to signifie, that he yielded himselfe as a perpetual servant in his masters house. *a servant forever* that is, till the yeare of jubilee, or, all the daies of his Masters life; see the notes on *Exod. 21. 6.* *thou shalt doe likewise* to furnish him liberally, when he goeth out of thy service, as *vers. 14.* and (as some thinke) to boote her ear for a perpetual servant, if she will not goe out free at the end of six yeeres. But the Hebrews understand it of the former only, and hold that a woman was not to be bored in the ear. Maim. in Servants, ch. 3. f. 13. Or maid servants, see the Law in *Exod. 21. 7. 11.*

Verf. 18. *it shall not be hard* or, *Let it not be hard*, that is, let me hard unto thee, & grieve thee, that thou must to furnish him with thy goods when thou lettest him goe. *the double* in Chaldee, *two for one.* *the hire of an hired servant* that is, hee hath beene double the worth of an hired servant to thee, that hee hath served thee six yeeres. Thereof of this speech some thinke to bee, because of the hard service which hee hath done, above the service of an hiredling, as in *Luke 17. 7. 8. 9.* But by the Law, Hebrew servants might not be used like slaves, but like hired servants, *Levit. 25. 39. 40.* Therefore others understand it in respect of the time, that an hired servant might not be hired longer than three yeeres, (as in *Esay 16. 14.* *within three yeeres, as the yeeres of an hiredling, &c.*) whereas this servant had served six yeeres. But there is no law given of God, that a man might not be hired for longer time than three yeeres; and there is the like phrase in speech of one yeere, *Esay 21. 16.* Others thinke it to bee in respect of his condition, that he was sold for a servant, and so bound to his master, and could not be free when he would.

Verf. 19. of thy herd] or, in (that is, among) thy herd, and in thy flock; meaning of heeves, sleepe, and goats. After the lawes that concerne the poore and the servants of Israel, hee now repeateth a law which concerned the righe of his ministers the Priests that served the Lord, and his people Israel.

shall sanctifie that is, shall separate as holy unto the Lord: the ground of this Law was because God smote all the first borne of Egypt, from man to beast, but spared thine first borne; therefore hee commanded them, in perpetual memory of that benefit, to sanctifie all their first borne males unto him. See *Exodus 13. 2. 11. 22. 23. 14. 15.*

not serve] that is, as the Greeke explaineth it, *not doe any worke* therewith; as to plough, tread out the corne, or any other like. Because these beasts were the Lords, he forbiddeth men to use them as their owne, for any worke-service, or profit to themselves. So the Hebrewes hold this Law by proportion, to concerne all other holy things, as well as the firstlings; and that for transgressing this charge, men were to be beaten. Maimony com. 3. in Megnilah, c. 1. 7.

Vers. 20. *Thou shalt eat it*] this is not meant of the owner, but spoken to the Priest, unto whom God gave all the firstlings of Israel, Num. 18. 15. 17, 18. See the annotations there. *yeere by yeere*] every firstling in his yeere, and not deferre the eating of it till the yeere following. *shall chuse*] to put his name, and place his Sanctuary there: see Deut. 12. 5, 6. *thine house*] thy family; in Chaldee, the men of thy house.

Vers. 21. *Limor or blinde*] understand, if the beast be lame or blinde, or any otherwise blemished. The firstlings were to be killed, their blood and fat brought to the Altar, their flesh eaten by the Priests, as is noted on Num. 18. 17. but no blemished thing might come at the Altar, by the Law in Levit. 22. 18. — 22. therefore not the firstlings that had blemish on them.

Vers. 22. *Thou shalt eat it*] speaking to the Priest, to whom the firstlings were given for their livelihood: see Num. 18. 17. *within thy gates*] in Greeke and Chaldee, *within thy cities*, that is, in any of their common habitation. *as the Roebuck*] that is, as ordinary means wherein is no holiness. So in Deut. 11. 22.

Vers. 23. *the blood*] because it is the soule, or life, and was for atonement of their soules upon the Altar, therefore no blood of beast or fowle might be eaten: see Deut. 12. 23. and Levit. 17. 13, 12.

CHAP. XVI.

1 A repetition of the Law touching the feast of the Passeeover, and of unleavened bread: 9 Of Weekes or Pentecost. 13 Of Boorthes or Tabernacles. 16 Every male must appeare, and offer according to the gift of his hand, at these three feasts. 18 Of ordaining Judges, & doing justice. 21 Grooves and Pillars are forbidden.

1 **O**Bserve the moneth of Abib, and keep the Passeeover unto Iehovah thy God: for in the moneth of Abib Iehovah thy God brought thee forth out of Egypt by night. And thou shalt sacrifice the Passeeover unto Iehovah thy God, of the flocks and the herd, in the place which Iehovah shall chuse, to cause his name to dwell there. Thou shalt not eat with it any leavened bread; seven daies shalt thou eat with it unleavened

cakes, the bread of affliction: for thou camest forth out of the land of Egypt, in haste; that thou mayest remember the day of thy coming forth out of the land of Egypt, all the daies of thy life. And there shall not be seen with thee any old leaven in all thy coast, seven daies; neither shall any thing of the flesh which thou shalt sacrifice in the evening, in the first day, remaine all night, untill the morning.

Thou mayest not sacrifice the Passeeover with in any of thy gates, which Iehovah thy God giveth thee. But at the place which Iehovah thy God shall chuse, to cause his name to dwell, there thou shalt sacrifice the Passeeover in the evening, about the going downe of the Sunne, at the season that thou camest forth out of Egypt. And thou shalt boile and eat, in the place which Iehovah thy God shall chuse: and thou shalt turne in the morning, and goe unto thy tents. Six daies thou shalt eat unleavened cakes, and in the seventh day shall be a solemne assembly unto Iehovah thy God; thou shalt not doe any worke.

Seven weekes shalt thou number unto thee, from beginning (to put) the sickle into the standing corne, thou shalt begin to number the seven weekes. And thou shalt observe the feast of Weekes unto Iehovah thy God, with a tribute of a voluntary offering of thine hand, which thou shalt give, according as Iehovah thy God hath blessed thee. And thou shalt rejoyce before Iehovah thy God; thou, and thy sonne, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite which is within thy gates, and the stranger, and the fatherlesse, and the widow, which are in the midst of thee, in the place which Iehovah thy God shall chuse, to cause his name to dwell there. And thou shalt remember that thou wast a servant in Egypt, and thou shalt observe and doe these statutes.

Thou shalt observe unto thee the feast of Boorthes seven daies, when thou hast gathered in of thy floore, and of thy wine-press. And thou shalt rejoyce in thy feast; thou, and thy sonne, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherlesse, and the widow, which are within thy gates. Seven daies shalt thou keepe a feast unto Iehovah thy God, in the place which Iehovah shall chuse, because Iehovah thy God shall bless thee, in all thy revenue, and in all the worke of thine hands; and thou shalt be surely joyful. Three times in a yeere shall every male, of thee appeare before Iehovah thy God, in the

the place which he shall chuse, in the feast of unleavened cakes, and in the feast of Weekes, and in the feast of Boorthes: and he shall not appeare before Iehovah empty. Every man according to the gift of his hand, according to the blessing of Iehovah thy God, which hee hath given unto thee.

DEUT.

1 **J**UDGES and Officers shalt thou give for thee, in all thy gates, which Iehovah thy God giveth unto thee through thy tribes; and they shall judge the people with judgement of justice. Thou shalt not wrest judgement, thou shalt not respect persons, neither take a gift, for a gift will blinde the eyes of the wise, and will pervert the words of the just. Justice justice shalt thou follow, that thou mayst live; and inherit the land which Iehovah thy God giveth unto thee.

Thou shalt not plant thee a grove, any tree, neere unto the Altar of Iehovah thy God, which thou shalt make thee. Neither shalt thou set up a pillar, which Iehovah thy God hateth.

Annotations.

O [serve] Hebr. To observe; the indefinite put for the imperative, as is noted on Exod. 13. 3. **Abib**] which we call *March*: the Greeke expoundeth it, *the moneth of new fruits*. See the notes on Exod. 13. 4. and keepe the Passeeover] Hebr. and thou shalt doe (or make) that is, celebrate the feast of the Passeeover, or sacrifice the Passeeover; so named, because God passed over the houses of the Israelites, when hee slew the first-borne of Egypt: in memoriall whereof, this feast with the rites thereof, were commanded: see Exod. 12. and the annotations there. It was a figure of Christ our Passeeover, and of our redemption by him, whose first we are taught to keepe. 1 Cor. 5. 7, 8. by night] at mid-night the Angell of God slew the first-borne in Egypt, then rose they up, and began to make their journey, though they went not out of Egypt till the day following: see Exod. 12. 29, 30, 42.

Verse 2. sacrifice] or, *kill*: say to Christ our Passeeover is sacrificed for us, 1 Cor. 5. 7. and by the preaching of Christ crucified, and shewing of his death, we now keepe this feast, Gal. 3. 1. 1 Cor. 11. 26. the flocks] of sheepe, or goats: see Exod. 12. 3. the herd] of Bulls, or Bullocks. This differeth from the Passeeover of the Lambe, which was precisely commanded to be a young sheepe or goat of the first yeere, one for a company, to be eaten all of it, the same night, with bitter herbs, see Exod. 12. But this was an addition to the former, and was of sheepe or bullocks, so many as men would voluntarily bring for the feast: called

therefore by the Jewes *Chagigah*, that is, the feast-offering; as the other was called *Pascha*. An example hereof we have in 2 Chron. 35. 7, 8, &c. where many thousands of Lambes, Kids, and Bullocks were in Iosiah's time by him and his Nobles given for the Passeeover. Of this the Hebrews say; *when they offer the Passeeover in the first (moneth) they offer it with Peace-offering; in the 14 day of the herd, or of the flocks, great or small, males or females, with any sacrifices of peace: and this is called the Chagigah (or feast-offering) of the 14 (day).* And of this it is said (in Deut. 16. 2.) *Thou shalt sacrifice the Passeeover to the Lord thy God, of the flocks and the herd.* Maimony in Korban Pelach, c. 10. f. 12. to cause his name to dwell] which the Greeke expoundeth, *his name to be called upon there.* The Chaldee thus, *to cause his Majesty (or divine presence) to dwell there.* So in v. 6. This was where the Tabernacle or Temple should be placed; which in time was at Jerusalem, where Solomon builded the Lord an house, 1 Chron. 17. 12. that is, builded an house for his Name, 2 Sam. 7. 13. See also Deut. 12.

Vers. 3. *Leavened bread*] which signified corruption in heart, word, or deed; as hypocrite, malicious, false doctrine, or any other wickedness, or wicked persons: see Luk. 12. 1. Matt. 16. 6. 12. 1 Cor. 5. 7, 8. 13. and the annotations on Ex. 12. 15. *seven daies*] after the Paschal Lambe, Levit. 23. 5. — 8. see the notes on Exod. 12. 15. *bread of affliction*] or, *bread of poverty*: so called, because it was a memoriall of their affliction in Egypt, and of their hasty coming out from thence before their bread had time to be leavened, Exod. 12. 34. 39. Heretupon the Israelites used, after the eating of the Paschal Lambe, to breake a cake of unleavened bread, and the father of the family gave every man a peece, and said, *This is the bread of affliction which our fathers did eat in the land of Egypt, &c.* as is shewed at large in the notes on Exod. 12. 8. That bread Christ consecrated to be a memoriall to us of his afflictions and death for our sakes, whereby his body was broken for us, 1 Cor. 11. 24, 25, 26. *in haste*] this word implieth a trembling and an hasty flight for fear of danger, Deut. 20. 3. 2 Sam. 4. 4. 2 King. 7. 15. See the notes on Exod. 12. 11.

Vers. 4. *seven with thee*] or, *seven (appeare) unto thee*. Leaven might not be eaten, nor so much as left within their dwellings, but carefully sought out and put away before the feast began. The manner of doing it, and meaning thereof, is shewed on Exod. 12. 15, 19. *thy coast*] or, *thy border*: the Greeke faith, *thy coast*. Leaven might no way be relieved for any use till after the Passeeover, but was purged out the day before, and abolished, either burnt, or otherwise made away, as is noted on Exod. 12. 15. *of the flesh*] the Greeke translateth plurally, *of the flesh*: to imply the other sacrifices of the feast; as well as the Paschal Lambe; whereof whatsoever was left till morning, was to be burnt as a polluted thing, Exod. 12. 10. The Hebrewes explaine this Law thus: *The feast-offering (Chagigah) of the fourteenth (day) is at (men's) liberty (to offer) but not bound. And it is eaten* for

for two dayes and one night, like all the sacrifices of Peace-offerings, (Lev. 7. 15. 16. 17.) And it is unlawful to leave of the flesh of the Chagigah of the 14. day, unto the third day, as it is said, (in Dent. 16. 4.) neither shall (any thing) of the flesh, which thou shalt sacrifice in the evening, in the first day, remaine all night untill the morning. By word of mouth wee have learned, that this is a prohibition for leaving the flesh of the Chagigah of the fourteenth day, unto the sixteenth day; as it is said, unto the morning, till the morning of the second day. Maimony in Korb. Pesach, ch. 10. f. 13. Of this was that practise of the Iewes, in Iob. 18. 28. they went not into the Iudgement hall, lest they should be defiled; but that they might eat the Paschever; meaning the Chagigah (or Feast-offering) of the Paschever; for the Paschal Lambe was eaten the night before, (Mark. 14. 12. &c.

5. Ver. 5. not sacrifice, or not kill. thy gates] that is, as both the Greeke and Chaldee expound it, thy cities. This was a perpetuall Law for the Pasche, as the Hebrews declare, from this Law, thus; They kill not the Paschever but in the Court, as the rest of the holy things; yea, in the time when the high places were permitted, they sacrificed not the Paschever in a private high place: & who so offereth the Paschever in a private high place, is beaten. For it is said (in Dent. 16. 5.) Thou shalt not sacrifice the Paschever in any of thy gates: we have beene taught, that this is a prohibition to kill it in a private high place, although it be in the time when high places are permitted. Maimony in Korb. Pesach, ch. 1. f. 3.

6. Ver. 6. about the going downe of the Sunne] that is, in the afternoon, before Sunne setting; for at Sunne setting the day ended. For the time of killing, see the notes on Exod. 12. 6.

7. Ver. 7. [shall boile] or, seeth: so the Hebrew word properly significth; and so both the Greeke and Chaldee doe translate it, though the Greeke addeth another word, thou shalt boile, and roste, and eat. Therefore this cannot be meant of the Paschal Lambe, which might not be boile, but roasted only, Exod. 12. 8. 9. but is spoken of the Chagigah (or Feast-offering) forementioned, which might be boiled if they would: and so they practised in Ioshias Paschever; they roasted the Paschever (that is, the Lambe) with fire, but the holy offerings they boiled in pots and in cauldrons, &c. 2. Chr. 35. 13. &c. unto thy tents; that is, as the Greeke and Chaldee explaine it, unto thy houses, or dwellings. See the notes on Num. 24. 5.

8. Ver. 8. [solemne assembly] called in Hebrew Gnatsereth, of retaining the people, or of restraining them from worke: in Greeke, Exodion, the Out-going of the feast: in Chaldee, an Assembly, or Congregation. See Lev. 23. 36. any worke] to wit, any servile worke, as is expressed in Levit. 23. 8. Num. 28. 25. but worke about dressing meat or drinke might be done on the feast dayes, but not on the Sabbath: see the notes on Lev. 23. 3. 7.

9. Ver. 9. Seven weekes] or, Seven sevens, to wit, of daies. The Greeke addeth, Seven intire weekes, See Lev. 23. 15. where they are called seven Sab-into the standing corne] that is, from the

sixteenth day of Nisan (or March,) at which time the Magistrates of Israel sent messengers to reap the sheafe, the first-fruits of Barley harvest, to wave it before the Lord: from which day precisely, they were to number these seven weekes, untill Pentecost, which was the fiftieth day, as is shewed more largely in the Annotations on Levit. 23. 10. 15. 16.

Ver. 10. shalt observe] Hebr. doe or make, to wit, holy: see the notes on Exod. 34. 22. So after in vers. 13. of weekes] so called, because it was seven weekes after the bringing of the sheafe at the Paschever: and it was fifty dayes, whereupon it is called in Greeke Pentecost, Acts 2. 1. See Lev. 23. 15. 16. a tribute of a voluntary offering] or, a contribution of voluntarie will, that is, a voluntary contribution of thine hand, which the Greeke translate, as thine hand is able. The Hebrew Missah (which is only found in this place) is a contribution, (as Mas is often used for a tribute:) or is a sufficiency, or enough: as in Dent. 15. 8. enough for his want, is by the Chaldee there expounded Missah, the word which the Chaldee useth also here. Wherefore this contribution here spoken of, is neither the sacrifice appointed for the feast day, in Num. 28. 27.—31. nor the two loaves and sacrifices with them, commanded in Lev. 23. 17.—20. for these were not voluntary offerings, but bounden duties which might not be omitted. But over and besides the, God here appointeth men to bring unto him voluntarily, what they could and would.

Ver. 11. shalt rejoice] that they were bound to doe, and it was one of the three things required of the Israelites at every solemne feast: see the notes on Ex. 23. 15. and after here on 7. 14. his name] in Chaldee, his Divine presence, or Majesty.

Ver. 12. and thou shalt] and, may hereby the reason, therefore thou shalt observe. For they came out of Egypt to keepe a feast to the Lord in the wilderness, Exod. 5. 1. 3. which they kept at mount Sinai, where the Law was given at this time of Pentecost, or of Weekes, Exod. 19. 1. 11. and 24. 5.—11. In memoriall whereof this day was kept holy every yeere. And when they were come into Canaan, they brought two loaves of the first-fruits of their wheat harvest, with many sacrifices unto them adjoynd, Lev. 23. 17.—20. which increased the solemnity. Last of all, the Law of Christ was given by the Spirit in fiery tongues, to his Apostles, on this festiual day, Act. 2.

Ver. 13. Boobes] or Tabernacles, made with the boughes of trees, Lev. 23. 34. 40. See the Annotations there. of thy floor, and of thy winepress, that is, thy fruits, the corne which is threshed in the floor, and the wine pressed out of the fat: therefore it is called the feast of ingathering, in the going out of the yeere; when thou gatherest in thy labours out of the field, Exod. 23. 16.

Ver. 14. rejoice in thy feast] this is meant both of inward joy for the mercies of God, past, present, & to come by Christ; and of outward manifestation of their joy, by sacrifices of thanksgiving unto God, and holy banqueting with the poore, and ministers of the Lord, as after he commandeth

15. Verse 15. keepe a feast] by offering of sacrifices, in thankfulness to God for his blessings upon them and their land. surely joyfull] for, one-ly joyfull; with spirituall mirth serving the Lord. So the Apostle saith, Rejoyce in the Lord alwayes; as in 1. Cor. 13. 1. Phil. 4. 4.

16. Ver. 16. Three times] the times before and after mentioned; the Paschever, or valeaved cakes; the Feast of Weekes, or Pentecost; and the Feast of Boobes, or Tabernacles: see Exod. 23. 14.—17. and 34. 22. 23. Of the speciall sacrifices of these Feasts, see Levit. 23. and Numb. 28. and 29. chap. be shall not appeare] that is, no man of Israel: the Greeke saith as before, thou shalt not appeare: in Exod. 23. 15. it was said, they shall not appeare before me, empiric. Thus here are three things required, appearing, keeping a feast, vers. 15. and rejoycing, vers. 14. every of which implied a sacrifice, as is noted on Exod. 23. 15.

17. Ver. 17. according to the gift of his hand] that is, Let every man appeare with a gift (or oblation) as he is willing, and his hand can give: which the Greeke explaineth, Every one according to the ability of your hands.

Here beginneth the 48. section of the Law: See Genes. 6. 9. and 28. 10.

18. Ver. 18. Judges and Officers] in Chaldee, Judges and Avengeers. These were to judge causes, and to execute the judgements: the Officers attelled in Hebrew Shotrim, in Greeke Grammatas, and Grammatasaggogis, that is, Scribes, and as Hieron calleth them in Latine, Masters. Their worke was to speake and proclaime unto the people what they ought to doe, Dent. 20. 5.—9. 1. 10. 11. and 3. 2. 3. and as the Hebrewes generally hold, to see good orders kept, lawes executed, malefactors punished, and the like. Therefore they carried rods and weapons, to execute justice, as Prætors, and Licitors in the ancient Romanes Common-wealth, and as Sherifles and Constables in England. There were both Judges and Officers of all tribes, and of the Levites, 1 Chron. 26. 4. The Officers (Shotrim) had slaves and whips; and they stood before the Judges, and went about in the streets, and into houses, for to looke to right weights and measures, and to smite all that did wrong: and all that they did, was by the mouth (or commandement) of the Judges. And in whomsoever they saw any fault, they brought him to the Iudgement-Hall, where he was judged according to his wickednesse. Maimony in Sanhedrin, ch. 1. f. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

19. Ver. 19. not wrest judgement] not decline (or pervert, turne aside) judgement, nor give wrong judgement for any cause, as did Samuels sonsnes, who turned aside after lucre, and took bribes, and wrested (or perverted) judgement, 1 Sam. 8. 3. See Dent. 24. 17. respect persons] or, acknowledge faces, that is, be partiall, respecting one more than another: see Lev. 19. 15. Dent. 1. 17. Prov. 24. 23. take a gift] or, a bribe: this is repeated from Exod. 23. 8. see the Annotations there.

20. Ver. 20. Justice] justice] that is, all manner justice, and nothing but justice, exactly, carefully and continually shall thou follow: the Greeke translate, Iustly that which is just; shall thou follow. The doubling of the word, is for more vehemency: see Dent. 2. 27. and when a word is trebled, it is most vehement, as in Ex. 21. 27. Eia 6. 3. Ver. 21. not plant thee] or, not plant unto thee, or for thy selfe: see the like phrase in Exod. 20. 4. agrove] called in Hebrew Asherah, of Felicity

seventy (Judges) and one, as in Numb. 1. 1. 6. &c. where seventy were added unto Moyses. 2 The Court of three and twenty, of which (they say) there were two about the Temple, the one at the Court-doores of the Sanctuary, and the other at the doore of the mountaine of the Temple. And in every cite of Israel, wherein were 120. men, or more, the lesser Synedion (of 23.) sat in the gate of the cite. 3 A cite wherein there were not 120. men, they set therein three Iudges; for there is no Court of lesse than three, as Maimony sheweth in Sanhedrin, ch. 1. f. 8. 3. 4. groweth unto thee] so within their owne Land Israel had this charge, but not without the same, as when they were dispersed into other nations. Wee are not bound (say they) to constitute Iudgement Halls (or Courts) in every country, and in every cite, but in the land of Israel only, &c. as it is said, in all thy gates, which the Lord thy God giveth unto thee. Maimony in Sanhedrin, chap. 1. f. 1. 2. judgement of justice] that is, as the Greeke translate it, just judgement; which is, when there is an equal and indifferent course of proceeding, when the truth of the cause is discerned, and when judgement passeth according to the Law, Psal. 82. and 58. 2. 3. So Christ saith, Iudge not according to the appearance, but judge just judgement, Iob. 7. 24. The Hebrews say, that the justice of judgement is, an equality towards both parties, in every matter: that they let not the one speake so much as he seeth needfull, and say to the other, Be briefe in your speech: and that they shew not a friendly countenance to the one, and speake gently to him; and frowne upon the other, and speake roughly unto him. That the one doe not sit, and the other stand; but both of them stand, or if the Iudges please, that they both sit; and that the one sit not on high, and the other below; but one besides another. It is unlawful for the Iudge to heare the words of one of the parties before his fellow be come, or out of the presence of his fellow: and so the one partie is to be admonished that he relate not his cause to the Iudge, before his fellow the other party be come, &c. Maim. in Sanhedrin, ch. 2. 1.

21. Ver. 19. not wrest judgement] not decline (or pervert, turne aside) judgement, nor give wrong judgement for any cause, as did Samuels sonsnes, who turned aside after lucre, and took bribes, and wrested (or perverted) judgement, 1 Sam. 8. 3. See Dent. 24. 17. respect persons] or, acknowledge faces, that is, be partiall, respecting one more than another: see Lev. 19. 15. Dent. 1. 17. Prov. 24. 23. take a gift] or, a bribe: this is repeated from Exod. 23. 8. see the Annotations there.

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21. Ver. 21. not plant thee] or, not plant unto thee, or for thy selfe: see the like phrase in Exod. 20. 4. agrove] called in Hebrew Asherah, of Felicity

or happinesse, a blessed growe: such the heathens used for the service of their gods, as is noted on Exod. 34. 13. but the Lord would not have such neere his altar, in his service: notwithstanding the Israelites corrupted themselves herewith sundry times, as Iudg. 3. 7. and 6. 25. 1 King. 14. 23. and 16. 33. 2 King. 21. 3. 7. and there were prophets of the groves, 1 King. 18. 19. For this sin God threatened to root up Israel out of the good land, which he gave to their fathers, 2 King. 14. 15. The Hebrewes say, *He that planteth a tree neere unto the Altar, or in any (part) of the Court-yard, whether it be barren tree, or tree that beareth food, although he doe it for to adorne the Sanctuary, and beautifie it, he is to be beaten.* Deut. 16. 21. Because this was the manner of Idolaters, they planted trees by the altars side, that the people might assemble there. Maimony treat. of Idolatrie, ch. 6. §. 9.

Vers. 22. *set thee up a pillar* or, *set up for thy selfe a statue, or standing image: wherof see the annotations on Lev. 26. 1.*

CHAP. XVII.

1 The things sacrificed to the Lord must be unblemished. 2 Idolaters are to be stoned to death, being convicted by witnesses. 3 Hard controversies are to be determined by the Law which the Priests and Judges shewed, which were in the place that the Lord should chuse. 12 The contemner of that determination must die. 14 The election and disuse of a King.

THOU shalt not sacrifice unto Iehovah thy God, Oxe or Lambe, wherein is blemish, any evill thing: for that is an abomination to Iehovah thy God.

If there be found in the midst of thee, in any of thy gates, which Iehovah thy God giveth unto thee, man or woman, that hath done evill in the eyes of Iehovah thy God, in transgressing his covenant; And hath gone and served other gods, and bowed himselfe downe unto them, either to the Sonne, or to the Moone, or to any of the host of the heavens, which I have not commanded; And it be told thee, and thou hast heard of it, and hast inquired diligently; and behold it be a truth, and the thing certaine, that this abomination is done in Israel: Then thou shalt bring forth that man, or that woman, which have done this evill thing unto thy gates, the man, or the woman, and shalt stone them with stones, and they shall die. At the mouth of two witnesses, or of three witnesses, shall he that is to die be put to death; he shall not be put to death at the mouth of one witnesse.

The hand of the witnesses shall be first upon

him, to put him to death, and afterward the hand of all the people; and thou shalt put away the evill from the midst of thee.

If a matter be too hard for thee in judgment betweene bloud and bloud, betweene plea & plea, and betweene stroke and stroke, matters of controversies within thy gates; then thou shalt arise and goe up unto the place which Iehovah thy God shall chuse. And thou shalt come unto the Priests the Levites, and unto the Iudge that shall be in those dayes; and thou shalt inquire, and they shall shew unto thee the word of judgement. And thou shalt doe according to the word which they shall shew unto thee; they of that place which Iehovah shall chuse: and thou shalt observe to doe according to all that they inform thee. According to the Law which they shall teach thee, and according to the judgement which they shall say unto thee, thou shalt doe: thou shalt not decline from the word which they shall shew unto thee, to the right hand or to the left. And the man that will doe presumptuously, not to hearken unto the Priest that standeth to minister there, before Iehovah thy God, or unto the Iudge, even that man shall die; and thou shalt put away the evill from Israel. And all the people shall heare and feare, and not doe presumptuously any more.

When thou art come into the land which Iehovah thy God giveth unto thee, and shalt possesse it, and dwell therein, & shalt say, I will set over me a King, as all the nations that are round about me. Setting thou shalt set over thee a King, whom Iehovah thy God shall chuse: from among thy brethren shalt thou set over thee a King; thou shalt not set over thee a man that is a forrainger, which is not thy brother. But he shall not multiply horses to himselfe, nor cause the people to returne to Egypt, to the end to multiply horses; for Iehovah hath said unto you, ye shall not add to returne this way any more. Neither shall hee multiply wives to himselfe, that his heart turne not away; neither shall hee greatly multiply to himselfe silver and gold. And it shall be when hee sitteth upon the throne of his kingdom, that hee shall write for himselfe the Copie of this Law in a Booke, out of that which is before the Priests, the Levites. And it shall be with him, & hee shall reade therein all the daies of his life; that he may learn to feare Iehovah his God, to keepe all the words of this Law, and these Statutes, to doe them.

That his heart be not lifted up above his brethren;

brethren; and that hee turne not aside from the commandement, to the right hand or to the left, to the end that he may prolong his daies, in his kingdom, hee and his sonnes in the midst of Israel.

Annotations.

NOt sacrifice] in Greeke, *not offer*, which is more generall: and so the Law also saith in Lev. 22. 20. see the annotations there. Oxe or Lambe] these are the greatest and the least sacrifices, under which two, all other are comprehended. The Oxe is not to be understood of a gelded beast, (which we usually call an Oxe,) for so hee is blemished, and unfit for sacrifice; but of a Bull, as the original properly signifieth. And the Lambe (in Hebrew *Seh*), simply the Kid also, as Exod. 12. 3. 5. 10. blemish] in Hebrew *Mum* yof which the Chaldee *Muma*, and Greeke *Moma*, are derived. Whereupon Christ is called the *Lambe among*, (that is, without blemish) 1 Pet. 1. 19. To meaneth any superfluous, want; or deformity in any part, as is more largely shewed on Lev. 22. 21. — 24. And it is applied to the worke of mens hands, Job 31. 7. *evill thing* Hebr. *vail word*; which the Chaldee explaineth, *any evill whatsoever*. For though there were no visible blemish, yet other corruption might disable it, as if it were sick, Mal. 1. 8. or *blaine of an whore, or price of a dog*, Deut. 23. 18. *any such like*. See the notes on Lev. 22. 25. *abomination*] and so farre off from being accepted at mans hand, that God pronounceth a curse on those that sacrificed unto him such corrupt things, Mal. 1. 13. 14. Hereby God rejecteth all sacrifices save of his son Christ, (who is the *Lambe without blemish, and without spot*, 1 Pet. 1. 19. who through the eternal Spirit, offered himselfe without spot unto God, Heb. 9. 14.) and the sacrifices which by him; and his name in his name, are offered to God continually, Heb. 13. 15. and 11. 4. 1 Pet. 2. 5. 6.

Vers. 22. *If there be found in thee*, or, *When there shall be found*; any of thy gates] or, *one of thy gates*; that is, *whether as the Greeke and Chaldee translate it, in any of thy gates; or, to transgress his covenant*. Transgression is a passing over, or passing by the way which men should walke in: wherefore that which one Evangelist expresth thus, they transgressed the traditions of the Elders, Mat. 23. 2. another saith, *they make not according to the precepts of Moses*, 7. 5. The like phrase is of transgressing the commandments, and the Law, Deut. 29. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Vers. 23. *If there be found in thee*, or, *When there shall be found*; any of thy gates] or, *one of thy gates*; that is, *whether as the Greeke and Chaldee translate it, in any of thy gates; or, to transgress his covenant*. Transgression is a passing over, or passing by the way which men should walke in: wherefore that which one Evangelist expresth thus, they transgressed the traditions of the Elders, Mat. 23. 2. another saith, *they make not according to the precepts of Moses*, 7. 5. The like phrase is of transgressing the commandments, and the Law, Deut. 29. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Psal. 148. 2. for they are heavenly soldiers, Luk. 2. 13. 15. and forbidden to be worshipped, Coloss. 2. 18. God only is to be served, Mat. 4. 10. and the best of heaven worshippeth him, Heb. 9. 6. not commanded religious worship and service may not be performed at the pleasure or precept of men, Eysay 39. 13. Mat. 15. 9. but as is commanded of God; and though all idolatries in the world are expressly and by name forbidden, yet by the general Law they are condemned, Exe. 20. 4. 5. and it is enough that God hath not commanded them: see Deut. 4. 2. and 12. 3. 2.

Vers. 4. *and hath inquired*] or, *thou shalt inquire diligently*: Hebr. *inquiri*; which is to find out the fine, if it be committed; and not to punish any man upon uncertaine reports.

Vers. 5. *unto thy gates*] in Greeke, *unto the gates*; but the Chaldee saith, *to thy gate*. Of this the Hebrewes write: *they stone not an Idolater, but the gate (of the cite) wherein he served (the Idoll):* that is, if he be a cite, where the most are heathens; they stone him at the doore of the Judgement Halls. That (in Deut. 17. 5.) *VNTO THY GATES*, is meant the gate, wherein he served (the Idoll) and not that wherein sentence (of death) was decreed against him. Maimony in Sanhedrin, c. 15. §. 2. *stone them*] This judgement of the particular person was greater than that of a whole cite which were killed with the sword, Deut. 13. 15. save that their goods were consumed also; such mans goods (as the Hebrewes say,) went to his heirs. Of the manner of stoning, see the annotations on Lev. 24. 23.

Vers. 6. *At the mouth*] which the Chaldee translate, *the word*, meaning the testimony of two or three. But from hence the Hebrewes gather, they must receive no testimony but from the mouth of the witnesses; it may not be from a writing of their hand. Maimony in treat. of Witnesses, ch. 3. §. 4. See the notes on Deut. 19. 15. *or, be that dieth*] the Chaldee expoundeth it, *he that is guilty (or deserveth) to be killed*, of one] See this explained in Deut. 19. 15.

Vers. 7. *and thou shalt put away the will*] this phrase, see Deut. 13. 5. The Chaldee translate, *put ye away (or, take away) from among you* (which that wicked (person)) which very words Paul useth in 1 Cor. 5. 13. when he commandeth a wicked man to be cast out of the Church.

Vers. 8. *a matter* Hebr. *a word*, too hard for, marvellous, as being hidden from thy knowledge, that thou (O Iudge) canst not know, or determine it. The Greeke translate, *he impossible*; the Chaldee, *separated from thee*. It is spoken of things that are hidden, and so too hard and impossible for one either to know, or to doe. See Gen. 18. 14. ver. 32. 17. 27. Zach. 8. 6. Deut. 30. 11. *bloud and bloud*] Hebr. *bloud to bloud*: which phrase, noteth a respect of one thing to another, when they are compared. By *bloud* may be understood murders, of which the Iudges may be doubtfull and unable to finde out, whether it were willfull, which deserved death; or unwilling, for which exile into the cities of refuge was appointed, Num. 35. 16. 23. 24. 34. *Bloud and bloud*, is by

some referred to those laws mentioned in *Levit.* 15. 19. and *Deut.* 23. 17. plea or judgment. And judgment, *Chaldean* (as in *1 King.* 3. 16, 17, 28. stroke and stroke or plague, and plague: which the *Chaldean* translate plague of strokes: and plague of strokes: wherein there might be difficulties, that the Priests could not easily judge: (see *Levit.* 9. 14. chapters.) But by words of strokes may also be meant strokes and wounds that one man gave unto another: *Matth.* 23. 34. words of strokes: that is, of disagreement among the Judges, that they could not accord in the sentence of judgement, because of some doubts & difficulties. So the *Chaldean* translate it words of matters of division of judgement: *Ishophar* explained it thus, between blood and between Law & Commandment: *Stratius & Judgement* 12. *Chr.* 19. 11. to implying all difficulties about any part of the Law whatsoever: thy gates in the Greek and *Chaldean*, they tried: then then? Hebr. and then shall arise: speaking to the Judge or Judges, which found the causes too hard for them in judgement: so it is written of the Judges, the hard matter they brought before us, *Exod.* 18. 26. shall come to put his name, and to dwell there: (see *Deut.* 25. This place afterward was Jerusalem, as it is said, *Mordecai* in Jerusalem and *Ishophar* son of the *Levites* and of the Priests, and of the chiefs of the fathers of Israel: for that judgement of the *Lord* D. of *Faravai* was before, *1 Chr.* 19. 8, 9, 10. And here were testimonies of judgement: *P.* 122. 9. *Verf.* 9. and not able judge: by and is meant or, as is opened in *Verf.* 12. or unto the Judge: by the Judge understood the high council or Senate of Judges, which were of the chiefs (or heads) of the fathers of Israel, *2 Chron.* 19. 8. as they who here are called Priests, are in *v.* 12. called the Priests: and in *1 Chr.* 4. 42. many captains are in the Hebrew called *Asad*. And as among the Priests one was chief, so among the Judges one was Prince or Ruler, *2 Chron.* 19. 11. The Hebrew records say, When any doubt arose in any case, to any one of Israel, he took of the Judges hall (or Synedrion) that was in his city: if they knew, they told him: if not, then he shall enquire, together with the Synedrion, or with him that was thereof, went up to Jerusalem: & enquired of the Synedrion that was in the mountain of the Temple: if they knew, they told him: if not, then they came to the Synedrion that was at the door of the Court-yard (of the Temple): if they knew, they told it them: and if not, they all came to the Chamber of *Benai* (stone) to the great Synedrion, and enquired, &c. *Maim.* *Tract.* of *Rebels*, c. 1. 14. Of the three Synedrions in Jerusalem; the Annotations on *Deut.* 17. 18. that shall be in the days of the Synedrion, and judged and determined of a matter, as is meant right in their eyes, & after them another Synedrion rose up, which upon relations seeming good unto them, disannulled the former sentence; when it was disannulled, and judgement passed according as seemed good unto their later: Thou art not bound (say they) to walk save af-

ter the Synedrion (or Judges) that are in thy generation (the time wherein thou livest) *Maim.* in *Rebels*, c. 2. 1. the word of judgement: that is, the matter or sentence of judgement: which was to be according to the Law of God, *verf.* 11. as it is said of the Priests, And in controversy, they shall stand in judgement: and they shall judge it according to my judgement, *Ezek.* 44. 24. Whereupon it was also said unto the Judges, *See* shall warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren, *2 Chron.* 19. 10.

Verf. 10. according to the word: or, according to the sentence of the word: Hebr. the mouth of the word: so in *v.* 11. all that they inform thee for, all that they teach thee; to wit, agreeable to Gods Law, as before is shewed, from *Ezek.* 44. 24. And in this sense, Christ said to the people of the Scribes and Pharisees sitting in Moses seat: All whatsoever they bid you observe, that observe and do, *Matth.* 23. 2. 3. which he meant not of their own traditions, but of their doctrine according to Moses: for when they taught for themselves the commandments of men, hee both reproved them himself, and willed his Disciples to let them alone, & blinde leaders of the blinde, *Matth.* 15. 1, 2, 14. and charged them to beware of the leaven of the Pharisees and Sadducees, that is, their doctrine, *Matth.* 16. 6, 12. Here therefore the Hebrew Doctors have stumbled at the Law, whilst from this Scripture they would establish not only the written Law of God, but the Law by word of mouth, (or by tradition) the foundation whereof they make the high Synedrion, which was in Jerusalem: from whole judgement they held it not lawful to decline. *Maim.* in *Rebels*, c. 1.

Verf. 11. According to the Law: or, According to the mouth (that is, the sentence, doctrine or commandment) of the Law. not decline from the word: or, not turn aside from. The commandment to do, & the prohibition not to decline, joined together in this Law, doe shew the weight thereof: the naming of the Law, Judgement & Word, which the Priests and Judges should teach, sheweth the rule of right judgement to be given of God in his Law, *Isa.* 1. 7. *Deut.* 32. 33. *Ezek.* 44. 24. from which when the Priests departed, the Lord made them contemptible and base before all the people, *Mal.* 2. 7, 8, 9.

Verf. 12. the man that will do presumption (or) or, in presumption, proudly, as the Greek translate, in pride; the *Chaldean*, in wickedness. It is opposed unto ignorance and error, *Exod.* 23. 13, 14. By the man, here seemeth to be meant either private person, or inferior Judge, that proudly disobeyed the sentence of the highest Council; but the Hebrews referre it chiefly to the *Rebellious Elder*, or Judge: and whereas they brought their own traditions (or law by word of mouth) without in the compass of the Law to be taught, (as is noted on *verf.* 10.) they except the Sadducees which had beene from their youth trained up in their fathers opinions, and never received the traditions of the Pharisees; that such were not to do by this Law; for not obeying the doctrine which

the high Court taught by tradition: as also from this word will do, they teach that the rebellious Elder was not guilty of death, for holding in judgement contrary to the decree of the high Synedrion, or for teaching others to so hold, unless hee teach them to do the thing, or do it himselfe. Yet though he were free from death, the Magistrates might hear him, or otherwise punish him. *Maim.* in *Rebels*, c. 2. 1. Sec. the Priests: that is, the Priests, as in *v.* 9. for, by their mouth every controversy, and every stroke was to be tried, *Deut.* 31. 5. standeth to minister: so in *Ezek.* 44. 24. in controversy they shall stand in judgement: see the notes on *Deut.* 10. 8. there before *Ishophar*, there must *Ishophar*, as in *Deut.* 21. 5. the Greek translate, in the name of the Lord. or unto the Judge: that is, the Judges, as is noted on *v.* 9. And by this disjunctive or, the Judges are distinguished from the Priests forementioned. shall die: the manner of his death, the Hebrews say, was strangling: and they that put him to death were the chief Judges. When witnesses come (and testify) that he hath done according to his teaching, or, that he hath taught others to do it, they determine his sentence of death, in the judgment hall that is in his City, and take him and carry him up from thence to Jerusalem. And they put him not to death in the judgment hall that is in his city, &c. but carry him up to the high Synedrion in Jerusalem, and keep him until the feast, and strangle him at the feast, as it is said, and all the people shall beare and feare, &c. *Maim.* in *Rebels*, c. 2. 1. 8. See also the notes on *Deut.* 33. 11. the will: the willer, as the *Chaldean* translate it, agreeable also to the Greek: see *Deut.* 13. 5.

Verf. 14. And shall say: that is, if thou shalt say, I will set over me a King: Thus God, who had first judged over his people, permitteth them also to have a King, if they saw it to meet, and would: and shall do this thing after an holy and orderly manner: But when they sought it amill, it displeased the Lord, *1 Sam.* 8. 5, 6, 7. and *12. 12, 17, 19.* The Lord gave them a King in his anger, and took him away in his wrath, *Isa.* 13. 11.

Verf. 15. Setting them shall be: that is, thou shalt set them: thus bindeth heem to do this thing, according to the rules here given, both for the good of their Common-wealth and Church, and for a figure of Christ, to whom the kingdom of Israel did belong: *Ezra* 32. 1. *Zach.* 9. 9. *Luke* 1. 32. 33. thy God shall be: either by the ministry of his Prophets, as by Samuel hee anointed Saul, *1 Sam.* 10. 1. and David, *1 Sam.* 16. 1. by *Ahijah*, he chose *Ishobab*, *1 King* 11. 29, 31, 35. or by other means, as by *Vrini* and *Thumim*, by Lot, or the like. thy brethren in this Court was figured, as also in his other functions of Prophet and Priesthood; for so it is written, *Isaiah* 43. 10. God will raise up unto thee a Prophet from the midst of thee, of thy brethren, *Deut.* 18. 15. And, be all things: it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest, &c. *Heb.* 2. 17.

Verf. 16. not multiply horses: that hee get many

horses, lest hee should put confidence in worldly strength, whereof horses were the principal, as appeareth by *Psal.* 20. 8. *Deut.* 20. 1. *Prov.* 21. 31. to Egypt in which land were many horses, which they accounted the strength of their country, *2 Chron.* 1. 16, and 9. 28. whereupon it is said, Voe to them that give downe Egypt for helpe, and say on horses, &c. *Ezra* 31. 1. not idle to returne: that is, not againe returne, either for the cause afore said, or for to dwell there, because of their great idolatries, and other sinnes, whereby Gods people might be corrupted. So Jeremy from the Lord disswaded the Jewes from going into Egypt, *Ier.* 42. 10, 14, 16, 17, &c. The Hebrews say, It is lawful to dwell in all the world, save in the land of Egypt: but it is lawful to returne to the land of Egypt for merchandise, &c. *Maim.* *tract.* of Kings, c. 5. 7, 8.

Verf. 17. multiply wives: take many wives; the Hebrews, and some Christians understand this prohibition of exceeding many, as Solomon had seven hundred, *1 King* 11. 3. and not that more wives than one are here forbidden. But howsoever God bare with the Kings, Patriarchs, and other men that had more wives than one, and that this custome prevailed, yet from the beginning it was not so, when he made but two to be one flesh, *Gen.* 2. 24. *Matth.* 19. 5. Male 2. 14, 15. that his heart turne not away: or, neither shall his heart turne away, to wit, from the Lord, unto the pleasures of life, or unto other gods, by means of many wives: as of Solomon it is said, His wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, *1 King* 11. 4. Although his mother taught him better, saying, Give not thy strength unto women, nor thy wits to them which destroyeth Kings, *Prov.* 31. 13, greatly multiply: or, vehemently (exceedingly) multiply silver and gold: which is another mean whereby the heart may be withdrawne from God: for when men be rich and full, they are in danger to deny and say, Who is the Lord? *Prov.* 30. 8, 9. and they cannot serve God and Mammon, *Matth.* 6. 24. the care of this world, and the deceitfulness of riches choke the word of God, *Matth.* 13. 22. and they that will bee rich fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction and perdition, *1 Tim.* 6. 9.

Verf. 18. when hee siteth upon the throne: that is, when hee is King: see the notes on *Exod.* 11. 5. the scope of this Law the Greek translate it, this Deuteronomie. The Hebrews have recorded thus: When the King siteth upon the throne of his kingdom, hee is to write him the booke of the Law for himselfe, over and beside the booke which is left him of his fathers, &c. If his fathers have left him none, or if that be left, he is to write him two bookes of the Law: the one he is to reserve in his house, for so he is commanded, as every one of Israel: the other is not to depart from before him. If hee goe out to war, it (goeth) with him: if he be in indymment, it is to be with him, &c. *Maim.* *tract.* of Kings, c. 3. 1. before the Priests: the original booke of the Law was kept in the Sanctuary, as appeareth by *Deut.*

Deut. 31. 26. 2 King. 22. 8. our of that was the Kings copie to be written, that it might be perfect.

Verf. 19. it shall be with him in all places which he went, as before is noted: So God said unto Iosua, *This booke of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night.* *Eccl. 1. 8.* Thus David did, as appeareth by *Psal. 119. 16, 24, 97, 98; 99.* *Eccl. 1. 12.* I have learned to feare) under this name, not only the inward reverence, but the outward worship and service of God is also implied; even all true Religion: as that which is written, *their service towards me is taught by the precept of men.* *Esa. 29. 13.* is expounded by our Saviour, *to want they worship mee, teaching doctrines the precepts of men.* *Matt. 15. 9.*

Verf. 20. not lifted up above his brethren) because the honour of the Lord was great; and all were to obey him in the Lord, *Ios. 1. 16, 17, 18.* *Eccl. 8. 2, 3, 4.* *Rom. 13. 1.* therefore hee is warned to humbly, and Iosime of heart: whereupon David said, *Lord, my heart is not haughty, nor mine eyes lofty.* *Eccl. Psal. 131. 1, 2.* The contrary was found in Nebuchadnezzar, to whom the most high God gave a kingdom, and majesty, and glory, and honour: but when his heart was lifted up, and his mind hardened in pride, he was depofed from his kingly throne; and they took his glory from him, *Dan. 5. 18, 20.* The Hebrewes say, *As the Scripture giveth great honour to the King, and every one is bound to honour him; so it commandeth him, that his heart be humble within him; and wounded, as it is said (in Psal. 109. 22.) My heart is wounded within me.* And he may not carry himselfe with pride of heart in Israel, more than is meet, *Deut. 17. 20.* but must be gracious and pitifull, both to little and great; and go out, and come in for their pleasure & for their good, and have regard of the honour of the smallest. And when he speaketh unto all the congregation in general words, hee should speake gently, as it is said (by David in 1 Chron. 28. 2.) *Hear me my brethren, and my people. It is also said (in 1 King. 12. 7.) If thou wilt be a servant unto this people this day, &c.* And bee must alwayes use exceeding meeknesse: we have had none greater than our master Moses; yet he said, *And what are we? your murmurings are not against us (Exod. 16. 8.)* And he bare their enviousness, and their burden, and their murmurings, with their indignation, as a nursing father beareth the sucking child (Num. 11. 12.) The Scripture calleth him a Shepherd to feed Iacob his servant: the manner of a shepherd is expressed (in *Esa. 40. 11.*) *Hee shall feed his flocke like a shepherd, hee shall gather the lambs with his arme, and carrie them in his bowme.* *Eccl. Maim. treat. of Kings, chap. 2. left. 6.*

CHAP. XVIII.

1 The Priests and Levites have no inheritance, but the Lord. 2 The Priests due from the people. 3 The Levites portion. 9 The abominations of the unlaw-

full arts) of the nations are to be avoided. 15 A Prophet is promised, whom Israel must heare. 20 The presumptuous Prophet is to die.

THe Priests, the Levites, all the tribe of Levi shall have no part nor inheritance with Israel: the fire-offerings of Iehovah, and his inheritance, shall they eat. And hee shall have no inheritance among his brethren: Iehovah, hee is his inheritance, as hee hath spoken unto him. And this shall be the Priests due from the people, from them that slay a slaughter (of any beasts) whether Ox or Sheepe, that hee shall give unto the Priest the shoulder, and the two cheekes, and the maw. The first-fruits of thy corne, of thy new wine, and of thy new oile, and the first of the fleece of thy sheepe shalt thou give unto him. For Iehovah thy God hath chosen him out of all thy tribes, to stand to minister in the name of Iehovah, him and his sonnes all daies.

And if a Levite shall come from any one of thy gates, out of all Israel, where he sojournd, and shall come with all the desire of his soule, unto the place which Iehovah shall chuse; Then he shall minister in the name of Iehovah his God, as all his brethren the Levites that stand there before Iehovah: They shall eat portion like portion, beside his sales, by his fathers.

When thou art come into the land which Iehovah thy God giveth unto thee, thou shalt not learne to doe after the abominations of those nations. There shall not be found in thee any that maketh his sonne or his daughter to passe thorow the fire; a diviner of divinations, an observer of times, or an observer of fortunes, or a witch. Or one that charmeth a charme, or that asketh of a familiar spirit, or a wizard, or that seeketh unto the dead. For every one that doth these things, is an abomination unto Iehovah: and because of these abominations, Iehovah thy God doth drive them out from before thee.

Thou shalt be perfect with Iehovah thy God. For these nations which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, Iehovah thy God hath not suffered thee so. Iehovah thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto mee: unto him yee shall hearken.

According to all that thou askedst of Iehovah thy God in Horeb, in the day of the assembly, saying, Let me not heare again the

voice

voice of Iehovah my God; and this great fire leeme not see any more, that I die not.

And Iehovah said unto mee, They have well spoken that which they have spoken, A Prophet will I raise up unto them, from among their brethren, like unto thee: and I will give my words in his mouth, and hee shall speak unto them all that I shall command him. And it shall be, that the man which will not hearken unto my words, which hee shall speak in my name, I will require it of him. But the Prophet which shall presume to speake a word in my name, which I have not commanded him to speake, and hee that shall speak in the name of other gods, that Prophet shall even die. And if thou shalt say in thine heart, How shall we know the word which Iehovah hath not spoken? That which a Prophet shall speake in the name of Iehovah, and the thing be not, neither come (to passe,) that is the word which Iehovah hath not spoken, the Prophet hath spoken it in presumption, thou shalt not be afraid of him.

Annotations.

NO part or, no portion, namely in the spoiles taken from the enemies: which would have beene great portion, as appeareth by *Ios. 22. 8.* So the Hebrewes expound it, *A part in the spoile, no inheritance in the land.* Maimony tom. 3. treat. of the Release and Iubilee, ch. 13. left. 10. See the notes on *Num. 18. 20.* nor inheritance) in the land of Canaan, which was divided among the other tribes, *Num. 26. 21-53. 57.* But because the Levites were adjoynd to the Priests for the service of the Lord and his Church, *Num. 18. 1, 2.* &c. therefore God would not have them cumbered with the affairs of this life, lest by them they should be hindered from doing their dutie, as it is written, *No man that warreth, intangleth himselfe with the affairs of this life, that he may please him who hath chosen him to be a soldier.* 2 Tim. 3. 4. See also *Deut. 10. 8, 9.* So the Hebrewes say, Where was not Levi counted meet to have inheritance in the land of Israel, or spoiles with his brethren? Because hee was separated to serve the Lord, and to instruct him, and to teach his strait waies, and his just judgments unto many, *Deut. 33. 10.* Therefore was he separated from the waies of the world: they wage no warre as doe the rest of Israel, neither doe they inherit, nor earne for themselves with strength of their hands, that they are the Lords power (or substance) as it is written (in *Deut. 33. 11.*) **BLESSE LORD HIS POWER:** And the blessed (God) himselfe turneth for them as it is written (in *Num. 18. 26.*) *I am thy part and thine inheritance.* Maim. treat. of the Release and Iubilee, c. 13. f. 12. fire-

offerings) which were to be offered on the Altar by fire, as the Meat-offering, Sinne-offering, and Tres-passe-offering of every man, *Num. 18. 9.* and his inheritance) that is, all other things which be the Lords right by his Law, he hath given to the Priests and Levites. Of these, see the notes on *Num. 18.* where foure and twenty gifts were bestowed on the Priests, all expressed in the Law. The Greeke referreth it to the former saying, the burnt offerings of the Lord shall be their inheritance.

Verf. 2. and he) that is, Levi, put for all the Levites and Priests of that tribe: so in *Mal. 2. 4, 5.* spoken unto him in *Num. 18. 20.* and other places. Herein God promitteth to those that feare him, his ministers, 1 Cor. 9. 13, 14. and all his people, to be their inheritance, that is, to relieve them, and supply all their wants out of the riches of his grace, 2 Cor. 9. 8. So the Hebrewes here say; *Not the tribe of Levi only, but every particular man of all that come into the world, whose spirit maketh him willing, and giveth him understanding with knowledge to separate himselfe, to stand before the Lord, to minister unto him, and to serve him, to know the Lord, and walke aright, as God did make him; and that hee breakes from off his necke the yoke of many inventions which the sonnes of Adam have sought out, (Eccl. 7. 29.) behold this man sanctifieth himselfe holy of holies, and the Lord will be his part and his inheritance for ever, and for ever and ever, and will vouchsafe unto him in this world the things that shall be sufficient for him, even as hee did vouchsafe unto the Priests the Levites. Behold David saith (in *Pf. 16. 5.*) The LORD is the portion of my part and of my cup, thine inheritance my Lot.* Maimony in the Relate and Iubilee, ch. 13. f. 13.

Verf. 3. the Priests due) Hebr. the judgment (or right) of the Priests: which the Chaldee expoundeth due unto the Priests: and so the word judgment is elsewhere used for due, *Psal. 81. 5.* *slay a slaughter*) that is, kill any beast for common food. The original word generally signifieth no more than to kill a beast (as is noted on *Gen. 31. 54.*) and in speciall, to kill for sacrifice unto God. But the large meaning is here to be chosen: for it reacheth not with the former lawes in Leviticus touching sacrifices, that the Priests should have the cheekes, &c. and the general exposition of the Hebrewes is, that this is meant of common meats. ox or sheepe) implying goats also; for that is usually comprehended under the name *oxe or lamb.* that hee) or, and he; that is, every one of the people shall give. give unto the Priest] Hereupon these are called gifts. Of them the Hebrewes write; *It is commanded, that of every cleane beast that is killed, unto the Priest, the shoulder, & the two cheekes, and the maw, (Deut. 18. 3.) and these in every place are called gifts.* And this commandment is in use continually, whether when there is a Temple, or not; and in every place, whether within the land (of Israel) or without it: and it is to be of common (things) not of things sanctified. If it bee doubtful whether (the beast) be a firstling, these gifts must be given out of it: if it be a firstling, that is all the Priests. (*Num. 18. 15.*) and if it bee not a firstling, these gifts are

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